

## **DOCTORAL THESIS**

### **Anatomical Idiom and Emotional Expression in the Hebrew Bible and the Septuagint: A Comparative Study**

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**Anatomical Idiom and Emotional Expression  
in the Hebrew Bible and the Septuagint:  
A Comparative Study**

**by**

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**A thesis submitted in partial fulfilment of the requirements for the degree of  
PhD**

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## **ABSTRACT**

The Hebrew Bible abounds in imagery linking feelings and emotions with various parts of the body, resulting in vividly described ‘word pictures’ that engage the reader in identifying and empathising with the physical experiences of the writer – but these images seem to get lost, or become somewhat muted, in the process of translation into English. This is not to say that anatomical imagery vanishes completely – some translations are fairly literal – but sometimes it happens that a particular part of the body is omitted or a different part of the body substituted, and often neither a literal nor an idiomatic translation adequately conveys the strength of expression of the Hebrew text.

This thesis asks whether this phenomenon was already an issue at the time of the earliest translations by making a comparative analysis of the use of anatomical imagery related to the emotions of distress, fear, anger and gladness in the Hebrew Bible and in the first translation of that Bible, the Greek translation known as the Septuagint. It identifies the parts of the body involved, discusses their use in the Hebrew Bible and aims to discover how far the Septuagint translators retained the original body imagery and anatomical idiom. Differences are identified, analysed, discussed and categorised and detailed statistical information is presented. In the final analysis, it can be demonstrated that, whilst in more than 90% of examples the association of parts of the body with distress, fear, anger and gladness is very similar, the picture is much more complex and where the ‘colour’ of the biblical imagery has faded in translation, the effect is not necessarily related to the retention or loss of anatomical idiom.

## ABBREVIATIONS

<i>AGJU</i>	Arbeiten zur Geschichte des antiken Judentums und des Urchristentums
<i>AV</i>	Authorised version of the Bible
<i>BDB</i>	Brown, F., S.R. Driver and C.A. Briggs, <i>Hebrew and English Lexicon</i>
<i>BHS</i>	Biblia Hebraica Stuttgartensia
<i>BibOr</i>	Biblica et Orientalia
<i>BS</i>	Bibliotheca Sacra
<i>BT</i>	The Bible Translator
<i>CahEv</i>	Cahiers Évangile
<i>CBQ</i>	Catholic Biblical Quarterly
<i>DSSB</i>	Dead Sea Scrolls Bible
<i>EQ</i>	Evangelical Quarterly
<i>FIOTL</i>	Formation & Interpretation of Old Testament Literature
<i>JANES</i>	The Journal of the Ancient Near Eastern Society
<i>JBL</i>	Journal of Biblical Literature
<i>JNSL</i>	Journal of Northwest Semitic Languages
<i>JPS</i>	Jewish Publication Society, <i>Tanakh</i> , 1955
<i>JQR</i>	Jewish Quarterly Review
<i>JSOT</i>	Journal for the Study of the Old Testament
<i>NCBC</i>	New Century Bible Commentary
<i>NEB</i>	New English Bible
<i>NETS</i>	A New English Translation of the Septuagint
<i>NIV</i>	New International Version of the Bible
<i>NJB</i>	New Jerusalem Bible
<i>NJPS</i>	New Jewish Publication Society, <i>Tanakh</i> , 1999

<i>NRSV</i>	New Revised Standard Version of the Bible
<i>PAAJR</i>	Proceedings of the American Academy for Jewish Research
<i>RSV</i>	Revised Standard Version of the Bible
<i>SBL</i>	Society of Biblical Literature Supplement Series
<i>SBLSCS</i>	Society of Biblical Literature Septuagint & Cognate Studies
<i>SBLSS</i>	Society of Biblical Literature
<i>TBT</i>	The Bible Today
<i>TDNT</i>	Theological Dictionary of the New Testament
<i>TDOT</i>	Theological Dictionary of the Old Testament
<i>VT</i>	Vetus Testamentum
<i>ZAW</i>	Zeitschrift für die Alttestamentliche Wissenschaft

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# 1. INTRODUCTION

## 1.1. Background

1.1.1. The idea for this thesis grew out of a comparative study of the Hebrew Masoretic Text (MT) and Greek Septuagint (LXX) texts of Lamentations, undertaken as the subject of my MA dissertation. I was particularly struck by the use of expressions involving parts of the body to describe the distress of the writer and of the people caught up in the destruction of the city, noting that some of these expressions seemed to lose vividness and power by the time they reached modern English translations. For example, in translating Lam 2.11, ‘my eyes fail with tears; my bowels burn; my liver is poured out on the ground’, although *AV* and *JPS* provide a fairly literal translation, some English translations substitute ‘heart’ for ‘liver’ (*RSV*, *NIV*, *NJB*), and others translate ‘liver’ indirectly, ‘my bile is poured out on the ground’ (*NRSV*),<sup>1</sup> or more loosely, ‘my being melts away’<sup>2</sup> (*NJPS*). The *RSV* also substitutes ‘soul’ for ‘bowels’, and the *NJPS* ‘heart’, whilst *NIV* coyly states ‘I am in torment within’, and *NJB* renders ‘my inmost being is in ferment’. When I translated this verse from the Greek of the LXX, I discovered that ‘my heart’ had been substituted for ‘my bowels’, and ‘my honour/glory’ for Hebrew ‘my liver’, so not only had the interpretative process already begun, but one might suspect later translators of following the lead of the LXX. As the Greek text of Lamentations is considered to be one of the more ‘literal’ translations in

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<sup>1</sup> *NRSV* is at least an improvement on *RSV*, which also substitutes ‘soul’ for ‘bowels/innards’: ‘My eyes are spent with weeping, my soul is in tumult; my heart is poured out in grief’; *NRSV* ‘my stomach churns’ is not as close as *NJB* ‘my inmost being is in ferment’ but better than *NJPS* ‘my heart is in tumult’.

<sup>2</sup> D.J.A. Clines (ed), 1998, *Dictionary of Classical Hebrew Vol 4* (Sheffield: Sheffield Academic Press), p. 23, gives ‘being’ as one of the meanings of the noun כבוד but the translation ‘melt’ rather stretches the meaning of the verb שפך ‘pour out, pour’.

the LXX, it also raised the question of how closely the LXX translators followed the Hebrew of other biblical texts in translating parts of the body in relation to the emotions.

1.1.2. It became obvious early in my research that some limit would need to be put upon the extent of the thesis and so, in choosing the emotions to study, I attempted to take into account the ‘basic’ emotions. However, there is so much disagreement as to what these might include that it was clear that some simplification was needed. Goldie states that, ‘The idea of basic emotions is that our concepts of emotions are organised hierarchically, with the non-basic emotions falling under one or more of the basic emotions’,<sup>3</sup> but what are the ‘basic’ emotions? Limiting this question to opinion that might have been current during the period of some of the biblical writings and the translation of the LXX might suggest the possibility of aligning with the Stoics, who recognised the four basic emotions as pleasure/delight, distress, appetite and fear.<sup>4</sup> Aristotle’s list in his *Rhetoric* was quite a bit longer, but some of his categories could be merged under the four given by the Stoics.<sup>5</sup> Whilst there is a danger that delving too far into Greek philosophy might cause too much of a diversion from the textual study intended, I have drawn on these four categories, calling them ‘distress’, ‘fear’, ‘anger’ (appetite)<sup>6</sup> and ‘gladness’ (pleasure/delight).

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<sup>3</sup> P. Goldie, 2000, *The Emotions: A Philosophical Exploration* (Oxford: Clarendon Press), p.87.

<sup>4</sup> Cicero, ‘Tusculan Disputations’, iv 13-15, cited in P. Goldie above.

<sup>5</sup> D. Konstan, 2006, *The Emotions of the Ancient Greeks: Studies in Aristotle and Classical Literature* (Toronto: University of Toronto Press), has attempted to cover all of these under Pathos and Passion, Anger, Satisfaction, Shame, Envy and Indignation, Fear, Gratitude, Love, Hatred, Pity and Jealousy.

<sup>6</sup> This is one of the main ‘appetites’.

1.1.3. The question, ‘What is an emotion?’ is not one I have attempted to answer. For Aristotle the definition of the emotions was: ‘Let the emotions be all those things on account of which people change and differ in regard to their judgements, and upon which attend pain and pleasure, for example anger, pity, fear, and all other such things and their opposites’.<sup>7</sup> For the purposes of this study, which is focussed on the physical effects on the body, I would prefer to define an emotion as something that provokes a spontaneous reaction. As Goldie says, ‘Bodily changes just happen to us; they are not things which we do or can directly try to do’ and ‘there is a distinction between these involuntary reactions to emotion and perhaps culturally induced actions that follow’.<sup>8</sup> In other words, we might have no control over an increase in heartbeat or the reddening of the face that signifies anger, but be able to prevent actually acting out the anger in an inappropriate situation, for example shouting at the boss.

## **1.2. Methodology**

1.2.1. The aim was to examine all texts in the MT containing references to parts of the body and, having identified those relevant to the study, group them according to the emotions expressed before comparing them with the LXX. In the process it became apparent that in some texts it was difficult to state categorically which particular emotion was being expressed and that there was also some overlap between emotions, e.g. fear could turn to anger or distress. The Hebrew Bible also frequently uses contrasts within the same verse, so some verses contain

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<sup>7</sup> *Rhetoric* 2.1, 1378a20-3, quoted in D. Konstan, *The Emotions of the Ancient Greeks*, p. 77.

<sup>8</sup> P. Goldie, 2000, *The Emotions: A Philosophical Exploration*, pp. 124 and 138-9.

imagery relating to different emotions and therefore appear in more than one section of this thesis.

1.2.2. The texts used were the Masoretic Text (MT) as published in *Biblia Hebraica Stuttgartensia* and the Septuagint text (LXX)<sup>9</sup> as published in Alfred Rahlfs' *Septuaginta*. Although the latter is an eclectic text, I have taken account of text variations available in such apparatus as is provided and also consulted the Greek text in Brenton's translation,<sup>10</sup> which is based mainly on *Codex Vaticanus*. Overall, in the biblical verses studied, the differences between Greek texts were not significant enough to affect the focus of this study, which is on parts of the body. Also, in making a direct comparison, whilst aware of the academic debate over the hypothetical 'Urtext' of the LXX, I did not feel that Pietersma's arguments for reconstruction of the original text before being able to make text-critical use of the LXX were convincing.<sup>11</sup> In any case, as Epstein points out, some consider that 'an "original" official translation of the Hebrew Scriptures into Greek which was universally recognized as such and accepted as authoritative'<sup>12</sup> may never have existed. Variations and emendations to Greek texts have occurred over a long period of time and even some of the earliest available Greek biblical texts, found at Qumran<sup>13</sup> and elsewhere in the Judean Desert,<sup>14</sup> may not be the

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<sup>9</sup> J.M. Dines, 2004, *The Septuagint* (London and New York: T & T Clark), observes that 'the term "Septuagint" is surprisingly slippery' (p.1) and that 'terminology must be checked against the usage of any given scholar' (p.3). It seems sensible therefore, to note at this point that whenever I use the term 'Septuagint', or abbreviation LXX, it refers to Rahlfs' text.

<sup>10</sup> L.C.L. Brenton, 1851, *The Septuagint with Apocrypha: Greek and English* (orig. London: Bagster & Sons; reprinted Hendrickson 1986)

<sup>11</sup> A. Pietersma, 1985, 'Septuagint Research: A Plea for a Return to Basic Issues', *VT* 35, pp. 296-311.

<sup>12</sup> M. Epstein, 1994, 'On the "Original" Septuagint', *Bible Translator*, Vol 45, pp. 322-329, p.327.

<sup>13</sup> These are fragmentary but include parts of the Pentateuch in Greek that may date to the 2<sup>nd</sup> century BCE.

‘original’ Greek translations.<sup>15</sup> It was therefore reassuring, after completing almost all my research, to read that one of the Statements of Principle for the recently published *New English Translation of the Septuagint (NETS)*, is that ‘For the purposes of NETS, the term “Septuagint” is understood to be exemplified by, but not in all respects ... congruent with, Alfred Rahlfs’ *Septuaginta* (1935)’.<sup>16</sup>

1.2.3. I will be bearing in mind warnings such as that of Barr:

... the scholar cannot use the ancient versions as if they were actual Hebrew texts. The translators may have misunderstood the original Hebrew ... Finding a difficult passage in Hebrew, they may have just guessed at the sense. They may not have translated literally, but have given a rough paraphrase of what was said. They may be literal at one place but paraphrastic at another; and in some versions, like the LXX, the translating techniques differed from book to book, and even between sections of books.<sup>17</sup>

And definitions such as that of Jellicoe:

The LXX presents ‘translations’ rather than ‘a translation’ .... Style and method vary considerably, but this is no more than would be expected in a

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<sup>14</sup> E.g. the Minor Prophets scroll (8HevXIIgr) found at Nahal Hever and associated with the Bar Kokhba rebellion (132-5 CE), which has been dated to around 50 BCE.

<sup>15</sup> K.H. Jobes & M. Silva, 2000, *Invitation to the Septuagint* (Grand Rapids, Michigan: Paternoster Press), p. 168, call attention to the differences of opinion between scholars, some of whom argue for the Qumran texts as the original Greek translation, whilst others consider that some texts show signs of revision – this is also pointed out by J.M. Dines, 2004, *The Septuagint*, p. 4. The Minor Prophets scroll from Nahal Hever is likely to be a ‘Jewish Palestinian recension of the Greek version found in the main LXX tradition’ – see K.H. Jobes & M. Silva, as above, p. 177.

<sup>16</sup> Albert Pietersma and Benjamin G. Wright (eds), 2007, ‘To the Reader of NETS’ in *A New English Translation of the Septuagint/NETS* (New York, Oxford: Oxford University Press), p.xix.

<sup>17</sup> J. Barr, 1968, *Comparative Philology and the Text of the Old Testament* (Oxford: Clarendon Press), p.2.

production which extended over some decades and which was the work of different hands.<sup>18</sup>

1.2.4. Actually, rather than ‘some decades’, the period of time during which the LXX was produced probably spanned at least three centuries and although it is generally agreed that the books of the Torah were translated first, and that the Greek of the LXX is close to the Hebrew found in the MT, even here differences in style indicate a number of translators. Also, whilst the Torah may have formed a benchmark for later translators, or at least provided some lexical assistance, translators of later books exhibit characteristics that suggest that they had a variety of approaches to their source material. These range from the isomorphic and ‘sometimes excessively’<sup>19</sup> literal LXX Ezekiel to the ‘often free and paraphrastic’<sup>20</sup> LXX Proverbs, or combine the ‘startling variations’ from free to ‘slavishly literal’<sup>21</sup> found in LXX Isaiah, the translator of which also shows signs that he ‘to all appearances, felt himself to be an exegete of the text’.<sup>22</sup> Where more than one version of a book (or part of a book) has been preserved, for example, Joshua, Judges and Daniel, many characteristics may be shared even where there are differences, and the differences may reflect later revisions and not necessarily a different *Vorlage*.<sup>23</sup> The book of Job is particularly complicated as the LXX text, whilst originally shorter than the MT, has been transmitted from the third

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<sup>18</sup> S. Jellicoe, 1968, *The Septuagint and Modern Study* (Oxford: Clarendon Press).

<sup>19</sup> J.N. Holden, 2007, ‘Ezekiel: to the reader’ in *NETS*, pp. 946-8, p. 946.

<sup>20</sup> J. M. Dines, 2004, *The Septuagint*, p. 20.

<sup>21</sup> M. Silva, 2007, ‘Esaías: to the reader’, *NETS*, pp. 823-5, p. 824.

<sup>22</sup> I.L. Seeligmann, 1948, *the Septuagint Version of Isaiah: A Discussion of its Problems* (Leiden: Brill), p. 58.

<sup>23</sup> Rahlfs prints both versions of Joshua 15.21b-62; 18.22-19.45 (not part of this study) and the whole of Judges (*Vaticanus* and *Alexandrinus*) and Daniel (LXX and Theodotion).

century CE with additions by Origen attributed to Theodotion<sup>24</sup> and the shorter text is only attested in a Sahidic (or Coptic) translation and some Old Latin quotations.<sup>25</sup>

1.2.5. As one of the purposes of the exercise is to examine, and consider, how the Greek translators may have understood certain expressions, these differences in the translators' approaches to the texts may be significant. It is also good to remember that although there was more than one textual tradition in existence during the period during which the translators were engaged in their work, differences between Greek and Hebrew do not always point to a different *Vorlage*. Barr also says:

Where the Greek text gives a sense different from the Hebrew, the hypothesis that it was translated from a different Hebrew text is only one of a number of possibilities. It may have had the same text, but misread it; or been careless in handling it; or guessed at the sense, or paraphrased, or assimilated it to another passage; or, indeed, it may have sincerely translated the same text in a way which we judge to be 'wrong' and which thus gives us the impression that the text was different.<sup>26</sup>

To this needs to be added the possibility that, as in most languages, the meaning of some Hebrew words had shifted slightly over time and that occasionally the LXX translators produced a rendering that was influenced by a later 'post-biblical' meaning. Joosten warns that although this phenomenon has been suggested by several scholars, 'some of the examples are unconvincing' and that

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<sup>24</sup> The identity of 'Theodotion' is not clear – more than one translator may be involved – but the translation is thought to have been made in the 1<sup>st</sup> or 2<sup>nd</sup> century CE.

<sup>25</sup> C.E. Cox, 2007, 'Iob: to the reader', *NETS*, pp. 667-670, p. 668.

<sup>26</sup> J. Barr, *Comparative Philology*, p.245.



‘conclusive proof that a given rendering in the Greek is due to the translator’s being influenced by post-biblical Hebrew will usually be unattainable’.<sup>27</sup> However, he does offer some criteria for identifying such texts<sup>28</sup> and the phenomenon may explain minor differences between MT and LXX in a few verses studied here.

1.2.6. Whilst it is likely that the ‘original’ LXX has been the subject of Jewish emendation to bring it more into line with the ‘standardised’ Hebrew text,<sup>29</sup> it should be noted that amongst the Hebrew texts found at Qumran are fragments that may witness to a different *Vorlage* for the LXX.<sup>30</sup> It is also worth bearing in mind the possibility that Hebrew passages that are difficult for scholars today may have been just as difficult for ancient translators.<sup>31</sup>

1.2.7. The character of the Greek text has been described as ‘translation Greek’<sup>32</sup> and, certainly, anyone translating passages for themselves will have noted how often the word order of the Greek closely follows the Hebrew. The Hebraic style of the LXX is often discussed, with some scholars suggesting that the Jews in Egypt, for whom it is likely that the first translations were produced, spoke a

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<sup>27</sup> J. Joosten, 2001, ‘On the LXX Translators’ Knowledge of Hebrew’ pp. 165-179 in B.A. Taylor (ed) *10th Congress of the International Organisation for Septuagint and Cognate Studies, Oslo 1998* (Atlanta: Society of Biblical Literature), p. 168.

<sup>28</sup> Briefly these can be summarised as, 1) the Hebrew element should correspond exactly to the MT, 2) the meaning of a late Hebrew equivalent should correspond exactly to the meaning of the Greek equivalent in question, and 3) the latter meaning should be quite distinct from the earlier meaning obtaining in the MT. See J. Joosten, as above, p. 169.

<sup>29</sup> E. Tov, 1988, , ‘The Septuagint’, in M.J. Mulder and H. Sysling (eds.), *Mikra: Text, Translation, Reading and Interpretation of the Hebrew Bible in Ancient Judaism and Early Christianity* (Maastricht: Assen), pp. 161-187, lists one of the stages in the development of the text of the LXX as ‘the insertion of corrections (mainly towards the Hebrew) in all known individual scrolls in the pre-Christian period, and to a lesser extent in the first century CE’.

<sup>30</sup> K.H. Jobes & M. Silva, 2004, *Invitation to the Septuagint*, pp.173 ff, point particularly to the fragments of the books of Samuel and Jeremiah.

<sup>31</sup> J. Barr, *Comparative Philology*, p.266.

<sup>32</sup> J. Lust, 1993, ‘Translation Greek and the Lexicography of the Septuagint’, *JSOT* 59, p.110.

Jewish-Greek dialect. Lust points out that the original Greek writings of the Bible, which he considers were probably written by Jews living in Egypt, do not seem to support this, written as they are in fluent Greek with no obvious sign of Hebraizing style or vocabulary.<sup>33</sup> However, it may be that Hebrew idioms passed into the LXX not just through literalistic rendering but because familiarity with scripture had kept them in daily use and they were still understood.<sup>34</sup> The arguments for or against a 'Jewish Greek' are not mutually exclusive: a person descended from immigrant parents or grandparents may be absolutely fluent in the language of the country in which they live but have an extended vocabulary related to religion or culture which could be labelled 'dialect' by somebody outside that community. Whatever the case, it is likely that, whether revisor or original translator, the intention was to be true to the original, which is not surprising given the importance of the text for the Greek-speaking Jewish community. As Orlinsky reminds us, 'The Hebrew text from which he [the translator] will translate is for him a sacred text, one that speaks to him and to his Jewish community directly and with the utmost authority. It is the word of God!'<sup>35</sup> This suggests that any differences that exist may be significant and worthy of study.

1.2.8. In view of the fact that much of the emendation to the LXX is considered to have been done with the aim of aligning it better with the Hebrew text, I have taken the view that if differences were allowed to remain between the Greek and

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<sup>33</sup> J. Lust, 'Translation Greek ...', p.113.

<sup>34</sup> H.S. Gehman, 1951, 'The Hebraic Character of Septuagint Greek', *VT* 1, pp. 81-90 (p.87).

<sup>35</sup> H.M. Orlinsky, 1989, 'The Septuagint and its Hebrew Text', in W.D. Davies and L. Finkelstein (eds), *The Cambridge History of Judaism* (Cambridge: Cambridge University Press), pp. 534-562, p. 554.

the Hebrew it may either have been to ensure that the text was meaningful to the readers for whom it was intended, or the result of a different reading of the Hebrew text.<sup>36</sup> The latter hypothesis is often interpreted as a mistake on the part of the translator, and this is discussed where relevant, but in a few cases the text may make more sense in Greek than in Hebrew. Other reasons for differences may be cultural, for instance the theory that translators avoided anthropomorphisms and anthropopathisms. This is worth considering, although it seems largely to have been discounted and it is certainly possible to find texts that both support and refute the theory. A study by Soffer of the Psalms, a book abounding in body imagery, showed that the translator usually rendered anthropomorphisms and anthropopathisms literally, sometimes ‘even more literally than was necessary’,<sup>37</sup> and as God is constantly referred to in human terms throughout the Hebrew Bible plenty of examples are available.

1.2.9. One interesting line of enquiry, which for reasons of space cannot be fully investigated here, is the question of whether Greek philosophical thought had any influence on the LXX translators. The *Letter of Aristeas* is at pains to point out that the translators were not only experts in the Hebrew and Greek languages (‘they had not only mastered the Jewish literature, but had made a serious study of

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<sup>36</sup> If there was any emendation made to counter Christian interpretation of certain passages in the LXX, that was not possible from the equivalent Hebrew (and this is the subject of conjecture – see R.A. Kraft, 1978, ‘The Christian Transmission of Greek Jewish Scriptures: A Methodological Probe’ in *Paganisme, Judaïsme, Christianisme: Influences et affrontements dans le monde antique – Melanges offerts à Marcel Simon* (Paris: Éditions E. de Boccard) - the concerns are likely to have been theological and unlikely to have affected parts of the body.

<sup>37</sup> A. Soffer, 1974, ‘The Treatment of Anthropomorphisms and Anthropopathisms in the Septuagint of Psalms’, in S. Jellicoe (ed), *Studies in the Septuagint: Origins, Recensions and Interpretations*, (New York: Ktav Publishing House), pp. 395-417, p.416.

that of the Greeks as well')<sup>38</sup> but were also able to impress the philosophers at the Alexandrian court by their immediate answers to the questions put to them by the king ('... they were manifestly deserving of admiration to me and to the audience, but especially the philosophers').<sup>39</sup> Although the story of the LXX promulgated by the *Letter of Aristeas* is now regarded as legend and the writer's purpose the subject of conjecture, Feldman argues that 'Jews and Greeks have been comparing notes from at least as early as the sixth century BCE',<sup>40</sup> in which case it is likely that philosophical thought had already infiltrated the writings of the Hebrew Bible itself. In any case, as Olofsson comments, 'A translation does not appear in a vacuum; the translators are more or less influenced by the contemporary cultural situation and so are the readers'<sup>41</sup> – so that if Greek philosophical thought was part of the literary and intellectual 'soup' of Alexandria the translators would have had difficulty distancing themselves completely.

### ***1.3. Translational techniques***

1.3.1. For each verse selected I have translated the relevant parts of both Hebrew and Greek texts into English as literally as possible; for the book of Daniel, where there are differences I have included Theodotion's version alongside the LXX (Old Greek) and translated both; and for the book of Job I have followed Rahlfs in

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<sup>38</sup> R.J.H. Shutt, 1985, 'Letter of Aristeas', in J.H. Charlesworth (ed), *The Old Testament Pseudepigrapha*, Vol 2 (New York: Doubleday), p. 21, para 212.

<sup>39</sup> Ibid p.32, para 296.

<sup>40</sup> L.H. Feldman, 1994, 'Hebraism and Hellenism Reconsidered', *Judaism* Issue No. 170, Vol 43.2., pp. 115-126, p. 115.

<sup>41</sup> S. Olofsson, 1990, *The LXX Version: A Guide to the Translation Technique of the Septuagint* (Coniectanea Biblica; Old Testament Series 30; Almqvist and Wiksell International), p.1.

reproducing and translating the text conflated by Origen.<sup>42</sup> The translations are included, with explanatory comments and/or cross-referencing where necessary, at the end of each section. The aim was not to produce a new and more beautiful translation of either text (indeed, in some cases the resulting English is awkward) but to see how closely the Greek follows the Hebrew, particularly in translating parts of the body, and to discuss any differences when each is rendered into English. Wherever lexical considerations allow I have used the same English word to translate from both Hebrew and Greek and this has helped to highlight differences where these occur. When it does not make the English unduly laboured I have also followed the example of the Greek translator and retained the Hebrew word order. Where English translations are given, therefore, unless specifically stated otherwise, they are my own. In setting out texts and translations in table form, I have placed the biblical texts in the order in which they generally appear in the Hebrew Bible<sup>43</sup> and also followed the numbering of the verses in the Hebrew texts. In a separate column I have listed the parts of the body that can be found in each verse of the MT text and indicated where these differ in the corresponding verse of the LXX.

1.3.2. Translating from both Hebrew and Greek, it is clear that there are often difficulties in finding the appropriate English word or phrase, something that Goldie expresses well:

... simple terms for emotion or for particular emotions in one language  
often do not translate into simple terms in another language ... Simple

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<sup>42</sup> The verses affected are Job 20.23; 23.15; 29.13, 24; 30.16, 27; 32.15; 35.15 and 36.13. To avoid confusion, I have substituted square brackets for Origen's asterisks and metobeli, reproduced in Rahlfs, as the additions may begin before and/or continue after the verses studied here.

<sup>43</sup> For the Megillot, this varies in different versions; I have followed *BHS*.

English words for specific emotions frequently do not translate into single terms in other languages ... Conversely, some single terms for a type of emotion in other languages require a phrase in English ... some words for emotion in other languages are not possible to translate into a single English word, requiring either a disjunction of emotion terms, or a phrase which qualifies an English emotion term.<sup>44</sup>

1.3.3. The LXX was obviously cherished by Greek-speaking Jews, and the myths that grew up surrounding its translation served to emphasise its accuracy lest anybody should accuse it of being less than the word of God embodied in the original. These myths were adopted and expanded by Christian writers anxious to preserve the authority of a text that was the first ‘bible’ of the early Church. Whilst the rabbinic literature shows a fundamental change in attitude towards the LXX during the early Christian period,<sup>45</sup> the revisions to the LXX could be seen as reflecting improvements in translational technique, rather as new English translations have attempted to present the original more clearly for new generations. As far as the emotions are concerned, the intention is to examine how far the Greek translation retains the original imagery found in the Hebrew texts and therefore how far the relationships between particular parts of the body and the emotions were retained over time and across cultures.

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<sup>44</sup> P. Goldie, *The Emotions: A Philosophical Exploration*, pp. 90-91.

<sup>45</sup> B.W.R. Pearson, 1999, ‘Remainderless Translations? Implications of the Tradition Concerning the Translation of the LXX for Modern Translational Theory’, in S.E. Porter & R.S. Hess (eds), *Translating the Bible: Problems and Prospects* (JSNT Supplement 173; Sheffield: Sheffield Academic Press), pp. 63-84 (p77), cites an extreme view from rabbinic literature (*Massakhet Sop. 1.7-10*) that compares the day that the translation was completed to that on which the nation of Israel made the golden calf!

## 1.4. Previous studies

1.4.1. A number of scholars have given specific attention to the use of parts of the body in descriptions of the emotions in the Hebrew Bible, the most extensive being Johnson's 1949 study.<sup>46</sup> More recently, Collins focuses on tears and the process of weeping;<sup>47</sup> Wolff looks more generally at the use of parts of the body in the Hebrew Bible;<sup>48</sup> Smith concentrates mainly on the heart and innards, but also includes the breath/nose;<sup>49</sup> and Gillmayr-Bucher looks at a variety of body imagery but limits her studies to the Psalms.<sup>50</sup> In addition there are a couple of studies on the emotion of anger that include the use of parts of the body in its expression, notably Baloian<sup>51</sup> and Kruger.<sup>52</sup> An earlier study by Dhorme compares Hebrew expressions using parts of the body with similar expressions in Akkadian,<sup>53</sup> and is interesting for its examination of the Hebrew, and Gruber's later studies also look at the Hebrew in the context of the Ancient Near East.<sup>54</sup> There are also a number of linguistic studies that I have referred to where the

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<sup>46</sup> Johnson, A.R., 1949, *The Vitality of the Individual in the Thought of Ancient Israel* (Cardiff: University of Wales Press).

<sup>47</sup> T. Collins, 1971, 'The Physiology of Tears in the Old Testament', Part 1: *CBQ* 33, pp 18-28 and Part 2: *CBQ* 33, pp. 185-197.

<sup>48</sup> H.W. Wolff, 1973, *Anthropologie des Alten Testaments* (Gutersloh: Gutersloher Verlagshaus), 7<sup>th</sup> Edition 2002.

<sup>49</sup> M.S. Smith, 1998, 'The Heart and Innards in Israelite Emotional Expressions: Notes from Anthropology and Psychobiology', *JBL* 117/3, pp. 427-436.

<sup>50</sup> S. Gillmayr-Bucher, 2001, '“Meine Zunge – Ein Griffel Eines Geschickten Schreibers”: Der Kommunikative Aspekt der Körpermetaphern in den Psalmen', in B.A. Taylor (ed), *10<sup>th</sup> Congress of the International Organization for Septuagint and Cognate Studies: Oslo 1998* (Atlanta: Society of Biblical Literature), pp. 197-213; and 2004, 'Body Images in the Psalms', *JSOT* 28/3, pp. 301-326.

<sup>51</sup> B.E. Baloian, 1992, *Anger in the Old Testament* (New York: Peter Lang).

<sup>52</sup> P.A. Kruger, 2000, 'A Cognitive Interpretation of the Emotion of Anger in the Hebrew Bible', *Journal of North-West Semitic Languages* 26/1, pp. 181-193.

<sup>53</sup> P. Dhorme, 1921-1923, 'L'Emploi Métaphorique des noms de parties du corps en Hébreu et en Akkadien', *Revue Biblique*, Part III: Le Visage, 1921, pp. 374-399; Part IV: Les Parties du Visage, 1921, pp. 517-540; Part V: Le Tronc, 1922, pp. 215-233; Part VI: Les Parties Internes, 1922, pp. 489-517; Part VII: Les Membres, 1923, pp. 185-212.

<sup>54</sup> Gruber, M.I., 1980, 'Aspects of non-verbal communication in the Ancient Near East', (Rome: Biblical Institute Press) and 1990, 'Fear, Anxiety and Reverence in Akkadian, Biblical Hebrew and Other North-West Semitic Languages', *Vetus Testamentum* XL, 4, pp. 411-422.

discussions focus on the imagery rather than the technical aspects of the grammatical construction, such as Elwolde's thesis which deals with 'environmental meaning' or 'meaning by collocation',<sup>55</sup> but I am not aware of any extensive study that compares the Hebrew with the LXX translation.

## ***1.5. Selection of examples***

1.5.1. The emotions selected have been grouped under the headings 'Distress', 'Fear', 'Anger' and 'Gladness';<sup>56</sup> and although the title of my thesis includes the words 'anatomical idiom', I have taken a fairly broad view of what constitutes 'idiom' and, to avoid getting bogged down in linguistic terminology, prefer to think of it in terms of 'figurative language'. Hawkes provides a broad definition: 'Figurative language is usually descriptive, and the transferences involved result in what seem to be "pictures" or "images"'.<sup>57</sup> Verses were selected if they included a part of the body in association with an emotion and provided a 'word picture', however brief. Where a verse contains body imagery relating to more than one emotion, or it is not clear which emotion is meant, it is included in each compilation of texts and discussed in each section. Sometimes an emotion expressed without body imagery appears alongside another that is expressed using a part of the body; in this case only the emotion that is expressed with body imagery is catalogued and discussed. For example, Lam 1.12, where 'my suffering' has been caused 'on the day of his [the LORD's] burning nose (anger)',

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<sup>55</sup> J. Elwolde, 1987, *Aspects of the collocational analysis of meaning with special reference to some Biblical Hebrew anatomical idioms* (University of Hull, PhD thesis).

<sup>56</sup> Whilst 'love' and 'hate' might have been included, these feelings often underly other emotions or exist alongside them.

<sup>57</sup> T. Hawkes, 1972, *Metaphor* (Critical Idiom Series; London & New York: Methuen), p.2.



is only listed under anger, as there is no body imagery associated with the suffering and grief expressed.

1.5.2. The association of emotions with parts of the body is cross-cultural; this does not mean there is an exact correspondence between cultures but, as human beings, we know that emotions produce a physical reaction and it seems natural to express them in physical terms. A five-nation study of anger, envy, fear and jealousy produced some remarkable similarities in how these emotions are felt in the body,<sup>58</sup> and is referred to in the relevant chapters, as well as an article by van Wolde that includes some insights into anger in Japanese culture.<sup>59</sup>

1.5.3. Using anatomical imagery a writer can convey meaning and draw the reader into empathy with a character through describing the physical effects of emotion, and ‘readers can hardly maintain a distanced point of view; rather they are forced to add their own body experiences while they hear and read the text’.<sup>60</sup> The use of parts of the body at times allows for understanding at several levels and brings the text to life, providing a vivid picture of human thought, feeling and interaction.

## ***1.6. Summary of aims and intentions***

- To identify all examples of parts of the body used in the expression of the emotions of distress, fear, anger and gladness in the Hebrew Bible, noting

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<sup>58</sup> R.B. Hupka, Z. Zaleski, J. Otto, L. Reidl, N.V. Tarabrina, 1996, ‘Anger, Envy, Fear and Jealousy as felt in the body: A Five-Nation Study’, *Cross-Cultural Research* 30, pp. 243-264.

<sup>59</sup> Ellen van Wolde, ‘Language of Sentiment’, *SBL Forum* article accessed 14.4.07 (<http://sbl-site.org/Article.aspx?ArticleId=660>).

<sup>60</sup> S. Gillmayr-Bucher, 2004, ‘Body Images in the Psalms’, p. 325.

the frequency of their occurrence in each biblical book and association with each emotion – and make comparisons with the LXX.

- To discuss the use and meaning of the identified body imagery and anatomical idiom in different contexts in the Hebrew Bible and compare the incidence and use in relation to these emotions in different books of the Hebrew Bible, alongside a discussion of their rendition into Greek.
- To discover how far the LXX translation retains the original body imagery and anatomical idiom found in the Hebrew of the MT in verses describing distress, fear, anger and gladness, to see how closely the Greek follows the Hebrew and to analyse any differences that are apparent when each is rendered into English.
- To examine any effect on meaning when body imagery has been changed or omitted in the LXX and consider how the LXX translators may have understood the Hebrew.
- To consider possible reasons for any differences in the use of body imagery in relation to these emotions and, if the body imagery can already be shown to have changed or disappeared in the process of translation into Greek, to look at the imagery against some of today's English translations for any evidence of cross-fertilisation (bearing in mind the textual history of the LXX for the Christian Church), or shared problems of understanding.

## **2. DISTRESS**

### ***2.1. Introductory remarks***

2.1.1. I have titled this section ‘Distress’ with the intention of providing an ‘umbrella’ under which to look at a range of emotions that could be termed grief, sorrow, misery or despair, as well as the types of distress that are close to anger or frustration, such as shame, and those that seem to involve physical as well as emotional pain, for which it is difficult to find a neat ‘label’. There is sometimes difficulty in identifying verses with absolute certainty as relating to distress or sorrow for a number of reasons: figurative language is open to interpretation; there may be overlap with fear and/or anger; more than one emotion may be expressed in the same verse, or in adjacent verses; or the individual may move from one to another in the same passage.

2.1.2. As shown in Table 1 at the end of this section, descriptions of distress involving parts of the body are most prevalent in the books of Psalms (77), Job (26) and Lamentations (31). They may be very personal to an individual, or representative of the feelings of a group, or community. Descriptions in the prophetic books (and prophetic passages in the Torah) are often graphic but, with some exceptions, notably in Jeremiah, tend to be once removed, i.e. they largely warn of destruction to come – a prophetic utterance rather than the apparently more personal experience of actual events that results in the emotional outpourings of the psalmist or the hapless Job. However, the most dreadful warnings of God’s vengeance draw the reader into the drama and involve several parts of the body, for instance:

You will go mad because of the sights of your eyes that you will see. And the LORD<sup>61</sup> will strike [you] with horrible boils on the knees and on the legs which you will not be able to heal, from the sole of your foot to the crown of your head. (Deut 28.34,35)

And this shall be the torment by which the LORD shall strike each one of the people ... his flesh shall rot while he is still standing on his feet and his eyes shall rot while they fade away, and his tongue shall rot in his mouth. (Zech 14.12)

In these predictions of dreadful physical suffering, the LXX translation is very close to the Hebrew.

## **2.2. Mourning**

2.2.1. I do not intend to go into great detail here as a number of studies of mourning have been written<sup>62</sup> and it is not within the scope of this study to look at the history and relationship with other cultures or to speculate on the reasons behind the various rituals. The main features of mourning in the Hebrew Bible are the wearing of sackcloth, shaving of the head and/or beard, tearing the clothes and putting dust or ashes on the head – and these and other rituals are set out in Table 2 at the end of this section. Cutting the body is expressly forbidden in Deut 14.1 (לֹא תִתְגַּדְדוּ) and there is only one mention of this practice in the Hebrew Bible, in Jer 48.37, where it is said that, ‘every head is bald and every beard

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<sup>61</sup> Translation note: for יהוה I have translated ‘LORD’, and for אֲדֹנָי ‘Lord’.

<sup>62</sup> Saul Olyan, in particular, has written extensively on the subject in articles for *JBL* in 1996 and 1998 as well as full-length studies published by Oxford University Press in 2003 and 2004.

shaved off; upon all hands are cuts (גִּדְדָה) and upon all loins sackcloth'. The LXX does not reflect the Hebrew in either text, suggesting that the practice was no longer current at the time of the translation. In Deut 14.1 the LXX substitutes the prohibition 'you shall not ritually cleanse' (οὐ φοιβήσετε),<sup>63</sup> the translator perhaps reading here a Hitpael of בִּרַר (bet and gimel being similar in some scripts) rather than of גִּדָּה, which is uncommon;<sup>64</sup> and in Jer 48.37 (31.37), the LXX substitutes 'all hands will beat breasts' (κόψονται – future middle indicative from κόπτω) for the Hebrew עַל כָּל־יָדַיִם גִּדְדָה ('upon all hands cuts'). It is rather puzzling therefore that in Isa 15.2 where the MT renders, 'on all heads baldness, every beard is shaved off', the LXX substitutes 'on all shoulders cuts' for the latter, suggesting some sort of self-flagellation as mourning rite, especially as the Hebrew for the shaving of the beard is the same as in Jer 48.37 (גִּרְעָה כָּל־זָקֵן), and retained as καὶ πᾶς πῶγων ξυρηθήσεται in the LXX (31.37), but perhaps the translator of Isa 15.2 felt that the practice would not be relevant to his readers.<sup>65</sup> Indications from other literature suggest that Jews in the Greek diaspora

<sup>63</sup> Although in some texts, such as *Vaticanus*, the phrase is missing.

<sup>64</sup> J.W. Wevers, 1995, *Notes on the Greek Text of Deuteronomy* (Atlanta: Scholars Press) translates, 'you must not engage in purificatory rites' and suggests that the substitution was an oblique reference to Egyptian funerary customs in which the corpse is cleansed with various spices and that such reverence for the corpse was pagan and to be avoided by 'sons of the Lord' (p. 241). However, cleansing a body using spices was probably a widely practised custom where bodies were placed in rock tombs or caves rather than buried – the spices making them more fragrant (it would certainly seem to have been Jewish practice in the time of Christ – Mark 16.1; Luke 23.56; John 19.39-41). Wevers refers to 1 Kings 18.28, where the priests of Baal cut themselves whilst calling on the deity, as an inhibition on the translator but, although the LXX also avoids reference to cutting in Jer 41(48).5, the fact that it retains it in Jer 16.6, and introduces it in Isa 15.2, makes the theory shaky – these examples could show varying perceptions between different LXX translators.

<sup>65</sup> Study of other passages in the Septuagint translation of Isaiah suggest that the translator/s' approach was more interpretative than that found in the other 'Prophets' (נְבִיאִים) S.E. Porter and B.W.R. Pearson, 1997, 'Isaiah through Greek Eyes: the Septuagint of Isaiah' in C.C. Broyles and C.A. Evans (eds.), *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition* (VT Supp 70; FIOTL 1; Leiden: Brill), vol. 2, pp. 531-546, remarks on differences between the MT and LXX that indicate a perception of some of the prophecy in the light of the history of the time and of Hellenistic philosophy and mythology.

adopted much of the Greek way of life and, as Greeks were mostly clean-shaven, we can speculate that this may have influenced the translation. Martin Hengel<sup>66</sup> states that, ‘The remarkable and probably historically unique fusion of Jewish and Hellenistic culture in Alexandria from the third century BC is only understandable on the grounds of the unhindered access of Egyptian Jews to the treasures of Greek education’ and the *Letter of Aristeas*, apart from promulgating the validity of the LXX, could be seen as an apologetic for Hellenistic Judaism with its assimilation into Greek life,<sup>67</sup> and suggests the importance of the gymnasium. It is possible that Jews entered fully into the activities necessary to gain them entry to the ‘finishing school for young citizens’, the *ephebeia*, including sport (performed naked) as it is recorded that in the 1<sup>st</sup> century CE, the Emperor Claudius barred the Jews of Alexandria from taking part in the ephebic games.<sup>68</sup>

2.2.2. Returning to the descriptions of mourning, whilst the focus is often on ritual, this is not to say that the rituals were without genuine emotion. One of the fullest descriptions of mourning can be found in Isa 15.2-5a, which contains all the ritual aspects of baldness, shaven beard and sackcloth, but also a graphic description of desperate people crying aloud and weeping. In fact, they are wailing so loudly that they can be heard as far away as Jehaz,<sup>69</sup> even the armed

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<sup>66</sup> Martin Hengel, 1974, *Judaism and Hellenism*, trans. J. Bowden (London: SCM Press), p. 66

<sup>67</sup> R.J.H. Shutt, 1985, ‘Letter of Aristeas: A New Translation and Introduction’ in J.H. Charlesworth (ed), *The Old Testament Pseudepigrapha*, Vol 2 (New York: Doubleday), pp. 9-10.

<sup>68</sup> J.J. Collins, 1997, *Jewish Wisdom in the Hellenistic Age* (Edinburgh: T & T Clark), pp. 148-9, discusses the *ephebeia*’s connection with citizenship and quotes from a letter in which ‘Claudius confirmed the Alexandrian citizenship of “all those who have been registered as *epheboi* up to the time of my principate...”’ and also mentions Claudius’ later ban on Jews participating in the games (after his edict against ‘mutilation’ of the genitals) – which would have made it difficult for Jews to graduate to full citizenship.

<sup>69</sup> It is possible that Jehaz is the place mentioned on the Mesha Stele, lost in battle by Ahab/Omri, and that the passage looks forward to a time when the boot will be on the other foot.

men are shouting and their *nefes* trembles (יָרַע).<sup>70</sup> This is unusual, and the rather ‘over the top’ analogy raises a strong suspicion that the writer is poking fun at the Moabites, but scholars are divided as to whether this passage relates to a prophecy or an actual event.<sup>71</sup> The LXX retains the image relating to Jehaz but the second half of the verse introduces different imagery: where MT reads, ‘Therefore the armed men of Moab shout out; their *nefes* trembles in them’, LXX renders, ‘Therefore the sons (loins) of Moab cry aloud; her spirit will understand’ and this personification continues into vs 5a where ‘The heart of Moab cries out within her’ (rather than MT, ‘My [God’s] heart cries out for Moab’ in the MT).

## 2.3. *Shame*

2.3.1. This aspect of distress is related to mourning and carries some similar gestures, for example covering the head. In 2 Sam 13.19, Tamar, having been raped by Amnon, puts dust on her head and tears her clothes but also places her hand upon her head, apparently in shame. The gesture appears in relation to shame in Jer 2.37, where it is the Israelites who will go out with their hands on their heads, when they are put to shame by Egypt (vs 36). Scholars disagree as to the meaning of the gesture in this context: has Israel approached and been rejected by Egypt and Asshur, returning ashamed (certainly the verb בֹּשָׁם indicates shame), or do the hands on the head imply captivity? Kruger discusses the

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<sup>70</sup> This root is only cited here and it could be argued that it is a text error. The LXX seems to have read יָרַע and translated with future middle indicative of γιγνώσκω. Other possible roots include רָעָה (Qal imperfect unpunctuated would be the same).

<sup>71</sup> S. Smothers, 1996, ‘Isaiah 15-16’ in James W. Watts and P.R. House (eds) *Forming Prophetic Literature: Essays on Isaiah and the Twelve in honor of John D.W. Watts* (JSOT Supplement Series 235; Sheffield: Sheffield Academic Press) considers that the vivid language of vss 2-5a points to an actual catastrophe.

scholarly arguments and concludes that the gesture does indicate shame rather than captivity.<sup>72</sup> He sees the gesture as an attempt at partial concealment – perhaps in a similar way to covering the face with one’s hands – and points to the image of shame ‘covering’ the face in Jer 51.51 (‘we are ashamed because we have heard abuse/scorn; for disgrace has covered our faces’).<sup>73</sup> Shame also shows on the face in Ezek 7.18, where it is associated with fear as well as mourning (‘Then they will put on sackcloth and shaking will overwhelm them; shame is upon all faces and baldness on all their heads’). In other passages the head is covered in shame: David leaves Jerusalem with ‘his head covered’, ashamed but also distressed and weeping at the way Absalom has driven him out (2 Sam 15.30); elsewhere the young lads and the plowmen are ashamed and cover their heads (Jer 14.3, 4). An ironic play on the image is given when David ‘covered his face’ (לֵאֵם אֶת־פָּנָיו) in grief for the death of Absalom (2 Sam 19.5) and Joab complains that David has ‘shamed the faces’ of all his servants, who have saved his life – i.e. it is David who should have shame on his face.

## 2.4. Distress

2.4.1. By far the largest number of examples of ‘body-centred descriptions’<sup>74</sup> of distress occur in the Psalms, where the images often involve several parts of the body, and paint a vivid picture of the psalmist’s woe. One of the best known is found in Ps 22.15, 16, in which, as Magonet says, ‘the metaphors allow for a

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<sup>72</sup> Although this may be a reason for shame?

<sup>73</sup> P.A. Kruger, 1996, ‘The Psychology of Shame and Jeremiah 2.36-37’, *Journal of Northwest Semitic Languages (JNSL)* 22/2, pp. 79-88.

<sup>74</sup> I have borrowed this very useful phrase from S. Gillmayr-Bucher, 2004, ‘Body Images in the Psalms’, p. 310, as it neatly describes the texts I am examining.



multitude of interpretations – from real physical situations of illness and wasting, to a psychological state of fear or anxiety, dread or paranoia<sup>75</sup>:

I am poured out like water and all my bones are disjointed;

My heart is like wax, it has melted within my bowels.<sup>76</sup>

My strength has dried up like a potsherd

and my tongue has stuck to the roof of my mouth,

and you have put me in the dust of death.

2.4.2. In Ps 31.10,11 the eye, throat (*nefes*)<sup>77</sup>, belly and bones are all dissolving (עשש) in distress and grief:

Be gracious to me, O LORD, for I am in distress;

My eye is dissolving<sup>78</sup> in sorrow, my throat and my belly [also].

For my life is wasting away in torment and my years in groaning;

My strength falters because of my wrongdoing and my bones are dissolving.<sup>79</sup>

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<sup>75</sup> J. Magonet, 1994, *A Rabbi Reads the Psalms* (London: SCM Press), p. 108.

<sup>76</sup> Here the LXX translates differently: ‘my heart has become like beeswax melting within my bowels’ (this is discussed in Chapter 3: Fear).

<sup>77</sup> T. Collins, 1974, ‘The Physiology of Tears in the Old Testament’, *CBQ* 33, Part 1, pp. 18-28, Part 2 pp. 185-197, argues strongly that *nefes* should be translated ‘throat’ in certain contexts and this is discussed more fully later.

<sup>78</sup> The LXX here reads, ‘my eye is troubled’, using *ταράσσω*, a verb that J. Barr, *Comparative Philology and the Text of the Old Testament*, p. 252, describes as a ‘favourite’ word for the LXX translators, who used it for a wide range of other Hebrew verbs including among others: רגז, סהר, שחח, חמר, רעש, להט, נדר, שלל, פעם, צמג, חלל – as the verb appears so often, Barr suggests that the ideas of ‘disturbance’ and ‘non-disturbance’ appeal to the translator and are used without concern for the way in which this usage obscures the difference between the Hebrew meanings in the verses translated; he warns against philological reinterpretation of the Hebrew.

<sup>79</sup> Greek *ταράσσω* again, as above.

2.4.3. Collins' hypothesis is that 'the source of tears was viewed as being somewhere inside of a man, and that they came, at it were, "welling up" from within'. He describes this as follows:

Distressing, external circumstances produce a physiological reaction in a man, which starts in his intestines and proceeds to affect his whole body, especially the heart. This physiological disturbance is actually a change in the physical composition of the inner organs, a general softening up, which initiates an outflow of the body's vital force. This outflow proceeds through the throat and eyes, and issues in the form of tears that are nothing less than the oozing out of the body's vital substance. The immediate consequence is that the subject is left weak and exhausted, in particular his eyes are considered to be wasting away through the tears, which are part of their substance flowing out and sapping their strength.<sup>80</sup>

2.4.4. This vital force, or fluid, might possibly be equated with the *nefes*, but it is not as simple as that as the *nefes* itself is sometimes described as weeping. Collins argues for a translation of 'throat' in some passages, a possibility that is supported by other scholars and that I will explore when looking in detail at passages involving the *nefes*; the main theme is that when the *nefes* is poured out the organs of the body dry up.<sup>81</sup>

2.4.5. This association of the physiological with the psychological is often dramatic. Ps 38 declares that 'there is no healthy part to my flesh' nor 'health in my bones' (vs 4), 'my wounds have become stinking' (vs 5), 'I go around

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<sup>80</sup> T. Collins, Part 1, as above, p.18.

<sup>81</sup> T. Collins, Part 1, as above, p. 24.

unkempt' (vs 6), 'my loins are full of burning' (vs 8), 'I roar/bawl because of the groaning of my heart' (vs 9), 'my heart is beating wildly, my strength has left me and even the light of my eyes is no longer with me' (vs 11). It may sound like illness, but it is clear from the context that the psalmist is describing the misery of feeling God's anger, his awareness of his sin and his rejection by his friends and acquaintances.

2.4.6. The translation of these verses into English from the Greek of the LXX shows a great deal of agreement, but the first part of verse 8 renders the Hebrew **נִקְלָהּ מִלְאוֹ כִּי־כִסְלִי** ('For my loins are full of burning') as ὅτι αἱ ψύαι μου ἐπλήσθησαν ἐμπαιγμῶν ('For my loins are full of mockeries'). Here the LXX translator could have read **נִקְלָהּ** a Nifal participle from **קָלַל** ('to be of little account/demeaned', i.e. 'mocked') rather than **נִקְלָהּ** a Nifal participle from **קָלַהּ** which has the primary meaning of 'burning' in the Nifal. However the root **קָלַהּ** carries secondary meanings that are similar to the primary meaning of **קָלַל** in the Nifal and its Hifil introduces the idea of treating with contempt<sup>82</sup>, or additionally 'dishonoured',<sup>83</sup> so this may have led to the translator's understanding. Most English translations favour the idea of 'burning'<sup>84</sup> or are fairly free: 'My back is filled with searing pain' (*NIV*); 'My loins are filled with a loathsome disease' (*AV*). None favours the secondary meaning reflected in the LXX, but whilst Rahlfs' text reads ψύαι (loins), the plural of ψύα ψόα, the apparatus notes that

<sup>82</sup> Holladay, W.L., 1988, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids, Michigan: Eerdmans; Leiden: Brill) – hereafter Holladay – p. 318/9

<sup>83</sup> F. Brown, S.R. Driver, C.A. Briggs, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press) – hereafter *BDB* - p. 886.

<sup>84</sup> 'My loins are filled with burning' (*RSV, NRSV, JPS*); 'My loins burn with fever' (*NJB*); 'My sinews are full of fever' (*NJPS*).

*Codex Vaticanus* and *Codex Sinaiticus* read ἡ ψυχὴ μου (my spirit/being)<sup>85</sup> and perhaps ‘My life/spirit is full of mockeries’ would make more sense. *BHS* makes no comment on this verse.

## 2.5. *Parts of the body associated with distress*

2.5.1. Whilst the heart predominates in expressions of fear, this can only be so in the case of distress if we ignore the *nefes*, to which there are 51 references in the texts chosen. Whilst many may not consider this to be part of the body, taking note of the previous discussion, I would like to consider it in a number of expressions as ‘throat’.<sup>86</sup> Elsewhere, while it is often translated ‘spirit’, the *nefes* also seems to be tangible, related to the physical being, rather than the spiritual being – or the whole self or body. Associated with the *nefes* is the *ruah*, which is also traditionally translated ‘spirit’ but, in relation to distress and sorrow, I would often argue for ‘breath’, as in Ps 143.4, where it is in parallel with the heart – ‘and my breath feels faint in me;<sup>87</sup> within me my heart is numb’ – or, ‘wind’ in a physical sense (Job 32.18): ‘For I am full of words, the wind in my belly oppresses me’, where the LXX translates רוח with πνεῦμα.

<sup>85</sup> Rahlfs is a ‘reconstructed’ or ‘eclectic’ text that is based on the three main codices – here he selected *Codex Alexandrinus* possibly because ‘loins’ reflects the Hebrew.

<sup>86</sup> Whilst more modern dictionaries now list ‘throat’ as one of the meanings of *nefes*, this has not had much of an impact on recent English translations. For example, *NJPS*, published in 1999, translates ‘gullets’ in Num 11.6, ‘substance’ in Ps 31.10, ‘neck’ in Ps 69.2 (which is common to many), ‘palate’ in Prov 16.24 and ‘throat’ in Prov 25.25, but on the whole omits the word in translation, occasionally rendering ‘spirit’, ‘soul’ or ‘life’.

<sup>87</sup> Another example can be found in Ps 77.4 where a similar phrase is used in Hebrew (וַתִּתְעַבֵּב רֹחַי) and although the verb used in the Greek text is different (ὀλιγοψυχέω instead of ἀκηδιάζω), the meaning is similar, as is the translation of רוח with πνεῦμα. A similar phrase is also found in Ps 107.5 (נַפְשָׁם בָּהֶם תִּתְעַבֵּב), where the Hebrew נפש is translated with ψυχὴ but the meaning again seems to be ‘breath’ (‘Hungry and thirsty their breath felt faint within them’) and here the Greek verb is ἐκλείπω.

2.5.2. The heart is still a significant part of the body when it comes to describing distress and sorrow, however, and will be a major area for discussion as there are 53 references to it in the texts I have selected. The eyes too, unsurprisingly, are involved in a great many descriptions of distress, providing 38 examples for discussion, nearly twice as many as the combined ‘innards’<sup>88</sup> (21), and far more than the other significant challengers, bones (18), face (18), flesh (8) and loins (7).

2.5.3. Various parts of the body are used together or in parallel, notably eyes and *nefes*, heart and *nefes*, heart and spirit/*ruah*, heart and bones, flesh and bones and belly, bowels or other ‘innards’ with the heart or *nefes*. The majority of combinations are replicated in the LXX, and this is shown in chart form as Tables 3 and 4 at the end of this chapter.

### 2.5.1. Face

2.5.1.1. From Darwin to the present day, a great deal of research has focused on facial expression in relation to the emotions,<sup>89</sup> and one of the parts of the body that would be expected to feature prominently in descriptions of distress is the face. In the Hebrew Bible, the references to the face itself can be quite subtle, but facial features such as the eyes / eyelids, mouth (including tongue, roof of mouth, throat, voice) and cheeks may also feature. As far as facial expressions of distress are concerned, Nehemiah has two references to a ‘sad’ or ‘downcast’ face in 2.2-3, Job’s face is ‘burning (red) because of my weeping’ (16.16) and Lam 1.2 refers to ‘tears upon her cheeks’. In 1 Sam 1.18 Hannah ‘went on her

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<sup>88</sup> Liver, kidneys, womb, belly and bowels are all associated with distress.

<sup>89</sup> Darwin’s *The Expression of the Emotions in Man and Animals* was reprinted in 1998 and has spawned a number of modern studies.

way and ate and, *her face was no longer as it had been* (וּפְנֵיהָ לֹא־הָיוּ־לָהּ עוֹד), a rather enigmatic expression which the LXX translates καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι ('and her face was no longer downcast', i.e. 'sad'), similar to the majority of English translations.<sup>90</sup> Elsewhere, in Job 9.27, Job indicates that his distress is showing on his face when he says, 'I will change my face (expression) and be cheerful' (אֶעֱזֹבָה פָּנַי וְאֶבְלִיגָה).<sup>91</sup> In Ps 38(37).7, the LXX translates as 'all day I go round with a sad face' whereas the Hebrew reads, 'all day I go around unkempt', which may imply mourning, but is part of a long catalogue of physical woes (see § 2.4.5).

2.5.1.2. One of the causes of distress for human beings is God 'hiding' (MT) or 'turning away' (LXX)<sup>92</sup> his face – usually in anger. In Ps 44.25 the psalmist complains, 'Why do you hide your face? You forget our afflictions and our sufferings' and, more accusingly, in Ps 102.3, 'Do not hide your face from me in the day of my distress!' Concealing the face, however, is also a human response to distress: David 'covered his face' (לָאֵט אֶת־פָּנָיו) in grief for the death of Absalom (2 Sam 19.5)<sup>93</sup> and Hezekiah is more likely to be distressed than angry when he turns his face to the wall on hearing that he was so sick that he would die (2 Kings 20.2; cf Isa 38.2) - unlike Ahab, who turned his face away and sulked angrily.<sup>94</sup>

<sup>90</sup> *RSV, NRSV* 'and her countenance was no longer sad' (*AV, JPS* 'no more sad'); *NJB* 'she ... was dejected no longer'.

<sup>91</sup> Although here the LXX renders 'I will moan, downcast in expression' – see discussion with translation.

<sup>92</sup> Where MT uses סָתַר LXX renders ἀποστρέφω.

<sup>93</sup> This is followed by Joab's complaint that David has 'shamed the faces' of all his servants, who have saved his life (see § 2.3.1).

<sup>94</sup> See 1 Kings 21.4 discussed in Chapter 5: Anger, and also the image of God turning his face away when angry.

2.5.1.3. The expression, ‘His face fell’ (נפל) in Gen 4.5-6 is interpreted in most English translations as anger: ‘But towards Cain and his offering he [the LORD] paid no regard and Cain became very angry (חרה) and his face fell. Then the LORD said to Cain, “What has angered (חרה) you and why has your face fallen?”’ However, the LXX translates, ‘But towards Cain and his offering he paid no regard and it distressed/vexed (λυπέω) Cain greatly and his face fell. Then the Lord said to Cain, “Why have you become so upset (περίλυπος) and why has your face fallen?”’ Skinner interprets the Hebrew as ‘a mixture of anger (*it became very hot to him*) and dejection (*his face fell*), citing Job 29.24 and Jer 3.12 in support of the latter.<sup>95</sup> Gruber argues for depression, partly on the basis of an Akkadian semantic equivalent, ‘the face is fallen’, as an expression of grief, partly because a drooping facial expression is associated clinically with depression, and partly because he considers that לו חרה actually means ‘be depressed’.<sup>96</sup> Whilst depression can be interpreted as anger turned inwards, it is difficult to see where he gets ‘depressed’ from a verb to which standard lexicons consistently ascribe a basic meaning of ‘heat’. The Syriac translates נפל as ‘became black’,<sup>97</sup> which could signify anger – perhaps as in the English expression ‘a face like thunder’, or ‘a black look’. There is also the example in Ps 18.8, ‘Then the earth shook ...

<sup>95</sup> J. Skinner, 1912, *A Critical and Exegetical Commentary on Genesis* (International Critical Commentary series; Edinburgh: T & T Clark), p. 106. Job 29.24 does so as it places the expression in contrast to ‘the light of my countenance’, which ‘they will not cause to fall’. Jer 3.12, however, is in the context of anger and is literally ‘I will not make my face fall on/at you’, sometimes translated as ‘I will not frown at you’ (e.g. *JPS, NJB, NIV*)

<sup>96</sup> M.I. Gruber, 1980, ‘Aspects of non-verbal communication in the Ancient Near East’ (Rome: Biblical Institute Press), p. 357, and, 1978, ‘The Tragedy of Cain and Abel’, *JQR*, n.s. 69, p.95.

<sup>97</sup> J. Skinner, 1912, *A Critical and Exegetical Commentary on Genesis*, p. 105.

because he [God] was angry' (כִּי חָרָה לוֹ), which introduces a description of the resulting violent storm and fire – hardly depression!

## 2.5.2. Heart

2.5.2.1. There are many examples to show that grief is felt in the heart but, aware of the heart/mind interchangeability and the fact that statements such as 'he was grieved in his heart' or 'your heart will not be grieved' are rather general and do not necessarily imply a physical effect, I have chosen for discussion those expressions in which there can be no doubt that the 'heart' is in pain or distress, or apparently complaining audibly, or where there is a figure of speech that is interesting to study. Here the Psalms have the clearest examples, where the heart writhes, moans, cries out, or is poured out in grief and, if we are in any doubt as to where the pain is felt, such phrases as 'their sword shall enter their own heart' (Ps 37.15, where the wicked are tormenting the needy) or 'my heart is pierced within me' (Ps 109.22, where the writer describes himself as 'poor and needy') make it clear.

2.5.2.2. In the Hebrew Bible a broken heart is not the result of rejection by the beloved but of more general grief and sorrow, and the thwarted in love are not mentioned in this context. The imagery in the LXX is very similar to the MT and a parallel with the 'broken-hearted' may be 'those crushed of spirit' (דִּכְאֵי רוּחַ), as in Ps 34.19, or the heart may be both broken and crushed (לִבִּי־נִשְׁבַּר וְנִדְכָּה) and parallel a broken spirit (רוּחַ נִשְׁבַּרְחָה), as in Ps 51.19. The broken-hearted may



be healed (רפא) in Ps 147.3, or bound up (חבש) in Isa 61.1,<sup>98</sup> whilst in Ps 147.3 the same verb is used to bind up ‘their wounds/hurts’ (לעצבותם). However, in Jer 23.9, where the prophet says, ‘My heart is broken within me; all my bones shake; I am like a drunken man, like a fellow when wine has passed through him, because of the presence of the LORD’,<sup>99</sup> it may have more to do with complete helplessness before God, or the effect of the individual completely taken over by the prophetic word. It is not clear whether he is distressed (he may instead be terrified), but what this has in common with all the examples is its association with God, who responds to a broken heart.

2.5.2.3. In Ps 109 the psalmist curses his enemies and provides various reasons why God should punish them, including vs 16, ‘Because he did not remember to perform a kindness but persecuted the poor and needy man and the down-hearted (נכאה ללב) to death’<sup>100</sup>. This is followed in vs 22 by an appeal for deliverance: ‘For I am poor and needy and my heart has been pierced/wounded (חלל) in my inmost part’.<sup>101</sup> The root חלל in this context is generally translated ‘pierced’ (*NRSV*, *NJPS*) or ‘wounded’ (*NIV*, *AV*, *JPS*), with the *RSV* using ‘stricken’, but it can also carry the meanings ‘polluted/defiled’ or ‘violated’,

<sup>98</sup> Note that in the ‘freer’ translation of Isa 61.1 the LXX renders ‘heal’ rather than ‘bind up’, when in Ps 147.3 these images are used in parallel and retained.

<sup>99</sup> Whilst it does not affect the overall meaning, the Septuagint seems to have read שבור (crushed/ beaten) instead of שכור (drunken), and presents an additional image: ‘my heart is crushed/broken within me, all my bones shake; *I have become like a man who has been beaten to a jelly* or like a man overcome by wine ...’

<sup>100</sup> This phrase is most often translated ‘broken-hearted’ (*AV*, *RSV*, *NRSV*, *NIV*, *NJB*), but the participle appears to be from the verb נכא, not from נכא, which is used in relation to the רוח in Prov 15.13; 17..22 and 18.14 (not part of this study). The LXX reflects this – see translations.

<sup>101</sup> Here I note that the LXX translates as ‘I am poor and needy and *my heart has been stirred up within me*’ using the root παράσσω, a ‘favourite’ discussed in my introduction. It is not clear why ‘pierced’ is not used – the translators have no trouble with ‘crushed’ or ‘broken’ hearts (e.g. Jer 23.9) or ‘pierced kidneys’.

perhaps introducing a feminine image – as a woman may be raped, so the psalmist has been violently abused.

2.5.2.4. In descriptions of weakness or faintness because of distress or sorrow, female imagery seems to be implied in the use of the root דוה, which is associated with menstruation – a time of perceived sickness, weakness and also separation. The phrase ‘my heart is sick’ (לִבִּי דוֹי) is found in Jer 8.18<sup>102</sup> and Lam 1.22, and ‘our hearts are sick’ (דוה לִבָּנוּ) in Lam 5.17. In Lam 1.13 the distress visited upon the poet leaves him ‘faint all day long’ (דוה יום דוה) and in Isa 1.5 the word of the LORD to Isaiah declares regarding Israel that, ‘The whole head is sick, and the whole heart faint’ (כָּל־לֵבָב דוֹי), which may suggest weakness of resolve rather than distress, but the context also suggests self-inflicted pain caused by apostasy or rebellion (see 2.5.2.5). The Hebrew root is used elsewhere in verses not related to this study and, of these, whilst Ps 41.4 could be said to be neutral, even positive, in the context of the prayer that the LORD provides support ‘upon his bed of sickness’ (עַל־עֶרְשׁ דוֹי), it is noteworthy that the LXX distinguishes in translation between the use of the word in the context of sickness of body or heart and its use to directly describe the ‘sickness’ of menstruation. In Psalm 41.4 (LXX 40.4) the phrase is translated ἐπὶ κλίνης ὀδύνης αὐτοῦ (‘on his bed of pain’) but in Lev 12.2; 15.33; 20.18, where we can be certain menstruation is meant, the Greek makes it clear by using the

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<sup>102</sup> K.M. O’Connor, 1998, ‘The Tears of God and Divine Character in Jer 2-9’, in T. Linfelfelt & T.K. Beal (eds), *God in the Fray: A Tribute to Walter Brueggemann* (Minneapolis: Fortress Press), pp. 172-185, attributes 8.18 to God. There is no consensus amongst scholars as to the speaker, but if ‘the poem is a monologue of divine grief, interrupted by speech of “the daughter of my people” or her inhabitants’ (p.181), the imagery would suggest this verse is part of one of these interruptions.

phrases, τὰς ἡμέρας τοῦ χωρισμοῦ τῆς ἀφεδροῦ αὐτῆς (‘the days of separation of her menstruation’), τῇ αἱμορροοῦσιν ἐν τῇ ἀφένδρῳ αὐτῆς (‘the discharge of blood during her menstruation’) and γυναικὸς ἀποκαθιμένης (‘a woman sitting apart’), respectively. If we accept the implications of separation or defilement in the root דָּוַד, then Job 6.7, in which the Hebrew is often in footnotes described as ‘obscure’, could be translated ‘My *nefes* refuses to touch [them]; *they are as a defilement of my bread*’ (הַמָּה כְּדוֹי לֶחְמִי). However, English translations do not agree on the meaning of the Hebrew<sup>103</sup> and, as the verse in the LXX is totally different, reading ‘For my spirit is not able to rest: as a stench I see my bread – like the smell of a lion’<sup>104</sup> (Οὐ δύναται γὰρ παύσασθαι μου ἡ ψυχὴ· βρόμον γὰρ ὁρῶ τὰ σῖτά μου ὥσπερ ὀσμὴν λέοντος), it cannot be used in support.<sup>105</sup>

2.5.2.5. In translating another ‘difficult’ Hebrew text containing the same verb, Isa 30.22, the LXX does reflect the Hebrew and may even illuminate it. Where the Hebrew reads כָּמוֹ דָּוַד with the closest available English translation being ‘as one unclean’ (*JPS*),<sup>106</sup> a euphemism for ‘as one menstruating’, the LXX reads כָּמוֹ as כְּמִי and translates it ὡς ὕδωρ ἀποκαθιμένης, ‘as the water of a

<sup>103</sup> *AV* ‘the things that my soul refused to touch are as my sorrowful meat’; *JPS* ‘My soul refuseth to touch them; they are as the sickness of my flesh’; *RSV/NRSV* ‘My appetite refuses to touch them; they are as food that is loathsome to me’; *NIV* ‘I refuse to touch it; such food makes me ill’; *NJB* ‘But the very things my appetite revolts at are now my diet in sickness’. F.I. Andersen, 1976, *Job* (Tyndale OT Commentaries; Intervarsity Press), p. 129, quotes *NEB* which renders ‘throat’ for *nefes*, followed by ‘my bowels rumble with an echoing sound’.

<sup>104</sup> Strictly speaking this verse is not part of this study, but it is interesting to note that *Vaticanus* (and *Sinaiticus*) have a text variant where ὀργή replaces ψυχὴ, so Brenton’s translation reads, ‘For my wrath cannot cease; for I perceive my food as the smell of a lion to be loathsome’. *NETS* reads ‘So my life cannot cease, for I loathe my food like the smell of a lion’ - ‘loathsome’ and ‘loathe’ from βρώμων ‘stink’, suggested as a correction of βρόμον in J. Lust, E. Eynikel & K. Hauspie, 1992, *A Greek-English Lexicon of the Septuagint* (Stuttgart: Deutsche Bibelgesellschaft), p. 84.

<sup>105</sup> The translation is somewhat puzzling and may have to be explained by a difference in *Vorlage*, unless the quality of the text was so bad that the translator read כְּפִיִּר (young lion) for כְּדָוִד.

<sup>106</sup> *NJPS* is more explicit than the Hebrew, ‘like a menstruous woman’, others read ‘As unclean things’ (*RSV*), ‘like filthy rags’ (*NRSV*), ‘as a menstruous cloth’ (*AV*), ‘like the polluted things they are’ (*NJB*), ‘like a menstrual cloth’ (*NIV*).

woman apart' (i.e. menstruating). Although this is not an exact rendering, it is clear that the LXX understood the root  $\text{לָּו}$  as relating to menstruation even when used metaphorically. It is noteworthy, therefore, that in all texts that refer to the heart being 'sick', the underlying female imagery is lost in the LXX, which translates either with forms of  $\text{ὀδύνη}$ , or  $\text{λύπη}$  /  $\text{λυπέω}$ . Thus we have:  $\text{ὀδύνης καρδίας ὑμῶν}$  (Jer 8.18),  $\text{ἡ καρδία μου λυπεῖται}$  (Lam 1.22),  $\text{ὀδυνηρὰ ἡ καρδία ἡμῶν}$  (Lam 5.17),  $\text{ὀδυνωμένην}$  (Lam 1.13), and  $\text{πᾶσα καρδία εἰς λύπην}$  (Isa 1.5). It would seem that, rather than miss the nuance, the LXX translators may deliberately have avoided the imagery.

2.5.2.6. The context of Isa 1.5 is the LORD lamenting the rebelliousness of his people Israel in an extended metaphor that describes Israel as a body already afflicted but still rebellious in spite of the punishment already experienced:

‘Why will you be beaten again? Why do you continue in apostasy/rebellion? The whole head is sick and the whole heart faint’  
(על מה תכו עוד תוסיפו סרה כל-ראש לחלי וכל-לבב דוי)

which is followed in verse 6 by a description of ‘bruises and sores and bleeding wounds that have not been drained, or bound up ...’<sup>107</sup> As God’s relationship with Israel is often presented as that of husband and wife, the imagery, with the earlier allusion to menstruation, could suggest the beating of this rebellious wife.

2.5.2.7. The root  $\text{עָטַף}$  is another that is used for faintness or weakness in relation to the heart and distress. In Ps 61.3 the psalmist declares that he will call

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<sup>107</sup> *NRSV* translation.

to God from the ends of the earth, ‘when my heart grows weak’ (בעטף לבי), and this verb is linked to *ruah* in Isa 57.16 when God promises that he will not always be angry:<sup>108</sup> ‘for then spirits would fade away in front of me’ (כי־רוח מלפני יעטוף), perhaps here communicating God’s awareness of the limit to human endurance. Elsewhere, also, the verb can be nuanced to convey despair or distress. For instance, Psalm 102 is described as a ‘Prayer of a wretch when he was weak/faint (עטף) and pouring out his concern before the LORD’, which presents a picture of someone at the limit.

2.5.2.8. The heart may moan in grief, in both MT and LXX, and when it does the sound may be like a flute, as in Jer 48.36 where the LORD grieves for Moab and the men of Kir-heres, and it may not be just the heart itself, but also its owner who groans, or even roars, as in Ps 38.9, ‘I roar/bawl because of the groaning of my heart’ (שאגתי מנחמת לבי). The verb here (שאג) is more often used to describe the roaring of a lion and makes it clear that the distress is enough for the sufferer to make a great deal of horrible noise – the Greek verb ὀρούμαι used here describes the howling made by wolves or dogs – perhaps making much more noise than is usual. The heart itself does cry out in grief, as in Isa 15.5, ‘my heart cries out for Moab’ (לבי למואב יזעק), and in Lam 2.18 where the root is צעק and ‘their hearts cried out to the Lord’, and this perhaps more normal sound is translated by the Greek verb βοάω in each case. This prefaces an exhortation to the wall of daughter Jerusalem to ‘let tears flow down like a wadi ... let not your eyes cease ...’, leading into verse 19 where there is a further exhortation to ‘pour

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<sup>108</sup> This verse does not involve a part of the body so is not one of the texts included in this study.

out your heart like water before the Lord'. The strangeness of an exhortation to a wall leads the *RSV* to leave it out, rendering 'O daughter of Zion', but most include it, as does the *LXX*.

2.5.2.9. The verb זַעַק is commonly related to prayer, and there is an example of its association with the heart in this context when Hosea speaks a word to the people, 'They do not cry to me from the heart' (7.14). In Isaiah, Jeremiah and Ezekiel, זַעַק parallels יָלַל 'howl' or 'wail'. There are five examples,<sup>109</sup> one in Isaiah, one in Ezekiel and three in Jeremiah, all of which use a form of the Hifil imperative that perhaps conveys some irony with its similarity to the root הָלַל 'praise'. In the *LXX* four of the examples use the verbs ὀλολύζω and κράζω, with Ezekiel using ὀλολύζω and ἀνακράζω. As ὀλολύζω may be used in the context of crying aloud in prayer or thanksgiving, the irony would appear to have been preserved. A further ironic example of this parallel can be found in Hos 7.14 where God complains that, 'They have not cried out to me (זַעַק) with their hearts but they wail (יָלַל) upon their lyings together' (עַל־מִשְׁכָּבוֹתָם), an allusion to pagan cultic practices that is confirmed by the Greek, which translates זַעַק with βοάω and once again uses ὀλολύζω for יָלַל and describes the activities as 'couplings' - καὶ οὐκ ἐβόησαν πρὸς με αἱ καρδίαι αὐτῶν, ἀλλ' ἢ ὀλόλυζον ἐν ταῖς κοίταις αὐτῶν. The verse also continues 'for grain and wine they gash themselves' (עַל־דָּגָן וְתִירוֹשׁ יִתְגַּוְרוּ) *BHS* recommending that the Hitpoel verb form is read not as from גָּוַר (to excite) but from גָּדַד (to cut) in line with the Greek κατατέμνω and 1 Kings 18.28, where the

<sup>109</sup> Isa 14.31; Jer 25.34; 47.2; 48.20; Ezek 21.17(12).

prophets of Baal are described in this activity.<sup>110</sup> Fornication is thought to have been part of Canaanite fertility rites, along with the practice of lacerating the body in calling upon the gods. Andersen and Freedman describe how ‘The flow of human blood imitates the release of the fertilising forces (or rain) by the god. This is the form that “calling upon god” takes in Canaanite religion’<sup>111</sup> – and as already mentioned, this practice is forbidden in Deut 14.1.<sup>112</sup>

2.5.2.10. The heart’s moaning/groaning may also be the precursor to a prophetic utterance and other organs of the body may grumble with the heart, notably in Jer 4.19: ‘My bowels! My bowels! I tremble. The walls of my heart! My heart is in uproar within me, I cannot keep silent ...’ This appears to be a rare description in the Hebrew Bible (inferred at least) of the heart reacting by beating hard, and it is possible that, rather than distress, Jeremiah is expressing fear – or at least a mixture of the two. The translation from Greek is very similar but more specific: ‘My bowels! My bowels! I suffer pain and the sensations/beatings of my heart; my spirit quivers, my heart is torn apart. I cannot keep silent ...’ Whilst the distress in Jer 4.19 is more likely to be caused by fear at what is likely to happen to the prophet if he does open his mouth, than to be caused by physical illness,<sup>113</sup> as has been shown in the discussion of Ps 38 (see § 2.4.5), it is not always clear which comes first.

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<sup>110</sup> M.J. Dahood, 1968, *Ugaritic and the Old Testament* (Gembloux: Duculot), p.53, suggests that the Hebrew דָּגַן and תִּירוֹשׁ in Hos 7.14 may actually refer to particular Canaanite divinities, in which case no amendment to the verb form is necessary.

<sup>111</sup> F.I. Andersen & D.N. Freedman, 1980, *Hosea: A New Translation with Introduction and Commentary* (Anchor Bible; New York: Doubleday), p. 474. See also H.W. Wolff, 1974, *Hosea* (Hermeneia; Philadelphia: Fortress Press), p. 128.

<sup>112</sup> Certainly in the context of mourning – although not in the LXX (see § 2.2.1).

<sup>113</sup> I do not agree with T. Staubli and S. Schroer, *Body Symbolism in the Bible*, p. 42, that Jeremiah is actually suffering a heart attack.

2.5.2.11. Although, as stated earlier, there is little to be gained by discussion of general phrases such as the ‘heart is grieved’ it is useful to note two of the verb roots associated with the heart in describing grief, namely **עצב** and **רעע**:

**עצב** can suggest pain or hardship, but may also be related to a disparaging term for an image or idol. It appears with the heart to describe God’s grief at creating human beings (Gen 6.6) and as a construct noun in Prov 15.13, but is also used with **ררח**, where the people ‘offended’ or ‘provoked’ his holy spirit, implying anger (Isa 63.10), and often on its own to describe grief and sorrow. In the examples given here the LXX agrees with the Hebrew in Isa 63.10 with the verb *παροξύνω* but in Prov 15.13 a ‘sad face’ replaces the ‘sorrow of heart’ of the Hebrew. In Gen 6.5 God’s heart is not mentioned but anger or hurt is implied with the verb *ἐνθυμέομαι* and instead of ‘grieved to the heart’, God thinks things over (*διανοέομαι*).

**רעע** seems to suggest a different kind of grief. In Deut 15.10 the law says, ‘May you give freely to him [your neighbour] and do not let your heart be resentful (grieved) in your giving to him’, i.e. don’t begrudge it. However, the same verb is used in 1 Sam 1.8 when Elkanah says to Hannah, ‘Why is your heart sad?’ Perhaps the two are closer in meaning if we translate ‘discontented’, but the LXX reflects the differences in meaning by using the verb *λυπέω* in Deut 15.10, reflecting annoyance, and the verb *τύπτω* in 1 Sam 1.8 where it translates, ‘And why is your heart grieving you?’ This root, with its infinitive **רַעַע**, is closely connected with the adjective and noun **רַעַע** / **רַעַע**, identical unpointed, which can carry



several meanings. It appears in Neh 2.2 with both heart and face when the king says to Nehemiah, ‘Why is your face sad (פניך רעים) - or ‘why are you in a bad mood’ - when you are not ill? Isn’t this just bad humour/malice of the heart?’ (רע לב), and Nehemiah is ‘extremely frightened’.

Here the king probably suspects surliness and bad temper (not something you want in a trusted cup-bearer) and this would explain Nehemiah’s fear and speedy explanation to avoid giving offence. We might say, ‘Why are you so long in the face? You are not ill, so it must be bad temper’.<sup>114</sup> The face is described with the adjective, the heart with the infinitive of the verb and in reply Nehemiah uses the verb רעע, ‘Why shouldn’t my face be sad/discontented?’ In all these examples the LXX uses forms of the adjective πονηρός or the noun πονηρία.

### 2.5.3. *Nefes*

2.5.3.1. The translation of *nefes* into English has always been problematic, there being no equivalent word to convey the range of meanings in the Hebrew. The Greeks had ψυχή<sup>115</sup> but the choice in English may be between ‘life’, ‘self’, ‘soul’, ‘breath’ and ‘desire’, and any of these may be inadequate in a given situation. Wheeler Robinson outlines ‘three more or less distinct meanings covered by the word,<sup>116</sup> which include respectively 282, 249 and 223 out of the

<sup>114</sup> This phrase is also discussed in Section 4: Anger, § 4.8.1.4

<sup>115</sup> Although this did not carry exactly the same range of meaning as the *nefes* and, whilst similar in its relationship with breath, may sometimes introduce a meaning that was not intended, particularly as the idea of the soul was developing as early as the 6<sup>th</sup> century BCE.

<sup>116</sup> I suspect that these divisions may be influenced by Plato’s three parts of the ψυχή but as S. Knuuttila and J. Sihvola, 1998, point out in their discussion ‘How the Philosophical Analysis of Emotions was Introduced’ in J. Sihvola and T. Engberg-Pedersen (eds.) *The Emotions in Hellenistic Philosophy* (Dordrecht: Kluwer Academic Press) pp. 1-19, ‘there are signs that Plato

754 instances'.<sup>117</sup> He goes on to explain the first as 'principle of life, without any emphasis on what we should call its psychical side', i.e. a person's life in the physical sense;<sup>118</sup> the second as 'the human consciousness in its full extent', including physical and emotional appetites or will;<sup>119</sup> and the third, where he considers the primary meaning, as 'breath', or 'breath-soul', which leaves the body on death.<sup>120</sup> However, the divisions are not as neat as they appear and the second category in particular does not fully explain the physicality of the *nefes*, which needs to be filled in order for the body to enjoy health. The *ψυχή* also has a range of meanings which come together in 'the vital force which resides in the members and which comes to expression especially in the breath'.<sup>121</sup> The difficulty is that the understanding of the concept of the *ψυχή* seems to have been different from that of the *nefes* as the former was seen as having some sort of separate existence, a shadowy form residing in Hades after death;<sup>122</sup> so that translating *ψυχή* as 'soul' is therefore less problematic than attaching this meaning to the *nefes*. Brotzman suggests that translating 'breath' rather than 'soul' avoids introducing 'the idea that some immaterial part of man leaves the

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himself was to some degree conscious of the limitations of the tripartite model as applied to the analysis of the emotions', p. 3.

<sup>117</sup> H. Wheeler Robinson, 1925, 'Hebrew Psychology' in A.S. Peake (ed), *The People and the Book* (Oxford: Clarendon Press), pp. 353-382.

<sup>118</sup> E.g. Ps 6.5 'Return, O LORD, deliver/save (יִלֵּךְ) my *nefes*' where vs 6, 'For in death there is no remembrance of you', makes it clear that the psalmist's 'life' is meant.

<sup>119</sup> It is noteworthy that some translators have preferred to translate *nefes* as 'heart' in some passages, but perhaps this second category is illustrated in Job 16.4 'I also could speak like you if your *nefes* were in place of my *nefes*' (נַפְשִׁי תַחַת נַפְשִׁי).

<sup>120</sup> Here he gives a number of examples including Lev 17.11 'where the *nefes* of the flesh is in the blood', which leads to a discussion of the relationship between *ruah* and *nefes* which is not really relevant here.

<sup>121</sup> G. Bertram, et al, *ψυχή*, in *The Theological Dictionary of the New Testament*, Vol 9, pp. 608-660, p. 609.

<sup>122</sup> G. Bertram, et al, *TDNT* (as above) state that for the Greeks, the *ψυχή*, would seem to have been conceived as the 'vital force' giving life, but that it also seemed to have an existence separate from the body – a shadowy form in the underworld, thus closer to the idea of 'soul' than the *nefes*.

body at death’,<sup>123</sup> and this would also be appropriate for ψυχή in a number of examples.

2.5.3.2. In considering grief or sorrow the fact that the *nefes* can ‘dry up’ or be ‘poured out’ gives it a tangible quality, as if it were perceived as an organ of the body – perhaps with the belly and liver as part of the ‘innards’, or as the ‘throat’ or ‘neck’. For this last, consider Ps 69.2 where the psalmist pleads, ‘Save me, O God, for the waters have come up to my *nefes*’, which is translated ‘neck’ in the *RSV*, *NRSV*, *NIV* and *NJPS* but could also be translated ‘throat’. Collins points to the way the psalmist moves from the image of rising flood waters in Ps 69.2-3 to a description of weeping in verse 4 and suggests that ‘the image of rising flood waters ... is suggestive of, and perhaps evoked by, the waters of tears that rise up within the poet as he weeps. They reach his throat in vs 2 and his eyes in vs 4’ (‘I am exhausted by my crying, my throat is burning; my eyes fail waiting for my God’).<sup>124</sup> However, the LXX translates *nefes* with ψυχή and, whilst the water may be smothering the breath/life, it is too free to translate ‘neck’ – and ‘soul’ does not make for an elegant translation.<sup>125</sup>

2.5.3.3. A common expression in relation to grief or sorrow is ‘bitter of *nefes*’ (מֵרַ-נֶפֶשׁ, מֵרַת נֶפֶשׁ, etc) and this is associated often enough with weeping to suggest the throat is meant. Staubli and Schroer suggest that the name for the ‘gall’ or ‘bile’ was ‘the bitter’ and that it was important to prevent it rising or

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<sup>123</sup> E.R. Brotzman, 1988, ‘Man and the Meaning of *nefes*’, *BS* 145, pp. 400-409, p. 405.

<sup>124</sup> T. Collins, 1974, ‘The Physiology of Tears in the Old Testament’, p. 194. Brotzman (as above) is very cautious about attributing the meaning of ‘throat’ or ‘neck’ to the *nefes* but allows it here.

<sup>125</sup> A. Pietersma is the translator of the Psalms in *NETS*, and he translates, ‘Save me, O God, because waters came as far as my soul’ – faithful to the Greek, but not particularly meaningful unless you imagine the soul to reside in the neck.

spilling out. The image therefore would suggest the bitter bile rising into the throat.<sup>126</sup> The association with weeping may be direct, as in 1 Sam 1.10, ‘she [Hannah] was bitter of *nefes* so she prayed to the LORD and wept and wept’, or in Ezek 27.31, ‘... they weep over you in bitterness of *nefes*’. More often it seems to be implied, as in Job 7.11, ‘Therefore I will not restrain my mouth, I will speak in the anguish of my spirit (or ‘breath’), complaining in bitterness of *nefes*’, or Isa 38.15, ‘... all my sleep has slipped away because of the bitterness of my *nefes*’, which is preceded in vs 14 by ‘... I moan like a dove; my eyes grow weak (דלל) with looking upwards’. The inference of weeping becomes reality if the *BHS* footnote that proposes דללָפִי, ‘... drip/fill with tears’ is accepted, and it also provides word play and a parallel to the second half of vs 15, ‘... all my sleep has slipped away because of the bitterness of my *nefes*’, as a secondary meaning of the root דלל is to ‘be sleepless’.

2.5.3.4. The *nefes* may also cry for help (שׁוֹעַ). Job 24.12 comes at the end of a list of numerous crimes and misfortunes, apparently unnoticed by God: ‘From the city the dying are groaning and the *nefes* of the wounded cry for help, but God does not attribute wrongdoing’.<sup>127</sup> One could perhaps translate ‘voice’, as presumably the wounded would not be silent, and the voice is located in the throat; this offers further support for the translation of *nefes* as ‘throat’ discussed

<sup>126</sup> T. Staubli and S. Schroer, *Body Symbolism in the Bible*, p.71. The LXX is not consistent: in 1 Sam 1.10, 22.2 it translates ‘grieved in spirit’ (κατώδυνος ψυχῇ) and although ‘bitter of spirit’ (πικρίαν ψυχῆς) appears in Job 7.11, in Isa 38.15 it is different again, ‘pain of spirit’ (ὀδύνην τῆς ψυχῆς).

<sup>127</sup> Not strictly relevant here but the translation by *RSV*, *NRSV* and *NJB* of תפלה as ‘prayer’, would seem to take the verse in isolation rather than as part of the speech that begins at the beginning of the chapter. A *BHS* footnote cites two Syriac manuscripts supporting תפילה but the LXX does not mention prayer.

earlier.<sup>128</sup> The LXX substitutes ‘infants’ (ψυχὴ δὲ νηπίων) that ‘moan greatly’, and turns the second part of the verse into a question, rendering αὐτὸς δὲ διὰ τί τούτων ἐπισκοπὴν οὐ πεποίηται (‘but why, then, has he not rendered them a visitation?’).

2.5.3.5. Another parallel with *nefes* that supports this translation is that of eating. Job (21.23-25) bemoans the fact that whilst one person ‘dies in his full strength’ (literally something like ‘with his full bones’, **בְּעֵצָם תָּמּוּ**) and ‘the marrow (**מִחֵמָה**) of his bones moistened/watered’ (**שִׁקְהָה**), ‘another dies in bitterness of *nefes* without having eaten anything good’. This juxtaposition suggests throat or mouth. The implication is that tears make the throat bitter and the person may be so distressed he cannot eat. In Ps 42.4 the psalmist complains ‘My tears have been bread for me day and night ...’, i.e. he has not eaten because of his grief. In both passages the LXX follows the Hebrew closely in translation.

2.5.3.6. The translation of *nefes* as ‘throat’ is strongly suggested in Ps 119.20, 25 and 28, where first the *nefes* ‘wastes away’ (**גָּרַס**), then ‘clings/sticks (**דָּבַק**) to the dust’ and then, in vs 28, ‘drips (**דָּלַף**) from sorrow’. This imagery fits well with the process of weeping described by Collins,<sup>129</sup> which he perceives from the biblical texts as ‘a continuous process – an outflowing which starts in the intestines and heart, and ends in tears from the eyes’. Later, in Ps 119.81, 82 the *nefes* is in parallel with the eyes, and both ‘fail/waste away’ (**כָּלָה**):

My throat wastes away for your salvation; I hope in your word.

<sup>128</sup> In Ps 42.6 also the *nefes* is audible: ‘Why are you downcast, O my *nefes*, and groaning within me?’ LXX ψυχὴ is not: ‘Why are you deeply grieved, O my spirit? And why do you disturb me?’

<sup>129</sup> T. Collins, ‘The Physiology of Tears’, Part 1, p.25.

My eyes fail/waste away for your word saying “When will you comfort me?”

In these passages the Greek of the LXX is very close to the Hebrew of the MT, except in vs 28 where the ‘spirit (ψυχή) droops (ἐκλείπω) from grief’; here English translations have variations on ‘My soul melts away for sorrow’ (*RSV*, *NRSV*),<sup>130</sup> and are fairly close to the Hebrew in verses 81 and 82, apart from the translation of *nefes* as ‘soul’.

2.5.3.7. This parallel of *nefes* with failing/wasting away of eyes appears elsewhere. In 1 Sam 2.33, the verb could be נָאֵץ but whilst most English versions translate *nefes* as ‘heart’ and render variations on ‘grieve his heart’,<sup>131</sup> the verb is not attested elsewhere and an alternative translation could be ‘make his throat pine/life waste away’, from the root נָאֵץ. The point is that ‘throat’ once again seems appropriate. In Ps 31.10 the *nefes* comes between the eye and the belly, all of which are dissolving (עֲשָׁשׁ) in grief (בְּכַעַס), its positioning arguing for the translation ‘throat’.<sup>132</sup> The LXX, as usual, translates *nefes* with ψυχή, rendering ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμός μου, ἡ ψυχή μου καὶ ἡ γαστήρ μου, where it makes sense to translate ψυχή as ‘breath’. This just about works in Ps 44.26 also, where the parallel again is with the belly but, whilst the idea of the ‘throat’ or ‘neck’ being brought down to the dust might be construed from the

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<sup>130</sup> *NIV* ‘My soul is weary with sorrow’; *NJB* ‘I am melting away for grief’.

<sup>131</sup> I.e. they seem to have gone with Gesenius’ opinion (*Gesenius’ Hebrew Grammar*, 2<sup>nd</sup> English edition) that it is a Hifil infinitive from נָאֵץ (§53q) rather than S.R. Driver’s (*BDB*, p. 9) that one should read נָאֵץ for נָאֵץ and translate as a Hifil infinitive from נָאֵץ, p.9. This verse has other problems however and the alternative translations are discussed with the full text.

<sup>132</sup> D.N. Freedman, 1975, נָאֵץ in *TDOT* Vol 2 pp. 94-99, considers that ‘here the eye is suffering from weeping and the neck and belly are worn from continual prostration’ – although he does concede that ‘it is possible, though not necessary, to view the נָאֵץ as the place where the tears originate’, p. 94.

Hebrew, the LXX ψυχή would have to be ‘breath’ or, perhaps, in the sense of self-esteem or honour, ‘spirit’.

2.5.3.8. Where the *nefes* is ‘poured out’ (שָׁפַךְ) the throat may be implied, but the main focus is on the vital fluid that sustains life flowing out – through the throat, eyes, etc. – in the process of weeping. This association with weeping may also be deduced from the idea of the *nefes* wasting away (גָּרַם, דָּאֵב, כָּלָה) or feeling faint (עָטַף). In Deut 28.65 the parallels are heart and eyes as well as *nefes*, ‘The LORD will give you there a trembling heart and failing eyes and wasting away of *nefes*’. Whilst this may imply fear (see § 3.3.1.11), it is more likely to be the grief that follows whatever disaster has befallen and we may infer weeping – once again the heart is affected and the eyes fail (כָּלָה) with the *nefes* wasting away (דָּאֵב), i.e. the vital fluid is disappearing.<sup>133</sup> The LXX once again translates *nefes* with ψυχή, but is it the throat that is dry? In Ps 143.6 the psalmist says: ‘I spread out my hands to you [God]; my *nefes* is like a parched land because of you’ - is the throat dry from crying out? Dryness can be associated with mourning and Clines<sup>134</sup> uses Job 14.22 as an example to test the value of the secondary meaning of אֵבֶל that does not appear in older lexicons but was proposed on the basis of Akkadian *abālu* ‘be dry’ and is cited in later lexicons, such as Holladay.<sup>135</sup> Clines argues against this secondary meaning, partly on the grounds that it is unnecessary – if inanimate objects such as gates and walls can mourn,

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<sup>133</sup> W.G.E. Watson, 1989 in ‘The Unnoticed Word Pair, eye(s)/heart’ (*ZAW* 101), pp 398-408, points out a number of parallels between heart and eyes, some of which occur in descriptions of grieving (Deut 28.65; Ps 38.11; Lam 2.18; 5.17 in particular) but an investigation as to why this might be is not part of his study.

<sup>134</sup> D.J.A. Clines, 1992, ‘Was there an ’BL II “Be Dry” in Classical Hebrew’, *VT* 42, pp. 3-10, p. 6.

<sup>135</sup> Holladay, p. 2.

why not the *nefes* – and whilst the idea of the *nefes* being dry fits with Collins’ outflowing of grief, the throat may equally well be said to ‘mourn’ without losing the ‘word picture’ of grief that is implicit in grieving. The LXX passage is close to the Hebrew, rendering ‘But his flesh laments and his spirit (ψυχή) mourns’, against MT ‘But his flesh grieves over him and his *nefes* mourns over him’, so could be used in support of Clines, who proposes that ‘everything that “mourns” has its own way of doing so’ and whilst this may involve ‘drying up’, it ‘does not mean that the verb for “mourn” is really a verb for “be dry”’<sup>136</sup> – perhaps a reminder that, however exciting, caution should be exercised when an apparently similar word is discovered in another ancient language.

2.5.3.9. Going back to the image found in Ps 119.28, the translation ‘my *nefes* drips from sorrow’, depends on the verb הִלַּח, which has as its main meanings ‘leak’ or ‘weep’ (Holladay), or ‘drop’ or ‘drip’ (*BDB*). However, five out of seven English translations consulted translate ‘melt’: ‘my soul melts away for sorrow’ (*RSV*, *NRSV*); ‘my soul melteth away for heaviness’ (*AV*, *JPS*); ‘I am melting away for grief’ (*NJB*), whilst the *NIV* prefers ‘my soul is weary with sorrow’<sup>137</sup> and *NJPS* paraphrases, rendering ‘I am racked with grief’. One suspects that, making little sense of the ‘spirit’ leaking or dripping, some of these translators stretched the semantic field of ‘drop’. Certainly, English translators of the LXX seem to have had the same problem with the verb στάζω, which is very close in meaning to the Hebrew הִלַּח – Brenton renders ‘My soul has slumbered for sorrow’ whilst *NETS* is no better with ‘My soul was drowsy from

<sup>136</sup> D.J.A. Clines, ‘Was there an *’BL* II “Be Dry” in Classical Hebrew’, p. 9.

<sup>137</sup> Using the secondary meaning of הִלַּח discussed in § 2.5.3.3.



exhaustion'.<sup>138</sup> Collins, however, finds that the image fits with the physiological description of weeping he has discovered in a large number of texts and considers that it 'means that tears come literally from his throat'.<sup>139</sup> He points to the fact that the root **דלף** is 'consistently used of water dripping' and reminds us of its use in Prov 19.13 to describe a wife's nagging (**וּדְלֵף טָרַד מִדִּי אִשָּׁה**).<sup>140</sup> It is also used in Job 16.20, 'before my God my eyes drip [with tears]', where the LXX again uses **στάζω** and none of the English translations have a problem with the image here even though they choose 'pour' rather than 'drip'. I would agree with Collins therefore that here is another example where 'throat' is meant: 'my throat drips from sorrow'.

2.5.3.10. 'Throat' could also be behind Jer 4.31 'Woe is me for my *nefes* is made faint by murderers', which parallels 'a voice as of pain' and 'the cry of the daughter of Zion groaning', but is more obvious in Jer 15.9, where 'she who has borne seven wastes away, her *nefes* gasps'. Wolff includes this verse as one of a number of examples of the *nefes* as the organ associated with breathing and the breath, alongside those where the *nefes* as 'throat' is the organ of hunger and thirst,<sup>141</sup> but does not make a connection with weeping. Said aloud, **נִפְחָה נִפְשָׁהּ** is onomatopoeic, reproducing the catch in the throat and the sigh of the dying breath.

<sup>138</sup> Liddell & Scott give a range of meanings for **ἀκηδία/ἀκηδεία** that includes 'torpor from grief or exhaustion', and J.Lust, E. Eynikel & K. Hauspie, 1992, *A Greek-English Lexicon of the Septuagint*, p. 15, suggest 'weariness or exhaustion' for this particular example, but neither give a meaning of drowsiness for the verb **στάζω** – perhaps this also stretches the meaning of 'drop'.

<sup>139</sup> T. Collins, 'The Physiology of Tears', Part 1, p.24.

<sup>140</sup> Prov 27.15 also uses this root to make a similar analogy, 'A steady dripping on a rainy day is like a nagging woman'

<sup>141</sup> H.W. Wolff, 1973, *Anthropologie des Alten Testaments*, p. 28-29.

## 2.5.4. Eyes

2.5.4.1. Unsurprisingly grief is closely connected with the eyes, tears being an obvious result of distress, and some of the parallels between the eyes and the heart and the *nefes* have already been considered. Some of the more fulsome descriptions of weeping and its effects on the eyes include: Jer 8.23, ‘If only my head were waters and my eyes a fountain shedding tears, then I could weep day and night ...’; Jer 9.17, ‘... may our eyes run down with tears and our eyelids stream with water’; Jer 14.17, ‘Let my eyes run down with tears night and day and let them not cease ...’; Lam 1.16, ‘Over these things my own eyes are weeping; my eyes pouring water...’; Lam 3.48, ‘My eye pours down channels of water ...’; Lam 3.49, ‘My eye gushes forth without slackening and will not stop’. Jeremiah and the poet(s) of Lamentations are not alone in the extravagance of their watery depictions of misery. There are several examples in the Psalms: ‘... every night I flood my bed; with my tears I melt away my couch; my eye is dissolved ...’ (6.7-8); ‘My eye is dissolving in sorrow, my throat (*nefes*) and my belly [also]’ (31.10); ‘My eyes flow down with streams of water ...’ (119.136). In nearly all the examples in Jeremiah and Lamentations the LXX is very close to the MT, only in Lam 3.49 is the translation significantly different where it renders: ‘My eye has been consumed, but I will not be silent, there is to be no calm’ (ὁ ὀφθαλμός μου κατεπόθη, καὶ οὐ σιγήσομαι τοῦ μή εἶναι ἔκνηψιν). In Ps 119.136, too, it is possible to translate the Greek in the same way as the Hebrew, so it is somewhat disappointing to find that the translator(s) of the Psalms relied on that ‘favourite’ verb *ταράσσω* in both Ps 6.8 and 31.10, as ‘my eye is troubled’ rather loses the image.

2.5.4.2. Close to the idea in Lam 3.49, but inferred rather than directly expressed, is Lam 3.51, which once again makes a link with the *nefes*. Here the expression, ‘My eye has gleaned my *nefes*’,<sup>142</sup> (עֵינִי עוֹלְלָה לְנַפְשִׁי / ὁ οφθαλμός μου ἐπιφυλλιεῖ ἐπὶ τὴν ψυχὴν μου) seems to be another way of saying that the *nefes* has been ‘poured out’ or ‘dried up’, discussed earlier. This parallel between the eyes and the *nefes* is found elsewhere: the *nefes* may ‘fail’ or ‘waste away’ (most commonly כָּלָה),<sup>143</sup> which implies weeping and the consequent loss of vital fluid that causes the eyes to weaken. In Deut 28.32 one of the consequences of failing to keep God’s law is that ‘Your sons and daughters will be given to another people’ and weeping is obviously meant in the second part of the verse, ‘and your eyes will be looking and wasting away for them all day long’.<sup>144</sup> Other verb roots used to imply weeping include כָּאָב in Ps 88.10 (‘my eye wastes away from misery’)<sup>145</sup> and דָּלַל in Isa 38.14 (‘my eyes grow weak with looking upwards’)<sup>146</sup>, and the same image is also implied in Lam 5.17, ‘... because of these things our eyes have dimmed/darkened’ (ךָשַׁח), translated in the LXX by

<sup>142</sup> Which I consider a better solution to ‘difficult Hebrew’ than R. Gordis, *Song of Songs and Lamentations*, p. 185, who proposes ‘my eye has acted severely to me’. Whilst this is the more common translation of עָלַל there is evidence for its metaphorical use in Jer 6.9 and it seems to make sense to follow the LXX here, ‘My eye has made a gleanings of my spirit’ - this is given further discussion under the translation of Lam 3.51 in *Distress – Bible Verses*.

<sup>143</sup> 1 Sam 2.33; Ps 69.4; 119.82; Lam 2.11; 4.17.

<sup>144</sup> The Greek translates something like ‘... and your eyes will look on convulsed toward them’ (καὶ οἱ οφθαλμοὶ σου βλέψονται σφακελίζοντες εἰς αὐτά), which suggests uncontrolled sobbing. *NETS* renders ‘your eyes, being purulent, shall look for them’, ‘purulent’ meaning ‘consisting of, or containing pus’ – a rather strange image, perhaps referring back to the afflictions of previous verses but I can’t be the only person who needed a dictionary!

<sup>145</sup> Here the LXX οἱ οφθαλμοὶ μου ἡσθάνθησαν ἀπὸ πτωχείας seems to interpret poverty as the reason for the eyes weakening. Brenton translates ‘my eyes are dimmed from poverty’, *NETS* has ‘my eyes grew weak through poverty’ – perhaps ‘neediness’ is what is meant.

<sup>146</sup> The LXX retains the sense of the eyes failing (ἐκλείπω) but adds an explanatory gloss: ‘my eyes fail in looking up *high to the heavens*’ and changes the remainder of the verse, rendering ‘towards the Lord who rescues me’ instead of MT ‘O Lord, I have been wronged, stand surety for me’.

the verb σκοτάζω.<sup>147</sup> Is it the aching of the eyes after weeping, or the tears themselves that dim the eyes, or the fading away of life itself? Gruber calls it depression,<sup>148</sup> and here I would agree as the context of Lamentations chapter 5 suggests a people beyond weeping.<sup>149</sup>

2.5.4.3. Weeping does not need to be spelled out in the use of the verb דָּלַף ‘drip’ in Job 16.20, ‘my eyes drip’, which is usually translated ‘my eyes pour out tears’,<sup>150</sup> picking up the clear reference to weeping in Job 16.16: ‘My face is burning because of my weeping’, פָּנַי הִמְרִמָּה מִנִּי־בִכִי (Q<sup>c</sup>rê is as Lam 1.20; 2.11, הִמְרִמָּה).<sup>151</sup> Here the LXX differs in the substitution of ‘belly’ (γαστήρ) for ‘face’: ‘my belly is burned up/set on fire from weeping’, ἡ γαστήρ μου συγκέκασται ἀπὸ κλαυθμοῦ - possibly because the only other uses of the Poalal of הִמְרִי are found in Lam 1.20 and 2.11 with מַעִי (and perhaps this is what was read instead of פָּנַי) but a comparison of these verses with Job 16.16 raises more questions.

<sup>147</sup> Not as in Zech 11.17 where the Hebrew root כָּהַה ‘be/become dim’ is translated by the Greek verb τυφλόω in the passive voice ‘become blind’, nor as in Prov 23.29 which comically describes the effect of drinking too much alcohol, ‘Who has out of focus eyes?’ (חֲכַלְלוֹת עֵינַיִם), ‘livid/bloodshot eyes’ in the LXX (πέλειτοι οἱ ὀφθαλμοί).

<sup>148</sup> M. Gruber, *Aspects of non-verbal communication in the ANE*, p.364.

<sup>149</sup> Although, as J.G. McConville, 2002, *Deuteronomy* (Apollos OT Commentary; Illinois: Intervarsity Press), p.406, comments, ‘the image of blindness is one of helplessness and exposure to exploitation’.

<sup>150</sup> *RSV, NRSV, NIV, AV, JPS* (*NJB* has ‘before whom flow my tears’, *NJPS* ‘my eyes shed tears’).

<sup>151</sup> The Jewish scholars who produced the Masoretic text, rather than amend the written text (K<sup>c</sup>thibh/כְּתִיב – i.e. what is written) where they considered a different reading more appropriate, indicated in the margin what should be read (Q<sup>c</sup>rê/קָרָא).

2.5.4.4. The Hebrew of Lam 1.20 reads, **מַעֵי חֲמַרְמָרוּ** ('my innards burn/ferment') with the LXX rendering, ἡ κοιλία μου ἐταράχθη, and that of Lam 2.11, **מַעֵי חֲמַרְמָרוּ**, with the LXX rendering, ἐταράχθη ἡ καρδία μου, here substituting 'heart' for 'innards'. In the passive voice, ταρασσω carries the meaning of being in uproar or disorder and the verb is used with the general meaning of 'troubled' in conjunction with the heart,<sup>152</sup> but it is used so often in the LXX that it does not convey the intensity of the Hebrew. It is curious that 'face' should be changed to 'belly' and the idea of 'burning' retained in Job 16.16, but that this uncommon Hebrew verb form was not translated with συγκαίω in Lamentations 1.20 and 2.11. In Greek thought does the belly burn, but not the bowels?<sup>153</sup> And why substitute 'heart' for 'innards' in 2.11? These are not questions to which there are ready answers; I can only speculate on a possible difference in *Vorlage*, or the level of skill of different translators, as 'innards' seem perfectly acceptable in other texts.

2.5.4.5. The second part of Job 16.16 is very similar in both MT and LXX: 'and upon my eyelids is the shadow of death' (**וְעַל עַפְעָפִי צֶלְמֹת**) and 'upon my eyelids is a ghostly shadow' (ἐπὶ δὲ βλεφάροις μου σκία). Darkening or dimming of the eyes indicating fading strength is found several times, but here it is upon the eyelids that darkness, 'the shadow of death' referred to in Ps 23.4, is found, and this is not really conveyed as dramatically in the Greek translation – although the phrase 'shadow of death' appears in LXX Ps 22.4 (σκιᾷ θανάτου).

<sup>152</sup> An example of one of the 'favourite' words discussed by James Barr (see footnote to § 2.4.2).

<sup>153</sup> In the LXX of Job 30.17 the bones can burn (συγκαίω), but this is an interpretation that does not reflect the Hebrew. It is also possible that the LXX translator read **מַעֵי** here rather than **פִּנִּי**.

### 2.5.5. Innards (bowels/belly/kidneys/liver)

2.5.5.1. I have already discussed the physiology of weeping in which the innards (heart, bowels, etc) are described as melting or dissolving in grief, pouring out as tears, and other imagery in relation to the belly or innards has been discussed above. Resuming the discussion of Lam 2.11 from § 2.5.4.4, the innards here include the liver (MT **כִּבְדִּי**) and this is reflected in the *AV* and the *JPS*, ‘my liver is poured upon the earth’. Other translations substitute ‘heart’ (*RSV*, *NIV*) or ‘bile’ (*NRSV*), with the *NJB* paraphrasing with ‘my heart plummets’ and the *NJPS* with ‘my being melts away’,<sup>154</sup> but whilst ‘liver’ is in line with the imagery and process of weeping described by Collins (see § 2.4.3), the LXX reads **כְּבֹדִי**, and translates, ‘my honour/glory’, rather than **כִּבְדִּי**, ‘my liver’, thus rendering **ἐξεχύθη εἰς γῆν ἡ δόξα μου**.<sup>155</sup> Provan points out that ‘liver’ is supported by the Syriac and cites in support of the liver as a seat of emotions several Psalms where the **כִּבְדִּי** (translated in the *RSV* as ‘soul’) is described as rejoicing and praising,<sup>156</sup> but misses a more apt example in Ps 7.6 where the ‘liver/honour’ lies

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<sup>154</sup> Although at least the literal translation is given in a footnote.

<sup>155</sup> I observed in my MA thesis that ‘rather than a continuation of the image of physical suffering, he [the LXX translator] saw an allusion to the humiliation of the ‘chief virgins’ in verse 10, as well as a parallel between honour cast to the ground and the crushing of the ‘daughter of my people’ – A. Thomas, 2000, ‘*The Book of Lamentations: A comparative analysis and discussion of the differences between the Greek Septuagint and Hebrew Masoretic Texts*’, p.22.

<sup>156</sup> I.W. Provan, 1991, *Lamentations* (NCBC; London: Marshall Pickering; Grand Rapids: Eerdmans), p. 71. The occurrences in Pss. 16.9; 30.13; 57.9; 108.2 have support from S. Gillmayr-Bucher ‘Body Images in the Psalms’ and are discussed in Section 5.2.6.

in the dust: וְכַבֹּדִי לַעֲפָר יִשְׁכַּן (LXX: καὶ τὴν δόξαν μου εἰς χεῖρας κατασκηνώσαι).<sup>157</sup>

2.5.5.2. The Hebrew מַעֲיִם is usually taken to refer to the bowels although, as with other ‘inward parts’ it may not have been a precise term. It is generally translated in the LXX as κοιλία, although in Lamentations 2.11, as mentioned above, the Greek καρδία is substituted. The bowels, or innards, are described variously as ‘boiling’ (רִתַּח) in Job 30.27,<sup>158</sup> ‘moaning’ (הִמָּה) in Isa 16.11, or ‘burning’ in Lam 1.20; 2.11, in relation to distress, although the alliterative poalal form of חֲמַר,<sup>159</sup> used in the last examples can be translated ‘fermenting’ (say חֲמַרְמָרוּ out loud and you actually get the sound effects!).

2.5.5.3. As already discussed, the process of weeping would seem to start with the ‘innards’, possibly initiated by the heart, and these descriptions point graphically to the effects of the bowels dissolving. In Ps 22.15 it is the heart that begins the process, ‘my heart is like wax, *it has melted in the midst of my bowels*’ (נִמַּס בְּתוֹךְ מַעַיִן), and perhaps a similar idea is intended in Ps 109.22 where ‘my heart has been pierced (חָלַל) in my inmost part’, here using קָרַב, which seems to be supported by translation of the Greek, ‘my heart has been stirred up within me’

<sup>157</sup> This example also parallels a possible translation of נַפֶּשׁ as ‘throat’ or ‘neck’ and whilst older English versions translate ‘honour’ (AV), ‘glory’ (JPS), ‘soul’ (RSV, NRSV) or omit (NIV), some more recent versions appear to reflect later scholarship on Akkadian and Ugaritic cognates, translating ‘may he ... crush my vital parts into the dust’ (NJB), ‘let him ... lay my body in the dust’ (NJPS). M.J. Dahood, 1966, *Psalms I*, p.40, renders ‘let him trample my vitals into the nether-world; let him cause my liver to dwell in the mud’, pointing to the use of אֶרֶץ and עֲפָר as euphemisms for Sheol.

<sup>158</sup> Here the Greek reads ἡ κοιλία μου ἐξέζεσεν, ‘my innards are boiling over’, which is close to the Hebrew רִתַּח – and might have been a better choice in Lam 1.20, 2.11.

<sup>159</sup> See earlier § 2.5.4.4 on the eyes for Greek translation.

(ἡ καρδία μου τετάρακται ἐντός μου).<sup>160</sup> The terms מַעִים and קִרְבִּים are in parallel in Isa 16.11 and would appear to be more frequently interchangeable than the Greek equivalents κοιλία and ἐντός. Whilst both ‘moan like a lyre’ (כִּכְנֹוֹר יְהוּדִי) in the MT, the LXX translates as ‘my bowels moan like a lyre for Moab and my inward parts are just like a wall that you have repaired’ (ἡ κοιλία μου ἐπὶ Μωαβ ὡς κιθάρα ἡχήσει, καὶ τὰ ἐντός μου ὡσεὶ τεῖχος, ὃ ἐνεκαίνισας). At first sight, this is a difficult image to fathom but obviously comes from a misunderstanding of the place name, Kir Heres, separating the elements and translating חָרַשׁ as a verb leaving קִיר, ‘wall’!<sup>161</sup>

2.5.5.4. The innards, or bowels (מַעִים) would seem to yearn in sympathy for those in distress, but unusually the singular noun רֶחֶם (‘womb’) seems to have been read by the Greek translator of 1 Kings 3.26 in this context – rather than the plural רַחֲמִים which is almost invariably connected with ‘loving feelings’. Here, in the famous judgement of Solomon between two prostitutes claiming the same baby, the Hebrew reads כִּי־נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ (‘for her loving feelings for her son were stirred up’ – or more literally ‘her inward parts were burning for her son’). The Greek translates ὅτι ἐταράχθη ἡ μήτρα αὐτῆς ἐπὶ τῷ υἱῷ αὐτῆς (‘for her womb was troubled over her son’), and perhaps the fact that a woman is upset has influenced the choice of words – in Gen 43.30 where Joseph’s ‘inward parts (רַחֲמִים) were burning for his brother’, the LXX renders inward parts as τὰ

<sup>160</sup> The LXX seems to have a similar problem with Ps 73.21 where the kidneys are pierced through in the Hebrew, but the Greek translates ‘my kidneys are changed for the worst’.

<sup>161</sup> Unlike the LXX translator of Isaiah, the person who translated Jer 48(31).36 has recognised the place name.



ἔντερα, which are ‘twisting / gathering into a knot’.<sup>162</sup> However, there is another example in Amos 1.11 where the LXX reads the singular noun and completely changes the meaning of the remainder of the verse (see Anger – bible verses). Andersen and Freedman consider the parallel in Gen 43.30 and Amos 1.11 between brother/brothers and רֵעִים quite deliberate as ‘uterine siblings’ would have been considered particularly close – the description literally ‘brother of his [mother’s] womb’.<sup>163</sup> This recalls the expression בְּנֵי בֶטֶן (‘sons of my belly’) in Job 19.17, which it seems correct to translate ‘brothers’<sup>164</sup> – Job is so offensive that even those closest to him, those who shared a womb with him, would be unable to stand him.

2.5.5.5. Both the kidneys and the heart may be ‘pierced’, and the LXX seems to have no trouble with the idea of the kidneys being pierced with the ‘arrows of his quiver’ (Lam 3.13), but in Ps 73.21 where the MT renders, ‘For my heart became embittered and my kidneys were pierced through’ (שָׁן) LXX has, ‘For my heart was burned up and my kidneys were changed [for the worst]’ (ἀλλοιόω). However, here it is possible that the translator understood a different verb, reading it as a Hitpael from שָׁן, ‘change/be different’ rather than שָׁן ‘pierced’.<sup>165</sup>

<sup>162</sup> J.W. Wevers, 1993, *Notes on the Greek Text of Genesis* (Atlanta; Georgia: Scholars Press), p.737, provides this translation of the Greek συνεστρέφετο.

<sup>163</sup> F.I. Andersen and D.N. Freedman, 1989, *Amos* (Anchor Bible; New York: Doublday), p. 264.

<sup>164</sup> There are different interpretations, the best being *NIV*, *NJB* ‘brothers’, *RSV* ‘sons of my own mother’. Others include: *AV* ‘I entreated for the children’s sake of my own body’ (enigmatic), *NRSV* ‘my own family’, *JPS* ‘children of my tribe’, *NJPS* ‘my children’ (but these are dead!)

<sup>165</sup> There is also a textual variant here – discussed with the full text (Distress – bible verses).

### 2.5.6. Bones (+ flesh and skin)

2.5.6.1. The bones are the framework of the body and the root of its strength and archaeological finds have shown that they were carefully stored in ancestral tombs or caves, the last remains of the living. Scattering them, leaving them unburied, was a means of insulting an enemy – in death as well as in life they were to be looked after.

2.5.6.2. The fact that the emotions are ‘felt’ in the bones in the Hebrew Bible is illustrated in expressions involving happiness and fear as well as distress. Happiness and a sense of well-being make for healthy bones, which in Prov 15.30 are fat - ‘good news makes the bones fat’ (שמועה טובה תדשן-עצם) - and good fortune equates with healthy, strong or moist bones. One of the attributes of the man in Job 21.23-24 who ‘dies in his full vigour’ (בעצם מור) is that ‘the marrow of his bones is watered / moistened’ (מח עצמותיו ישקה) and Isaiah’s promise of good times to come includes in 58.11, ‘[the LORD] will invigorate your bones’ (חליץ) and in 66.14, ‘your bones will sprout like new grass’ (עצמותיכם כדשא תפרחנה).

2.5.6.3. By contrast, ‘a broken spirit dries up (יבש) the bones’ (Prov 17.22) and in distress, the bones in Ps 31.11 ‘grow weak/dissolve’ (עשש) or, in Ps 32.3, ‘are worn out’ (בלה). Fear of the LORD is ‘refreshment (lit. drink) to your bones’ (Prov 3.8), but dry bones are not only distressed or without hope but also dead, such as those in Ezek 37.11, which only God can restore. LXX concurs in Prov

17.22 with the verb ξηραίνω and in Ezek 37.11 with the related adjective ξηρός, but in Ps 31.11 (LXX 30.11) the bones are ‘troubled’ (ταράσσω)<sup>166</sup> and in Ps 32.3 (LXX 31.3) they ‘become old’ (παλαιόω), although by association this infers their drying up.

2.5.6.4. In Job’s case, it seems to be physical pain that he feels in his bones - ‘At night my bones are drilled out of me<sup>167</sup> and gnaw me without respite’ (30.17) - but he is also mourning for his losses and angry at being, apparently, punished for no reason, so it is difficult to separate his physical from his emotional distress. Here the LXX seems to have a different understanding of the text, declaring that ‘In the night my bones are burned up (συγκαίω) and my sinews dissolve/loosen’ (διαλύω) – perhaps not finding sense in a literal translation of the Hebrew and introducing a parallel image.<sup>168</sup> In 30.16 Job complains, ‘my *nefes* is poured out within me’, which as discussed earlier signifies weeping and is reflected in the LXX. After bemoaning the lack of an answer from God as well as protesting his innocence, the picture of misery is coloured in as he complains, ‘my innards are boiling and will not be silent; days of misery are before me’ (30.27) and ‘my skin has turned black upon me and my bones burn from dryness/heat’ (30.30). Once again, the dissolving of the inner organs is described, along with the drying up of the skin, which is turning black, the misery reaching even into the bones, as grief is poured out with the vital fluid that sustains life. Here the LXX translation is an almost word for word rendition.

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<sup>166</sup> Another example, as noted earlier, of this ‘favourite’ word.

<sup>167</sup> Holladay suggests ‘bore out’ for נִקְרָה but also tentatively suggests ‘corrode’ for this particular verse, p. 246.

<sup>168</sup> ‘Sinews’ that ‘dissolve’ or ‘loosen’ may indicate a dose of diarrhoea – perhaps looking towards later verses.

2.5.6.5. The parallels found between flesh and bones emphasise their interdependence – ‘only when flesh surrounds the bones are the conditions present that make it possible for spirit, motion, life to enter the body’.<sup>169</sup> In Ps 38.4 the Psalmist laments: ‘There is no unhurt area in my flesh because of your curse (אָעַם), nor is there any health in my bones because of my sin’.

2.5.6.6. Fasting is associated with grief and a feature of distress may also be a refusal to eat.<sup>170</sup> It would seem that Job’s claim (19.20) that ‘My bones are sticking to my skin and my flesh; I escape with the skin of my teeth’<sup>171</sup> reflects his loss of weight. To ‘escape *by* the skin of one’s teeth’ has passed into English usage but the change of preposition rather alters the meaning and possibly comes from a mishearing of the *AV*, which uses ‘with’. It certainly cannot come from the *LXX* which translates ‘My flesh is rotting inside my skin and my bones are held (kept safe) in/by my teeth’. This is difficult to make sense of unless it means that by clenching his teeth Job can stop the weeping that is causing the loss of his vital fluid and sustain his life. There is a hint that this may be the case in Ps 102.6 where the psalmist says ‘Because of the noise of my groaning, my bones stick to my flesh’, i.e. the flesh is dried up from weeping, an image that the *LXX* renders faithfully. The psalmist has previously told us in vs 4, ‘for my days come to an end in smoke and my bones are burning as from a hearth’, a similar image to that in Job 30.30, but here seems to allude to sacrifice. The opening words of the

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<sup>169</sup> T. Staubli and S. Schroer, *Body Symbolism in the Bible*, p. 209.

<sup>170</sup> E.g. Hannah will not eat (1Sam 1.8); ‘My tears have been bread’ implies not eating (Ps 42.4); the psalmist forgets to eat his bread (Ps 102.5); ‘their *nefes* loathed all food’ (Ps 107.18).

<sup>171</sup> The meaning here is not that Job has narrowly escaped, but that the skin of his teeth is all he has left.

psalm are ‘O LORD, hear my prayer and let my cry for help reach you’, introducing an image of someone praying and calling on the LORD so fervently that his own bones are making the smoke of sacrifice.<sup>172</sup>

2.5.6.7. In Jer 20.9, the prophet again, and in a different way, describes the distress of trying not to speak in God’s name: ‘When I say, “I will not mention him or speak any longer in his name”, then in my heart it is as if a burning fire is shut up in my bones and I tire myself out holding [it] in, so I cannot’.<sup>173</sup> Later he describes himself: ‘My heart is broken within me, all my bones shake; I am like a drunken man, like a fellow when wine has passed through him because of the presence of the LORD and because of the presence of his holy words’ (23.9). The LXX largely follows the MT but embroiders the image by adding ‘*I have become like a man who has been beaten to a jelly*, or like a man overcome by wine’, perhaps to emphasise how uncomfortable it is to be the conduit for the word of God.

2.5.6.8. In both MT and LXX the personified Jerusalem bewails that God has sent fire into her bones ‘In the day of his fierce anger’ (Lam 1.12,13), and God is also accused of crushing or breaking bones. In Lam 3.4 the poet complains, ‘He has worn out (LXX ‘aged’) my flesh and my skin;<sup>174</sup> he has shattered (שבר) my bones’, and also Isaiah 38.13, ‘I soothe myself until morning

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<sup>172</sup> If we read the text as suggested in the *BHS* footnote as **בְּמוֹקֵד** rather than the somewhat puzzling **בְּמוֹקֵדִים** then the word **מוֹקֵד** (probably a participle from **וָקַד**) is ‘a place of burning’ that is also used in Lev 6.2 in relation to sacrifice and in Isa 33.14 in a passage that is sometimes taken to allude to the last judgement.

<sup>173</sup> J.D. Levenson, 1984, ‘Some Unnoticed Connotations in Jeremiah 20.9’, *CBQ* 46, pp. 223-225, sees an ironic link here with Jer 15.16 where Jeremiah speaks of the delight and joy of eating the divine words and the pain he experiences as a result.

<sup>174</sup> See similar imagery in relation to the bones in Ps 32.3.

but like a lion he [God] has chewed up all my bones'.<sup>175</sup> Enemies too, it would seem, attack the bones: 'With/by a shattering in my bones, my enemies taunt me' (Ps 42.11).

### **2.5.7. Loins**

2.5.7.1. Whilst three of the six references relate to the mourning ritual of putting on sackcloth, distress is directly connected with the loins in Ps 38.8: 'For my loins are full of burning and there is no healthy part to my flesh', discussed in § 2.4.6, and in Ezek 21.11: 'And now, son of man, groan with collapsing/breaking loins; with bitterness may you groan before their eyes'. Elsewhere, in Isa 32.11 the Hebrew reflects fear as well as distress: 'Tremble, those women who feel at ease. Shake, those women who feel safe. Undress and strip naked and make ready/gird your loins', a warning perhaps of the inevitable consequences for women of enemy conquest. However, there is no hint of rape in the English translations consulted, which closely follow the LXX: 'Be distraught, be distressed, O confident ones; strip naked, gird your loins with sackcloth' – although sackcloth is not specifically mentioned in the Hebrew text.

### **2.5.8. Knees**

2.5.8.1. Apart from the action of falling on the knees in prayer (Ezra 9.5) and a reference to boils on the knees and legs (Deut 28.35), there is only one reference to knees in relation to distress: 'My knees totter from fasting and my

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<sup>175</sup> The image of God as a lion appears elsewhere (e.g. Ps 7.3; Hos 5.14) and F.I. Andersen, 1976, *Job* (Tyndale OT Commentaries; Intervarsity Press), p. 137, sees a relationship with the image of Mot as a lion mauling Baal in Canaanite myth – Yahweh having 'embraced all the functions of the old gods'.

flesh has become lean, without fatness' (Ps 109.24), with the Greek interpreting the Hebrew, 'My knees are weak from fasting and my flesh is changed for the sake of oil',<sup>176</sup> changing the image from one of loss of weight to one of lack of care for the appearance. This follows a long prayer for justice against the Psalmist's enemies – the fasting no doubt seen as strengthening the pleas to God – and needs no further comment.

### 2.5.9. Hands

2.5.9.1. The hands are referred to 14 times in the texts selected, of these they are six times 'spread out' or 'lifted up' in prayer,<sup>177</sup> three times connected with mourning ritual, and once placed on the mouth in shame (Mic 7.16). The idea of being powerless in grief is conveyed in Deut 28.32 where 'your eyes will be looking and wasting away but there will be no power in your hand' (אֵין לְאֵלָיִךְ דָּד), and it is possible that this is the meaning of the idiom 'his hands became slack' in Jer 50.43, although this may also indicate fear and is discussed in detail in Section 3.3.2. The MT and the LXX in all these examples vary very little when rendered into English. However, the idea of the hand 'gushing forth' in Ps 77.3, needs some discussion.

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<sup>176</sup> NETS here reads 'my flesh is changed *because* of oil' but the conventions of fasting eschewed oiling the skin so *διὰ* needs to be translated to reflect this. See, for example, 2 Sam 12.20 where David, on breaking his fast, 'arose from the earth, and washed and anointed himself'.

<sup>177</sup> Jer 4.31; Ps 88.10; 143.6; Lam 1.17; 2.19; Ezra 9.5. This is a common expression – I have only included examples that are closely linked to expressions involving other parts of the body.

2.5.9.2. The Hebrew of this expression uses the verb נגר, ‘flow/gush forth’,<sup>178</sup> which is difficult to make sense of in relation to the hand - ‘My hand gushes forth in the night and does not slacken (פוג)’. Both verbs do appear with the eyes in Lam 3.49 in a similar expression, ‘My eye gushes forth (נגר) without slackening (פוג) and will not stop (דמה)’, which is possibly why most modern English translations substitute ‘eyes’ or ‘eyelids’:

‘Thou dost hold my eyelids from closing; I am so troubled that I cannot speak’ (*RSV, NRSV* – ‘you’)

‘You kept my eyes from closing; I was too troubled to speak’ (*NIV*)

‘You kept me from closing my eyes, I was too distraught to speak’ (*NJB*)

The most ingenious is the *JPS*, ‘With my hand uplifted [my eye] streameth in the night without ceasing’ (*NJPS* ‘With my hand [uplifted], [my eyes] flow all night without respite’) with its assumption of a word missing whilst retaining ‘hand’. Briggs<sup>179</sup> suggests another way of getting round the problem of the verse when she suggests, ‘In the day of my distress I do seek him [God], my hand is extended in the night without growing numb’. Although she does not mention it, this meaning of the verb נגר can be deduced partly from comparison with an Aramaic verb ‘be long’, related to time,<sup>180</sup> but also from the idea of something flowing continually. The French ‘St Paul’ translation is close to this, ‘Au jour de mon angoisse, je cherche le Seigneur; la nuit, ma main se tend sans relâche’ (‘In the day of my anguish, I seek the Lord; at night my hand stretches out without relaxing’), and the *LXX* also tries to make sense of the Hebrew as it stands, ‘In

<sup>178</sup> Holladay, p. 227.

<sup>179</sup> E.G. Briggs, 1909, *A Critical and Exegetical Commentary on the Book of Psalms, Vol II* (International Critical Commentary series; Edinburgh: T & T Clark), p. 172 (this is Emilie Grace Briggs, not Charles A. of the dictionary).

<sup>180</sup> *BDB*, p. 620.



the day of my distress I enquired of God by night with my hands before him, and I was not deceived', perhaps guessing at a form of פתח.

## **2.6. Findings**

2.6.1. Expressions of distress involving parts of the body are most numerous in the books of Psalms (77) and Job (26), but also proportionately high (considering the length of the book) in Lamentations (34), more than in Jeremiah (24) or Isaiah (12).

2.6.2. In the majority of verses studied the LXX retains the same part of the body as that found in the MT but this does not necessarily mean that the meaning of the verse remains exactly the same – and there are examples where a different part of the body has been substituted, or an extra image added, whilst the meaning is unchanged. Where differences occur, the details are set out and discussed under the appropriate translations from Hebrew and Greek in Table 1, but they can be summarised briefly as follows:

- A different reading of the unpointed Hebrew text
- Misunderstanding relating to a place name.
- Interpretative gloss, for instance in Isa 32.11 where 'sackcloth' is added.
- Insertion of additional images, e.g. Jer 23.9, which could be explained by a different *Vorlage*, but may be a dittograph (see notes with translation).
- A different understanding of the Hebrew text, e.g. Job 30.17.

2.6.3. The process of weeping frequently involves the *nefes* and I will continue to examine its possible translation as ‘throat’ in other chapters. There seems to be a shared understanding of the physiology of weeping in both the MT and LXX, but as it is not clear that ψυχή can be translated ‘throat’, the imagery is different. Only once is the specific Hebrew word for throat (גֵּרוֹן) mentioned in relation to weeping (Ps 69.4), but significantly, like nine examples involving the *nefes* and weeping,<sup>181</sup> it is in parallel to the eyes. Here the LXX renders λάρυγξ and the Hebrew and Greek can be translated similarly, the throat is ‘hoarse’ from crying – not unlike imagery elsewhere associated with the *nefes*.

2.6.4. The inner organs of the body are prominent in the imagery surrounding weeping and distress. Although the heart could be considered as part of the ‘innards’, it has such a range of meanings that this has to be the exception rather than the rule as there are a number of examples where the heart is in parallel with the bowels (Jer 4.19; Ps 22.15; Lam 1.20), the kidneys (Ps 73.21) and the ‘innards’ in general (Ps 109.22), suggesting it was primarily understood as a separate organ. In Ps 22.15 the heart melts within the bowels, and in Lam 1.20, the bowels ‘ferment’ and the heart is ‘turned’, perhaps both describing a general turbulence associated with distress, but also perhaps the initiation of the weeping process – although in Lam 2.11 the ‘fermenting’ of the bowels follows the tears and ends with the liver being ‘poured out’. The liver will also be discussed further in relation to other emotions.

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<sup>181</sup> Lev 26.16; Deut 28.65 (+heart); 1 Sam 2.33; Isa 38.14-15; Jer 13.17; Pss 31.10 (+belly); 119.81-82; Lam 1.16; 3.51. The eyes are also implied in Ps 42.4-5 where tears are in parallel to the *nefes* and in Job 30.25 where ‘weeping’ is in parallel to the *nefes*.

**Table 1: Mapping of main body parts associated with distress**

Body part	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr	TOTAL
נפש	1 (Gen) 1 (Lev) 1 (Num) 1 (Deut)		5 (1 Sam) 1 (2 Kgs)	3	4	1		18	1	10	4 (Lam)			51
לב	1 (Gen) 2 (Deut)		2 (1 Sam)	4	6		2 (Hos) 2 (Joel) 1 (Nah)	19	5 (2 = glad)		6 (Lam) 2 (Ecc)		1 (Neh)	53
עינים	1 (Lev) 4 (Deut)		2 (1 Sam)	1	5	1	3 (Zech)	9	1	2	9 (Lam)			38
עצם				1	2	1		8	1	3	2 (Lam)			18
Loins a) מתנים b) חלצים c) כסלים	1a (Gen)			1 x b	1 x a	1 x a	1a (Amos)	1 x a 1 x c						5 x a 1 x b 1 x c
Innards a) מעים b) רחמים c) בטן d) כליות e) קרב f) כבד	1b (Gen)		1b (1 Kgs)	1 x a 1 x e	2 x a		1 b (Hos)	1 x a 2 x c 1 x d 1 x e 1 x f		1 x a 3 x c 1 x d	(Lam) 2 x a 1 x d 1 x f			7 x a 3 x b 5 x c 3 x d 2 x e 2 x f
בשר							1 (Zech)	4		2	1 (Lam)			8
עור										2	2 (Lam)			4
יד	1 (Deut)		1 (2 Sam)		4		1 (Mic) 1 (Nah)	3			2 (Lam)		1 (Ezra)	14
פנים		1 (Josh)	1 (1 Sam) 1 (2 Sam) 1 (2 Kgs)			1		4	1 (= glad)	1	1 (Ecc)		2 (Neh)	14
פה							1 (Zech) 1 (Mic)	1		1	1 (Lam)			5
לשון							1 (Zech)	2						3
ברכים	1 (Deut)							1					1 (Ezra)	3
<b>TOTAL</b>	<b>16</b>	<b>1</b>	<b>15</b>	<b>12</b>	<b>24</b>	<b>5</b>	<b>16</b>	<b>77</b>	<b>9</b>	<b>26</b>	<b>34</b>	<b>0</b>	<b>5</b>	<b>240</b>

Other parts of the body associated with distress:

Roof of mouth (מִלְקַחִים), Ps 22.15, and throat (גֵּרֶן), Ps 69.4, both translated by λάρυγξ

Neck – צֵוֶן – in Gen 45.14 and 46.29 is translated with τράχηλος

Eyelids - appear in Jer 9.17, in parallel to the eyes, and also in Job 16.16, both in the context of weeping

Cheeks – Lam 1.2 – again in the context of weeping

Thigh – יָרֵךְ – appears in the expression ‘to slap the thigh’ in Jer 31.19 and Ezek 21.17 (ignored in the LXX of Jeremiah and translated ‘hands’ in Ezekiel), and it is uncertain whether it conveys distress or fear.

Arm - mentioned in Zech 11.17 in the context of a curse and is translated into Greek as βραχίον (‘arm/shoulder’)

*Ruah* - not really part of the body, but some examples seem physical: 1 Sam 1.15 (heavy of spirit); Isa 65.14 (broken in spirit); Ps 34.19; 51.19 (crushed); 77.4 (faint); 77.7 (searching)

Teeth – Job 19.20; Lam 3.16

Head – mostly part of mourning rituals but see Jer 8.23, ‘if only my head were waters’.

‘Limbs’ (צַרִּים) – Job 17.7 – but the Hebrew is uncertain and could indicate ‘inner organs’, or even ‘thoughts’ and the LXX does not translate it.

Legs, sole of foot, crown of head – these are only mentioned in the context of the ‘boils’ to be inflicted in Deut 28.35.

Lap/bosom (חֵיק) – Lam 2.12 – children pouring out their *nefes*/lives into their mothers’ laps.

**Table 2: Elements of mourning rituals**

Practices	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr
Sackcloth	1			1	1	1	1 (Amos)				1 (Lam)		
Baldness	1			1	1	2	1 (Amos)			1			
Torn clothes	1	1	2				1 (Joel)			2			2 (Ezra)
Dust on head		1	2			1				1	1 (Lam)		
Face/sit in dust		1									2 (Lam)		
Spread hands								1			1 (Lam)		1 (Ezra)
Cutting	1			1 (Gk)	1	1 (breasts)							
Beating upon the breast				1			1 (Nah)						

Others include covering head (Tamar with hand; David ; Haman); tearing out hair (Ezra); shaving or pulling out the beard (Isa 15.21; Ezr 9.3); songs that are dirges (Amos 8.10)

Beating upon their breasts (לִבָּבִים) in Nah 2.8 becomes καρδίαις but in Isa 32.12 Beat upon your breasts (שִׁדִּים) is translated by μαστοί

**Table 3: Parallel use of body parts associated with distress – MT**

	Heart	<i>Nefes</i>	Eyes	Flesh	Innards	Bones
Heart						
<i>Nefes</i>	4	1				
Eyes	4	11				
Flesh		1				2
Innards	5	3	4		1+bowels	
Bones	5			2	1	
Face	2					
Loins			1	1		
Hands		3	2			

Examples where more than two parts of the body appear together:

Eyes nefes, belly - Ps 31.10

Eyes nefes, heart – Deut 28.65

Eyes, bowels, liver – Lam 2.11

Heart, nefes, bowels – Jer 4.19

Heart, bowels and bones – Ps 22.15

**Table 4: Parallel use of body parts associated with distress - LXX**

	Heart	ψυχή	Eyes	Flesh	Innards
Heart					
ψυχή	2				
Eyes	5	9			
Flesh		1			
Innards	3	1			1+bowels
Bones	4			3	1
Face	3				
Loins				1	
Hands		2	2		
πνεῦμα	5				1

Examples where more than two parts of the body appear together:

Eyes, ψυχή, heart – Deut 28.65

Heart, bowels, bones – Ps 22.15

Heart, ψυχή, bowels – Jer 4.19

It can be seen that the pattern is very similar.

## Distress – Bible Verses with translations

Gen 4.5-6  See Anger	Face	וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָּנָיו:	ἐπὶ δὲ Καὶν καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν. καὶ ἐλύπησεν τὸν Καὶν λίαν, καὶ συνέπεσεν τῷ προσώπῳ.
		וַיֹּאמֶר יְהוָה אֶל־קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נָפְלוּ פָּנֶיךָ:	καὶ εἶπεν κύριος ὁ θεὸς τῷ Καὶν Ἵνα τί περίλυπος ἐγένου, καὶ ἵνα τί συνέπεσεν τὸ πρόσωπόν σου;
		But towards Cain and his offering he paid no regard (did not look with favour) and Cain became very angry (hot) and his face fell (was cross/grumpy).  Then the LORD said to Cain, ‘What has angered you and why has your face fallen?’	But towards Cain and his offerings he paid no regard and it distressed Cain greatly and his face fell (lit. ‘he was fallen/collapsed in face’)  Then the Lord God said to Cain, ‘Why have you become so upset and why has your face fallen?’
	§ 2.5.1.3, 4.8.1.2	The question is whether Cain was angry, upset or depressed – this is discussed in § 2.5.1.3	
Gen 6.5 LXX 6.6	Heart LXX – verbal substitute	וַיִּנָּחַם יְהוָה כִּי־עָשָׂה אֶת־הָאָדָם בָּאָרֶץ וַיִּתְּעַצֵּב אֶל־לְבוֹ:	καὶ ἐνεθυμήθη ὁ θεὸς ὅτι ἐποίησεν τὸν ἄνθρωπον ἐπὶ τῆς γῆς, καὶ διενοήθη.
		And the LORD was sorry that he had made man on the earth and God felt grieved to his heart.	And God was angry (took to heart) that he had made man upon the earth, and he thought [it] over (thought about it).
		§ 2.5.2.11 Hebrew נחם could be translated ‘had a change of heart’. LXX seems to interpret the emotion as anger, but although the heart is not mentioned, the verb ἐνθυμέομαι can be translated ‘took to heart / be hurt or angry / reflected on,’ etc.	
Gen 37.34	Loins (מתנים / ὀσφός)	וַיִּקְרַע יַעֲקֹב שָׂמְלֹתָיו וַיַּשֵּׂם שָׂק בְּמַתְנָיו וַיִּתְאַבֵּל עַל־בְּנוֹ יָמִים רַבִּים:	διέρρηξεν δὲ Ἰακωβ τὰ ἱμάτια αὐτοῦ καὶ ἐπέθετο σάκκον ἐπὶ τὴν ὀσφὺν αὐτοῦ καὶ ἐπένθει τὸν υἱὸν αὐτοῦ ἡμέρας πολλὰς.
		And Jacob tore his garments and put sackcloth on his loins and he mourned over his son many days.	And Jacob tore his garments and put sackcloth on his loins and mourned his son many days.
Gen 42.21	Nefes ψυχή	וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו אָבֵל אֲשָׁמִים אֲנַחְנוּ עַל־אָחֵינוּ אֲשֶׁר רָאִינוּ צָרָת נַפְשׁוֹ	καὶ εἶπεν ἕκαστος πρὸς τὸν ἀδελφὸν αὐτοῦ Ναί· ἐν ἁμαρτία γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν, ὅτι ὑπερείδομεν τὴν θλίψιν τῆς ψυχῆς αὐτοῦ, ὅτε

		<p>בְּהִתְחַנְנוּ אֵלֵינוּ וְלֹא שָׁמְעָנוּ עַל-כֵּן בָּאָה אֵלֵינוּ הַצָּרָה הַזֹּאת:</p> <p>... we saw the distress of his <i>nefes</i> when he was pleading with us and we did not listen</p>	<p>κατεδέετο ἡμῶν, καὶ οὐκ εἰσηκούσαμεν αὐτοῦ· ἔνεκεν τούτου ἐπῆλθεν ἐφ’ ἡμᾶς ἡ θλίψις αὕτη.</p> <p>... for we ignored (lit. overlooked) the distress of his spirit when he was pleading with us and we did not listen to him</p>
Gen 43.30	Innards (רחמים/ ἐντέρον)	<p>וַיַּמְהָר יוֹסֵף כִּי-נִכְמְרוּ רַחֲמָיו אֶל-אָחָיו וַיִּבְקֹשׁ לְבָכּוֹת וַיָּבֹא הַחֲדָרָה וַיִּבְכֶּה שָׁמָּה:</p> <p>And Joseph hurried (out) for his inward parts were agitated (his affections were aroused) for his brother and he wanted to weep so he went to the inner room and wept there</p>	<p>ἐταράχθη δὲ Ἰωσήφ--συνεστρέφετο γὰρ τὰ ἔντερα αὐτοῦ ἐπὶ τῷ ἀδελφῷ αὐτοῦ--καὶ ἐζήτει κλαῦσαι· εἰσελθὼν δὲ εἰς τὸ ταμιεῖον ἔκλαυσεν ἐκεῖ.</p> <p>And Joseph was upset, for his inward parts were churning over his brother and he wanted to weep so he went into the storeroom and wept there</p>
	§ 2.5.5.4	The verb <b>כָּמַר</b> could also be translated ‘burning’ or perhaps, like the Greek, ‘churning’. <i>BHS</i> points out Greek reading of <b>עַל</b> for <b>אֶל</b>	
Gen 45.14	Neck x 2	<p>וַיִּפֹּל עַל-צוּאְרֵי בְנִימִן-אָחָיו וַיִּבְכֶּה וּבְנִימִן בָּכָה עַל-צוּאָרָיו:</p> <p>And he fell upon the neck of his brother Benjamin and wept and Benjamin wept upon his neck.</p>	<p>καὶ ἐπιπεσὼν ἐπὶ τὸν τράχηλον Βενιαμιν τοῦ ἀδελφοῦ αὐτοῦ ἔκλαυσεν ἐπ’ αὐτῷ, καὶ Βενιαμιν ἔκλαυσεν ἐπὶ τῷ τραχήλῳ αὐτοῦ.</p> <p>And he fell upon the neck of his brother Benjamin, weeping over him and Benjamin wept upon his neck</p>
Gen 45.26	Heart LXX διάνοια	<p>וַיֵּצְאוּ לוֹ לְאֹמֶר עוֹד יוֹסֵף חַי וְכִי-הָיָא מִשָּׁל בְּכָל-אֶרֶץ מִצְרַיִם וַיִּפְּגַע לְבָבוֹ כִּי לֹא-הָאֱמִין לָהֶם:</p> <p>... and his heart went cold, for he didn’t believe them</p>	<p>καὶ ἀνήγγειλαν αὐτῷ λέγοντες ὅτι Ὁ υἱός σου Ἰωσήφ ζῇ, καὶ αὐτὸς ἄρχει πάσης γῆς Αἰγύπτου. καὶ ἐξέστη ἡ διάνοια Ἰακώβ· οὐ γὰρ ἐπίστευσεν αὐτοῖς.</p> <p>And Jacob went out of his wits (mind put out of place) for he did not believe them.</p>
	§ 3.3.1.4	This verse seems to point to the kind of distress brought on by shock – perhaps an aspect of fear – and is discussed in Chapter 3: Fear, but the Greek may also be an idiom ‘to go out of one’s mind’.	
Gen 46.29	Neck x 2	<p>וַיֵּאָסֶר יוֹסֵף מִרְפָּתָיו וַיַּעַל לְקִרְאֹת־יִשְׂרָאֵל אָבִיו גְּשֵׁנָה וַיִּרְא אֶלָּיו וַיִּפֹּל עַל-צוּאָרָיו וַיִּבְכֶּה עַל-צוּאָרָיו עוֹד:</p> <p>... and when he appeared before him he fell on his neck and wept</p>	<p>ζεύξας δὲ Ἰωσήφ τὰ ἄρματα αὐτοῦ ἀνέβη εἰς συνάντησιν Ἰσραὴλ τῷ πατρὶ αὐτοῦ καθ’ Ἡρώων πόλιν καὶ ὀφθεῖς αὐτῷ ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ ἔκλαυσεν κλαυθμῷ πλείονι.</p> <p>... and when he saw him he fell upon his neck and wept</p>

		upon his neck the whole time (continually)	copious tears.
Lev 26.16	Eyes, <i>nefes</i>	<p>אֶף-אֲנִי אֶעֱשֶׂה-זֹאת לָכֶם וְהִפְקַדְתִּי עֲלֵיכֶם בְּהִלָּה אֶת-הַשְּׁחָפֶת וְאֶת-הַקִּנְיָחַת מְכַלּוֹת עֵינַיִם וּמְדִיבַת נֶפֶשׁ וְזָרַעְתֶּם לָרֵיק זֶרַעְכֶם וְאָכְלוּ אֲבִיכֶם:</p> <p>I will even do this to you and I will bring upon you terror with consumption and fevers, wasting the eyes and consuming the <i>nefes</i>/throat</p>	<p>καὶ ἐγὼ ποιήσω οὕτως ὑμῖν καὶ ἐπισυστήσω ἐφ' ὑμᾶς τὴν ἀπορίαν τὴν τε ψώραν καὶ τὸν ἵκτερον καὶ σφακελίζοντας τοὺς ὀφθαλμοὺς ὑμῶν καὶ τὴν ψυχὴν ὑμῶν ἐκτήκουσαν, καὶ σπερεῖτε διὰ κενῆς τὰ σπέρματα ὑμῶν, καὶ ἔδονται οἱ ὑπεναντίοι ὑμῶν·</p> <p>I myself will do this to you and I will bring down upon you difficulty/poverty with scurvy and jaundice and spasms of your eyes and your breath/life will waste away</p>
		<p>The Samaritan Pentateuch reads a Het for Hey - בחלה - 'scorn/disdain', but the Greek is not close to either this or the Hebrew – J.W. Wevers, 1997, <i>Notes on the Greek text of Leviticus</i>, p.445, says that ἀπορία is 'a general term which can include a variety of evils', but it is not commonly used in the LXX. The Greek appears to have interpreted symptoms and identified more precise diseases.</p>	
Num 11.6	<i>Nefes</i>	<p>וְעַתָּה נִפְשֵׁנוּ יִבְשָׁה אֵין כָּל בְּלִתִּי אֶל-הַמֶּן עֵינֵינוּ:</p> <p>And now our <i>nefes</i>/throat is dried up</p>	<p>νυνὶ δὲ ἡ ψυχὴ ἡμῶν κατάξηρος, οὐδὲν πλὴν εἰς τὸ μαννα οἱ ὀφθαλμοὶ ἡμῶν.</p> <p>And now our spirit/breath is wasting away</p>
Deut 14.1	Eyes	<p>בָּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תַתְּנִדְוּ וְלֹא-תַשִּׁימוּ קָרְחָה בֵּין עֵינֵיכֶם לַמֵּת:</p> <p>You are sons of the LORD your God; you shall not cut yourselves nor shall you put baldness between your eyes for the dead.</p>	<p>Υἱοὶ ἐστε κυρίου τοῦ θεοῦ ὑμῶν· οὐ φοιβήσετε, οὐκ ἐπιθήσετε φαλάκρωμα ἀνὰ μέσον τῶν ὀφθαλμῶν ὑμῶν ἐπὶ νεκρῷ·</p> <p>You are sons of the Lord your God; you shall not (ritually) cleanse nor make baldness between your eyes for the dead.</p>
	§ 2.2.1	<p>The LXX translator appears to have read a Hitpacl of ברר rather than גרר – some theories as to why this might be are discussed in the footnotes as well as the paragraph referenced here.</p>	
Deut 15.10	Heart	<p>נָתַן תָּתֵן לוֹ וְלֹא-יָרֶע לְבָבְךָ בְּתַתֶּךָ לוֹ כִּי בִגְלָל הַדָּבָר הַזֶּה יִבְרַכְךָ יְהוָה אֲלֹהֶיךָ בְּכָל-מַעֲשֶׂךָ וּבְכָל מַשְׁלַח יָדְךָ:</p> <p>May you give freely to him [your neighbour] and not let your heart be resentful/grudging in your giving to him</p>	<p>διδόνους δώσεις αὐτῷ καὶ δάνειον δανιεῖς αὐτῷ ὅσον ἐπιδέεται, καὶ οὐ λυπηθήσῃ τῇ καρδίᾳ σου διδόντος σου αὐτῷ· ὅτι διὰ τὸ ῥῆμα τοῦτο εὐλογήσῃ σε κύριος ὁ θεός σου ἐν πάσιν τοῖς ἔργοις καὶ ἐν πάσιν, οὐ ἂν ἐπιβάλῃς τὴν χειρὰ σου.</p> <p>And you shall give freely to him and you shall surely lend him as much as he needs and your heart shall not be resentful in your giving to him</p>
	§ 2.5.2.11	<p>The LXX has inserted an extra image here. M.K.H. Peters, 'Deuteronomion: to the reader' (<i>NETS</i>) considers that as the translator was 'closely tied to his source text ... when variation is present ... it seems fair to conclude that he was acting intentionally', p.145.</p>	



Deut 28.32	Eyes, hand	בְּיָדְךָ וּבְנִתְיָךְ נִתְּנִים לְעַם אֲחֵרָהּ וְעֵינֶיךָ רְאוּת וְכָלוּת אֲלֵיהֶם כָּל־הַיּוֹם וְאֵין לְאֵל יָדְךָ:	οἱ υἱοί σου καὶ αἱ θυγατέρες σου δεδομένοι ἔθνεσι ἑτέροις, καὶ οἱ ὀφθαλμοί σου βλέπονται σφακελιζόντες εἰς αὐτά, καὶ οὐκ ἰσχύσει ἡ χεὶρ σου·
	§ 2.5.4.2, 2.5.9.1	... and your eyes will be looking and wasting away for them all day long but there will be no power in your hand	... and your eyes will look on convulsed towards them but your hand will have no power.
Deut 28.34	Eyes	וְהָיִיתָ מְשֻׁנָּע מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה:	καὶ ἔσῃ παράπληκτος διὰ τὰ ὁράματα τῶν ὀφθαλμῶν σου, ἃ βλέψη.
		And you will go mad because of the sights of your eyes that you will see	And you will be driven crazy because of the sights of your eyes that you will see.
Deut 28.35	Knees, legs, sole of foot, crown of head	יַכְכָּה יְהוָה בְּשַׁחֲיוֹן רֶגֶעַל הַבְּרַכִּים וְעַל־הַשְּׁקָמִים אֲשֶׁר לֹא־תוּכַל לְהַרְפֹּא מִכַּף רִגְלֶךָ וְעַד קֶדְקֶדְךָ:	πατάξαι σε κύριος ἐν ἔλκει πονηρῇ ἐπὶ τὰ γόνατα καὶ ἐπὶ τὰς κνήμας ὥστε μὴ δύνασθαι σε ἰαθῆναι ἀπὸ ἵχνους τῶν ποδῶν σου ἕως τῆς κορυφῆς σου.
		§ 2.5.8.1	The LORD will strike you with a painful festering wound on the knees and on the legs that it will not be possible for you to heal, from the sole of your foot to the crown of your head.
Deut 28.65	Heart, eyes, <i>nefes</i>	וּבְגוֹיִם הָהֵם לֹא תִרְגָּעַ וְלֹא־יִהְיֶה מָנוּחַ לְכַף־רִגְלְךָ נָתַן יְהוָה לָךְ שֵׁם לֵב רָגֹז וְכָלְיוֹן עֵינָיִם וְדֹאבוֹן נַפְשׁ:	ἀλλὰ καὶ ἐν τοῖς ἔθνεσιν ἐκείνοις οὐκ ἀναπαύσει σε, οὐδ' οὐ μὴ γένηται στάσις τῷ ἵχνει τοῦ ποδός σου, καὶ δώσει σοι κύριος ἐκεῖ καρδίαν ἀθυμοῦσαν καὶ ἐκλείποντας ὀφθαλμοὺς καὶ τηκομένην ψυχὴν.
		And you will not be able to settle among the nations so there will be no resting place for the sole of your foot.* The LORD will give you there a trembling heart and failing eyes and wasting away of <i>nefes</i> .	And what is more, there will be no relief among the nations nor will there be rest for the sole of your foot, and the Lord will give you there a fearful heart and failing eyes and melting away of life.
	§ 2.5.3.8, 3.3.1.11	*Which of course is also covered in horrible boils, so if there were a place to rest it would be very painful! (see vs 35)	
Josh 7.6	Face, head	וַיִּקְרַע יְהוֹשֻׁעַ שָׂמְלוֹתָיו וַיִּפֹּל עַל־פָּנָיו אֶרֶצָה לְפָנֵי אֲרֹן יְהוָה עַד־הָעֶרֶב הוּא וְזִקְנֵי יִשְׂרָאֵל וַיַּעֲלֻ עֹפֶר עַל־רֹאשָׁם:	καὶ διέρρηξεν Ἰησοῦς τὰ ἱμάτια αὐτοῦ, καὶ ἔπεσεν Ἰησοῦς ἐπὶ τὴν γῆν ἐπὶ πρόσωπον ἐναντίον κυρίου ἕως ἑσπέρας, αὐτὸς καὶ οἱ πρεσβύτεροι Ἰσραὴλ, καὶ ἐπεβάλοντο χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν.
		Then Joshua tore his garments and fell on his face on the earth	Then Joshua tore his garments and fell down on his face upon

		before the ark of the LORD until the evening; he and the elders of Israel, and they threw dust upon their heads	the earth before the Lord until evening, with the elders of Israel, and they threw earth upon their heads
1 Sam 1.8	Heart	וַיֹּאמֶר לָהּ אֶלְקָנָה אִשָּׁה חֲנָה לָמָּה תִבְכִּי וְלָמָּה לֹא תֹאכְלִי וְלָמָּה יָרַע לְבָבְךָ הֲלוֹא אֲנֹכִי טוֹב לָךְ מֵעֶשְׂרָה בָּנִים:	καὶ εἶπεν αὐτῇ Ελκανα ὁ ἀνὴρ αὐτῆς Ἀννα. καὶ εἶπεν αὐτῷ Ἰδοὺ ἐγώ, κύριε. καὶ εἶπεν αὐτῇ Τί ἐστίν σοι, ὅτι κλαίεις; καὶ ἵνα τί οὐκ ἐσθίεις; καὶ ἵνα τί τύπτει σε ἡ καρδία σου; οὐκ ἀγαθὸς ἐγώ σοι ὑπὲρ δέκα τέκνα;
	§ 2.5.2.11	And Elkanah, her husband, said to her, “Hannah, why are you weeping and why are you not eating? And why is your heart sad? Am I not better to you than ten sons?”	And Elkanah, her husband, said to her “Hannah”, and she said to him “Here I am my lord” and he said to her “Why is it that you are crying? And why do you not eat and why is your heart grieving you? Am I not better to you than ten sons?”
1 Sam 1.10	Nefes	וְהָיָא מָרַת נַפְשָׁא וְתַתְּפַלֵּל עַל-יְהוָה וּבָכָה תְּבָכָה:	καὶ αὐτὴ κατώδυνος ψυχῇ καὶ προσηύξατο πρὸς κύριον καὶ κλαίουσα ἔκλαυσεν
	§ 2.5.3.3	And she was bitter of <i>nefes</i> / throat and she prayed to the LORD and wept and wept	And she (was) very grieved in spirit and she prayed to the Lord and wept and wept
1 Sam 1.15	<i>Ruah, nefes</i> LXX – no trans. for <i>ruah</i>	וַתֵּעַן חֲנָה וַתֹּאמֶר לֹא אֲדֹנִי אִשָּׁה קִשְׁת־רֵיחַ אֲנֹכִי וַיֵּין וְשָׁכַר לֹא שָׁתִיתִי וְאֶשְׁפָּךְ אֶת-נַפְשִׁי לִפְנֵי יְהוָה:	καὶ ἀπεκρίθη Ἀννα καὶ εἶπεν Οὐχί, κύριε· γυνή, ἣ σκληρὰ ἡμέρα, ἐγώ εἰμι καὶ οἶνον καὶ μέθυσμα οὐ πέπωκα καὶ ἐκχέω τὴν ψυχὴν μου ἐνώπιον κυρίου·
		But Hannah answered and said, “No, my lord, I am a woman heavy of spirit and I have not drunk wine or intoxicating drink; I was pouring out my <i>nefes</i> in the presence of the LORD.	But Hannah answered and said, “No, my Lord, I am a woman for whom [it is] a hard time and I have drunk neither wine nor strong drink but I was pouring out my spirit/breath in the presence of the Lord.
1 Sam 1.18	Eyes, face	וַתֹּאמֶר תְּמָצָא שְׂפָתֶיךָ חֵן בְּעֵינֶיךָ וַתֵּלֶךְ הָאִשָּׁה לְדֶרֶכָּהּ וַתֹּאכַל וּפָנֶיהָ לֹא-הָיוּ-לָהּ עוֹד:	καὶ εἶπεν Εὐρεν ἡ δούλη σου χάριν ἐν ὀφθαλμοῖς σου. καὶ ἐπορεύθη ἡ γυνὴ εἰς τὴν ὁδὸν αὐτῆς καὶ εἰσῆλθεν εἰς τὸ κατάλυμα αὐτῆς καὶ ἔφαγεν μετὰ τοῦ ἀνδρὸς αὐτῆς καὶ ἔπιεν, καὶ τὸ πρόσωπον αὐτῆς οὐ συνέπεσεν ἔτι.
	§ 2.5.1.1	And she said, “May your servant find favour in your eyes” and the woman went on her way and ate and her face was no longer as it had been.	And she said, “Your servant has found favour in your eyes”, and the woman went on her way and went into her lodgings and ate and drank with her husband and her face was no longer downcast.

1 Sam 2.33	Eyes, <i>nefes</i>	וְאִישׁ לֹא־אֶכְרִית לְךָ מֵעַם מִזְבְּחִי לְכָל־זֶה אֶת־עֵינֶיךָ וְלֹא־יָב אֶת־נַפְשְׁךָ וְכָל־מַרְבִּית בֵּיתְךָ יָמוּתוּ אֲנָשִׁים:	καὶ ἄνδρα οὐκ ἐξολεθρεύσω σοι ἀπὸ τοῦ θυσιαστηρίου μου ἐκλιπεῖν τοὺς ὀφθαλμοὺς αὐτοῦ καὶ καταρρεῖν τὴν ψυχὴν αὐτοῦ, καὶ πᾶς περισσεύων οἴκου σου πεσοῦνται ἐν ῥομφαίᾳ ἀνδρῶν.
		And a man of you that I do not cut off from before my altar [is] to consume/waste away your eyes and to make your <i>nefes</i> /throat grieve/pine away.	And a man of you I should not destroy from my altar [is] for his eyes to fail and his spirit to waste away
	§ 2.5.3.7	This is a difficult verse and some English translations follow the Greek in changing the pronoun – <i>BHS</i> cites mss from Qumran as well as Greek and Latin texts to support a 3ms suffix ( <i>DSSB</i> cites 4QSam <sup>a</sup> ). The curse is on Eli who is told that none of his descendants will live to be old. The verb with נָפַשׁ looks as though it should be אָבַד for which <i>BDB</i> gives ‘cause to grieve’ (p.9), but this root is not attested elsewhere and the verb could be from רָבַד ‘cause to pine away’ (p.187), which is reflected in the LXX.	
1 Sam 4.12	Head	וַיָּרֵץ אִישׁ־בִּנְיָמִן מִהַמַּעֲרָכָה וַיָּבֹא שָׁלָה בַּיּוֹם הַהוּא וּמַדְיּוֹ קָרָעִים וְאֲדָמָה עַל־רֹאשׁוֹ:	Καὶ ἔδραμεν ἄνθρωπος Ἰεμιναιὸς ἐκ τῆς παρατάξεως καὶ ἦλθεν εἰς Σηλωμ ἐν τῇ ἡμέρᾳ ἐκείνῃ, καὶ τὰ ἱμάτια αὐτοῦ διερρηγότα, καὶ γῆ ἐπὶ τῆς κεφαλῆς αὐτοῦ.
		A man of Benjamin ran from the battle-line and came to Shiloh that day and his garments were torn and [there was] earth upon his head.	And a man of Benjamin ran from the battle-line and came to Shiloh that day and his garments were torn and there was earth upon his head.
1 Sam 22.2 See Anger	<i>Nefes</i>	וַיִּתְקַבְּצוּ אֵלָיו כָּל־אִישׁ מְצֹק וְכָל־אִישׁ אֲשֶׁר־לֹו נֶשָׂא וְכָל־אִישׁ מֵרֶנֶּפֶשׁ וַיְהִי עֲלֵיהֶם לְשָׂר וַיִּהְיוּ עִמּוֹ כְּאַרְבַּע מֵאוֹת אִישׁ:	καὶ συνήγοντο πρὸς αὐτὸν πᾶς ἐν ἀνάγκῃ καὶ πᾶς ὑπόχρεως καὶ πᾶς κατώδυνος ψυχῇ, καὶ ἦν ἐπ’ αὐτῶν ἡγούμενος· καὶ ἦσαν μετ’ αὐτοῦ ὡς τετρακόσιοι ἄνδρες.
		... and men bitter of <i>nefes</i> /throat	.. all those grieved in spirit
1 Sam 24.6	Heart	וַיְהִי אַחֲרֵי־כֵן וַיֵּךְ לִב־דָּוִד אֹתוֹ עַל אֲשֶׁר כָּרַת אֶת־כִּנְיָ אֲשֶׁר לְשָׁאוּל:	καὶ ἐγενήθη μετὰ ταῦτα καὶ ἐπάταξεν καρδίᾳ Δαυὶδ αὐτόν, ὅτι ἀφείλεν τὸ πτερύγιον τῆς διπλοῖδος αὐτοῦ,
		And so it was afterwards that David’s heart reproached him because he had cut Saul’s garment (skirt).	And it came about after this that David’s heart reproached him because he had taken off a piece of his cloak.
1 Sam 30.6	<i>Nefes</i>	וַתֵּצֵר לְדָוִד מְאֹד כִּי־אָמְרוּ הָעָם לְסָקְלוֹ	καὶ ἐθλίβη Δαυὶδ σφόδρα, ὅτι εἶπεν ὁ λαὸς λιθοβολῆσαι αὐτόν, ὅτι κατώδυνος ψυχὴ παντὸς τοῦ

		<p>כִּי־מָרָה נִפְּשׁ כָּל־הָעָם אִישׁ עַל־בְּנוֹ [בָּנָיו] וְעַל־בָּנָתָיו וַיִּתְחַזֵּק דָּוִד בִּיהוָה אֱלֹהָיו:</p>	<p>λαοῦ, ἐκάστου ἐπὶ τοὺς υἱοὺς αὐτοῦ καὶ ἐπὶ τὰς θυγατέρας αὐτοῦ· καὶ ἐκραταιώθη Δαυιδ ἐν κυρίῳ θεῷ αὐτοῦ.</p>
		<p>And it was very distressing for David because the people intended to stone him; for all the people were bitter of <i>nefes</i>, each one over his sons and daughters.</p>	<p>And David was very distressed because the people intended to stone him; for the spirit of all the people was very grieved, each one over his sons and daughters.</p>
2 Sam 13.19	Head, hand	<p>וַתִּקַּח תָּמָר אֶפֶר עַל־רֹאשָׁהּ וּכְתָנֶת הַפָּסִים אֲשֶׁר עָלֶיהָ קָרָעָה וַתֵּשֶׂם יָדָהּ עַל־רֹאשָׁהּ וַתֵּלֶךְ הָלֹךְ וּזְעָקָה:</p>	<p>καὶ ἔλαβεν Θημαρ σποδὸν καὶ ἐπέθηκεν ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ τὸν χιτῶνα τὸν καρπωτὸν τὸν ἐπ’ αὐτῆς διέρρηξεν καὶ ἐπέθηκεν τὰς χεῖρας αὐτῆς ἐπὶ τὴν κεφαλὴν αὐτῆς καὶ ἐπορεύθη πορευομένη καὶ κράζουσα.</p>
		<p>And Tamar spread dust upon her head and she tore the long garment of many colours that she wore and put her hand upon her head and went on walking and crying loudly.</p>	<p>And Tamar took dust and put it upon her head and tore the long-sleeved robe upon her and put her hand on her head and went on walking and crying loudly.</p>
	§ 2.3.1	A depiction of shame – see also Jer 2.37 for the hand upon the head gesture.	
2 Sam 15.30	Head	<p>וַדָּוִד עָלָה בַּמַּעֲלָה הַיְיִתִּים עָלָה ׀ וּבֹכָה וְרֹאשׁ לֹ חָפּוּי וְהוּא הֹלֵךְ יָחַד וְכָל־הָעָם אֲשֶׁר־אִתּוֹ חָפּוּ אִישׁ רֹאשׁוֹ וְעָלוּ עָלָה וּבָכָה:</p>	<p>καὶ Δαυιδ ἀνέβαινεν ἐν τῇ ἀναβάσει τῶν ἐλαιῶν ἀναβαίνων καὶ κλαίων καὶ τὴν κεφαλὴν ἐπικεκαλυμμένος καὶ αὐτὸς ἐπορεύετο ἀνυπόδετος, καὶ πᾶς ὁ λαὸς ὁ μετ’ αὐτοῦ ἐπεκάλυπεν ἀνὴρ τὴν κεφαλὴν αὐτοῦ καὶ ἀνέβαινον ἀναβαίνοντες καὶ κλαίοντες.</p>
		<p>And David went up upon the mount of Olives, climbing and weeping with his head covered, he went barefoot; and all the people who were with him covered their heads, and they went up climbing and weeping.</p>	<p>And David went up the ascent of the mount of Olives, climbing and weeping, and with his head covered, and he walked barefoot and all the people with him. Each man covered his head and he went up climbing and weeping.</p>
2 Sam 19.5	Face	<p>וַהֲפֹלֵךְ לָאֵשׁ אֶת־פָּנָיו וַיִּזְעַק הַפֹּלֵךְ קוֹל גָּדוֹל בְּנִי אֲבִשָּׁלוֹם אֲבִשָּׁלוֹם בְּנִי בְנִי:</p>	<p>καὶ ὁ βασιλεὺς ἔκρυπεν τὸ πρόσωπον αὐτοῦ, καὶ ἔκραξεν ὁ βασιλεὺς φωνῇ μεγάλῃ λέγων Ὑιέ μου Αβεσσαλωμ, Αβεσσαλωμ υἱέ μου.</p>
	§ 2.5.1.2	And the king covered his face ...	
2 Sam 19.6a	Face	<p>וַיָּבֹא יוֹאָב אֶל־הַפֹּלֵךְ הַבֵּית וַיֹּאמֶר הַבִּשְׂתָּ הַיּוֹם אֶת־פָּנֶיךָ כָּל־עַבְדְּךָ:</p>	<p>καὶ εἰσήλθεν Ἰואβ πρὸς τὸν βασιλέα εἰς τὸν οἶκον καὶ εἶπεν Κατήσχυνας σήμερον τὸ πρόσωπον πάντων τῶν δούλων σου τῶν ἐξαιρουμένων σε σήμερον καὶ τὴν</p>

		הַמַּמְלָטִים אֶת־נַפְשֶׁךָ הַיּוֹם	ψυχὴν τῶν υἱῶν σου
		And Joab came to the King in the house and said, ‘Today you have shamed the faces of all your servants, those who have saved your life today...	And Joab came to the King in the house and said, ‘Today you have put to shame the faces of all your servants, those who have saved your life today...
1 King 3.26	Innards (רחמים/μήτρα)	וַתֹּאמֶר הָאִשָּׁה אֲשֶׁר־בְּנָהּ הַחַי אֶל־הַמֶּלֶךְ כִּי־נִכְמְרוּ רַחֲמֶיהָ עַל־בְּנָהּ* וַתֹּאמֶר   בִּי אֲדֹנָי הַנּוֹלָה אֶת־הַיָּלִיד הַחַי וְהָמַת אֶל־הַמִּיתָהוּ וְזָאת אֲמָרַת גַּם־לִי גַם־לָךְ לֹא יִהְיֶה גְזֹרִי: ... for her inward parts were burning (affections were aroused/stirred up) for her son	καὶ ἀπεκρίθη ἡ γυνή, ἥς ἦν ὁ υἱὸς ὁ ζῶν, καὶ εἶπεν πρὸς τὸν βασιλέα, ὅτι ἐταράχθη ἡ μήτρα αὐτῆς ἐπὶ τῷ υἱῷ αὐτῆς, καὶ εἶπεν Ἐν ἐμοί, κύριε, δότε αὐτῇ τὸ παιδίον καὶ θανάτῳ μὴ θανατώσητε αὐτόν· καὶ αὕτη εἶπεν Μῆτε ἐμοὶ μῆτε αὐτῇ ἔστω· διέλετε. .. for her womb was troubled/stirred up over her son
	§ 2.5.5.4	LXX is over-literal here, if logical – a mother’s love.	
2 Kings 4.27	Nefes	וַתָּבֹא אֶל־אִישׁ הָאֱלֹהִים אֶל־הָהָר וַתַּחֲזֹק בְּרַגְלָיו וַיִּנָּשׁ גִּיחָזִי לְהַדְפָּה וַיֹּאמֶר אִישׁ הָאֱלֹהִים הֲרַפְּהָ לָּהּ כִּי־נִפְשָׁהּ מָרָה לָּהּ וַיַּהוּהָ הָעֵלִים מִמֶּנִּי וְלֹא הִנִּיד לִי: .. for her nefes/throat is bitter in her	καὶ ἦλθεν πρὸς Ελισαίε εἰς τὸ ὄρος καὶ ἐπελάβετο τῶν ποδῶν αὐτοῦ. καὶ ἠγγισεν Γιεζὶ ἀπώσασθαι αὐτήν, καὶ εἶπεν Ελισαίε Ἄφες αὐτήν, ὅτι ἡ ψυχὴ αὐτῆς κατῶδυνος αὐτῇ, καὶ κύριος ἀπέκρυπεν ἀπ’ ἐμοῦ καὶ οὐκ ἀνήγγειλέν μοι.
2 Kings 20.2 (cf Isa 38.2)	Face	וַיִּסָּב אֶת־פָּנָיו אֶל־הַקִּיר וַיִּתְפַּלֵּל אֶל־יְהוָה לֵאמֹר: And he [Hezekiah] turned his face to the wall and prayed to the LORD ...	καὶ ἀπέστρεψεν Εζεκιᾶς τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοῖχον καὶ ἠῤῥατο πρὸς κύριον λέγων And Hezekiah turned his face to the wall and prayed to the Lord ...
	§ 2.5.1.2	Compare with Ahab – 1 Kings 21.4 – who turned away in anger	
Isa 1.5	Head, heart	עַל מָה תִּכּוּ עוֹד הַזֹּסִיפוֹ סָרָה כָּל־רֹאשׁ לִחְלִי וְכָל־לֵבב דִּוִּי: Why will you be struck again? Why do you continue in	τί ἔτι πληγῇτε προστιθέντες ἀνομίαν; πᾶσα κεφαλὴ εἰς πόνον καὶ πᾶσα καρδία εἰς λύπην. Why will you still be beaten, increasing lawlessness? The

		apostasy/rebellion? The whole head is sick and the whole heart faint.	whole head [is] in suffering and the whole heart in distress.
	§ 2.5.2.4 - 6	See discussion on לִיָּה in paragraphs indicated.	
Isa 15.2	Head, beard LXX head, shoulders	<p>עָלָה הַבֵּית וְדִיבֹן הַמְּמוֹת לְבָבִי עַל-נָבֹו וְעַל מִידְבָּא מוֹאָב יִלְלִיל בְּכָל-רֹאשָׁיו קָרְחָה כָּל-זָקֵן גְּרוּעָה:</p> <p>He has gone up to Baith* and Dibon, to the high places to weep; over Nebo and over Medeba, Moab wails. On all heads is baldness; every beard is shaved off. *Possibly a place name (<i>JPS, AV</i>), but <i>BHS</i> also notes a text variant בַּת דִּיבֹן 'the daughter of Dibon has gone up' (see <i>RSV</i>)</p>	<p>λυπεῖσθε ἐφ' ἑαυτοῖς, ἀπολεῖται γὰρ καὶ Δηβων· οὐ ὁ βωμὸς ὑμῶν, ἐκεῖ ἀναβήσεσθε κλαίειν· ἐπὶ Ναβαυ τῆς Μωαβίτιδος ὀλολύζετε ἐπὶ πάσης κεφαλῆς φαλάκρωμα, πάντες βραχίονες κατατετμημένοι·</p> <p>Grieve over yourselves, for even Dibon will be destroyed; where your altar is, there you will go up to weep. Cry aloud for Nebo of Moab! On all heads baldness, on all shoulders/arms cuts!</p>
	§ 2.2.1	It is puzzling that the LXX should substitute 'on all shoulders cuts' for 'every beard is shaved off' – the Hebrew phrase is the same as in Jer 48(31).37, where the image is retained. See discussion in paragraph indicated as well as related footnote.	
Isa 15.3		<p>בְּחוֹצֹתָיו חָגְרוּ שָׁק עַל גִּנּוֹתֶיהָ וּבִרְחֻבֶתֶיהָ כָּלָה יִלְלִיל יָרֵד בִּבְכִי:</p> <p>In its streets they have put on sackcloth; on her roofs and in her squares everyone wails, breaking down in tears.</p>	<p>ἐν ταῖς πλατείαις αὐτῆς περιζώσασθε σάκκους καὶ κόπτεσθε, ἐπὶ τῶν δωματίων αὐτῆς καὶ ἐν ταῖς ρύμαις αὐτῆς πάντες ὀλολύζετε μετὰ κλαυθμοῦ.</p> <p>In its streets gird yourselves with sackcloth and strike upon its houses and on its defences; cry aloud, everyone, with weeping!</p>
Isa 15.4	<i>Nefes</i>	<p>וַתִּזְעַק חֶשְׁבֹן וְאַלְעָלָה עַד-יְהֵז נִשְׁמַע קוֹלָם עַל-כֵּן חֲלָצִי מוֹאָב יִרְעוּ נַפְשׁוֹ יִרְעָה לּוֹ:</p> <p>Heshbon cries out, also Elealeh; their voices are heard as far as Jehaz. Therefore the armed men of Moab shout out; their <i>nefes</i> trembles in them</p>	<p>ὅτι κέκραγεν Εσεβων καὶ Ελεαλη, ἕως Ιασσα ἠκούσθη ἡ φωνὴ αὐτῶν· διὰ τοῦτο ἡ ὀσφὺς τῆς Μωαβίτιδος βοᾷ, ἡ ψυχὴ αὐτῆς γνώσεται.</p> <p>For Heshbon cries out and Elealeh; the sound of them can be heard as far as Jehaz. Therefore the sons (loins) of Moab cry aloud; her spirit will understand</p>
	§ 2.2.2	LXX uses the poetic 'loins' for 'sons' and introduces a personification of Moab that continues in vs 5 below.	
Isa 15.5	Heart	<p>לִבִּי לְמוֹאָב יִזְעַק בְּרִיחָה עַד-צֹר עֲגֹלַת שְׁלִשְׁיָה כִּי מֵעַלְיָה חֲלוּחִית בִּבְכִי יַעֲלֶה-בּוֹ כִּי דָרֶךְ חוֹרָנִים זַעֲקַת-שָׂבֶר יַעֲרֹו:</p> <p>My heart cries out for Moab, for those fleeing as far as Zoar ...</p>	<p>ἡ καρδία τῆς Μωαβίτιδος βοᾷ ἐν αὐτῇ ἕως Σηγωρ, δάμαλις γάρ ἐστιν τριετής· ἐπὶ δὲ τῆς ἀναβάσεως τῆς Λουιθ πρὸς σὲ κλαίοντες ἀναβήσονται, τῇ ὁδῷ Ἀρωνιμ βοᾷ σύντριμμα καὶ σεισμός.</p> <p>The heart of Moab cries out within her as far as Zoar ...</p>
	§ 2.5.2.8		



Isa 16.11	Bowels (מעים/ κοιλία), innards (קרב/ἐντός)	על־כֵּן מְעִי לְמוֹאָב כִּכְנֹר יְהוּמֵי וְקִרְבִּי לְקִיר חֶרֶשׁ:	διὰ τοῦτο ἡ κοιλία μου ἐπὶ Μωαβ ὡς κιθάρα ἠχήσει, καὶ τὰ ἐντός μου ὡσεὶ τεῖχος, ὃ ἐνεκαίνισας.
		Therefore my bowels moan like a lyre for Moab and my inward parts for Kir Heres	Therefore my bowels sound like a lyre for Moab and my inward parts are like a wall that you have repaired.
		§ 2.5.5.2+3	The LXX translator has not recognised the place name and has translated each of its parts to produce a rather unusual image. The LXX translator of Jer 48(31).36 has had no trouble with the place name.
Isa 19.10	Nefes	וְהָיוּ שְׁתֵּיתֶיהָ מִדְּכָאִים כָּל־עֹשֵׂי שָׂכָר אֲנִמִּי־נַפְשׁ:	καὶ ἔσονται οἱ διαζόμενοι αὐτὰ ἐν ὀδύνῃ, καὶ πάντες οἱ τὸν ζῦθον ποιοῦντες λυπηθήσονται καὶ τὰς ψυχὰς πονέσουσιν.
		... distressed of nefes / throat	... they will be distressed in spirit
Isa 32.11  See Fear	Loins (חלצים/ ὀσφός)	חֲרָדוּ שְׂאֲנָנֹת רִגְזָה בְּטָחוֹת בְּשֹׁטָה וְעָרָה וַחֲגֹרָה עַל־חֲלָצִים:	ἔκστητε, λυπήθητε, αἱ πεποιθυῖαι, ἐκδύσασθε, γυμναὶ γένεσθε, περιζώσασθε σάκκους τὰς ὀσφύας
		Tremble! O women who feel at ease. Shake! O women who feel safe. Undress and strip naked and make ready (gird) your loins	Be distraught! Be distressed! O confident ones; Strip naked, gird your loins with sackcloth
		§ 2.5.7.1	Most English translations – and the Greek – introduce the idea of sackcloth, but the noun is identical to the imperative of חָגַר and the fact that the women are ordered to strip naked may suggest rape.
Isa 32.12	Breast	עַל־שָׁדַיִם סִפְדִּים עַל־שִׁדִּי־חֶמֶד עַל־גֶּפֶן פְּרִיָּה:	καὶ ἐπὶ τῶν μαστῶν κόπτεσθε ἀπὸ ἀγροῦ ἐπιθυμήματος καὶ ἀμπέλου γενήματος.
		Beat upon your breasts for beautiful fields, for a fruitful vine.	And beat upon your breasts for a beautiful field and a productive vine
Isa 38.2 (cf 2 Kings 20.2)	Face	וַיִּסֹּב חֶזְקִיָּהוּ פָּנָיו אֶל־הַקִּיר וַיִּתְפַּלֵּל אֶל־יְהוָה:	καὶ ἀπέστρεψεν Εζεκιᾶς τὸ πρόσωπον αὐτοῦ πρὸς τὸν τοιῖχον καὶ προσηύξατο πρὸς κύριον
		Then Hezekiah turned his face to the wall and prayed to the LORD.	Then Hezekiah turned his face to the wall and prayed to the Lord.
Isa 38.13	Bones	שְׁוִיתִי עַד־בֹּקֶר כְּאִלִּי בֵּן יִשְׁבָּר כָּל־עַצְמוֹתַי מִיּוֹם עַד־לַיְלָה תִּשְׁלִימָנִי:	ἕως πρωὶ ὡς λέοντι· οὕτως τὰ ὀστᾶ μου συνέτριπεν, ἀπὸ γὰρ τῆς ἡμέρας ἕως τῆς νυκτὸς παρεδόθην
		I soothe myself until morning but [it is] as if a lion has chewed up all my bones; from morning until night you finish me off.	Until morning, like a lion, in such a way he has crushed my bones, for from morning until night I am handed over.

	§ 2.5.6.8	The image of God as a lion can be found in Ps 7.3 (where he tears the <i>nefes</i> , i.e. ‘throat’) and in Hos 5.14 where God says he will be ‘as a lion’ to both Ephraim and Judah and ‘will tear’. The LXX seems to avoid the image of God chewing.	
Isa 38.14	Eyes	כָּסוּס עֵינַי כִּן אֶצְפֹּץ אֶהְגֶּה כִּינָה דָּלּוּ עֵינַי לַמָּרוֹם אֲדַנִּי עֲשֵׂקָהּ לִי עֲרִבָנִי:	ὡς χελιδόν, οὕτως φωνήσω, καὶ ὡς περιστερὰ, οὕτως μελετήσω· ἐξέλιπον γάρ μου οἱ ὀφθαλμοὶ τοῦ βλέπειν εἰς τὸ ὕψος τοῦ οὐρανοῦ πρὸς τὸν κύριον, ὃς ἐξείλατό με
	§ 2.5.3.3, 2.5.4.2	My eyes grow weak with looking upwards; O Lord, I have been wronged, stand surety for me.	... for my eyes fail in looking up high to the heavens towards the Lord who rescues me ...
Isa 38.15	<i>Nefes</i>	מָה-אֲדַבֵּר וְאֶמַּר-לִי וְהוּא עֹשֶׂה אֲדַבֵּר כָּל-שְׁנוֹתַי עַל-מֶרַע נַפְשִׁי:	καὶ ἀφείλατό μου τὴν ὀδύνην τῆς ψυχῆς.
	§ 2.5.3.3	... all my sleep has slipped away because of the bitterness of my <i>nefes</i> /throat.	[first line of vs 15 missing from LXX] ... and takes away from me the pain of my spirit
Isa 54.6	<i>Ruah</i> LXX ψυχή	כִּי-כִאֲשֶׁה עֲזוּבָה וְעֲצוּבַת רוּחַ קָרָאךְ יְהוָה וְאָשֶׁת נְעוּרִים כִּי תִמָּאֵס אָמַר אֱלֹהֶיךָ:	οὐχ ὡς γυναῖκα καταλελειμμένην καὶ ὀλιγόψυχον κέκληκέν σε κύριος οὐδ’ ὡς γυναῖκα ἐκ νεότητος μεμισημένην, εἶπεν ὁ θεός σου·
		For as a wife abandoned and deeply hurt/troubled in spirit, the LORD has called you, and a wife of youth that has been rejected, says your God.	Not as a wife abandoned and fainthearted/discouraged has the Lord called you, nor as a wife hated from youth, says your God.
		It is not clear why the LXX has presented this as a negative – perhaps the translator could not conceive that the Lord would abandon/reject his people in the way presented in the Hebrew text, or he wanted to present a more encouraging image.	
Isa 61.1	Heart	רוּחַ אֲדַנִּי יְהוָה עָלַי יֵעַן מָשַׁח יְהוָה אֹתִי לְבַשֵּׁר עֲנֹוִים שְׁלַחֲנִי לְחַבֵּשׁ לְנֹשְׁבְרֵי-לֵב לְקָרָא לְשִׁבּוּיִם דְּרוּר וּלְאַסוּרִים פִּקְח־קוּחַ:	Πνεῦμα κυρίου ἐπ’ ἐμέ, οὗ εἵνεκεν ἔχρισέν με· εὐαγγελίσασθαι πτωχοῖς ἀπέσταλκέν με, ἰάσασθαι τοὺς συντετριμμένους τῇ καρδίᾳ, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν,
	§ 2.5.2.2	... he has sent me to bind up the brokenhearted	... he has sent me to heal the brokenhearted
Isa 65.14	Heart x 2, <i>ruah</i> LXX heart x 1, πνεῦμα	הִנֵּה עֲבָדֵי יְרֵנוּ מְטוֹב לֵב וְאַתֶּם תִּצְעֲקוּ מִכָּאֵב לֵב וּמִשֹּׁבֶר רוּחַ תִּילְלִילוּ:	ἰδοὺ οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν εὐφροσύνῃ, ὑμεῖς δὲ κεκράξεσθε διὰ τὸν πόνον τῆς καρδίας ὑμῶν καὶ ἀπὸ συντριβῆς πνεύματος ὀλολύξετε.
See Gladness		Behold my servants will shout with joy from gladness of heart but you shall cry out from anguish of heart and you shall wail from a broken spirit.	Behold my servants will exult in gladness, but you, you will shriek from anguish/ pain of your heart and you will cry aloud from a broken spirit.



Jer 2.37	Hands	גַּם מֵאֵת זֶה תֵּצֵא וְיָדֶיךָ עַל־רֹאשְׁךָ כִּי־מֵאֵס יְהוָה בְּמִבְטָחֶיךָ וְלֹא תִצְלִיחַ לָהֶם:	ὅτι καὶ ἐντεῦθεν ἐξελεύσῃ, καὶ αἱ χεῖρές σου ἐπὶ τῆς κεφαλῆς σου· ὅτι ἀπώσατο κύριος τὴν ἐλπίδα σου, καὶ οὐκ εὐδοθήσῃ ἐν αὐτῇ.
		Also from this you will go forth and [with] your hands upon your head	For also from there you will go forth and [with] your hands upon your head.
Jer 4.19  See Fear	Bowels x 2 (כִּמְעִים/κοιλία) heart x 2, <i>nefes</i> LXX heart x 2, ψυχή x 2	מֵעֵי   מֵעֵי   אֶחֱוִילָהּ [אוֹחִילָהּ] קִירוֹת לִבִּי הֶמְדָּה־לִּי לִבִּי לֹא אֶחְרִישׁ כִּי קוֹל שׁוֹפָר שְׂמִעָתִי [שְׂמִעָתָ] נִפְשִׁי תְּרוֹעַת מִלְחָמָה:	τὴν κοιλίαν μου τὴν κοιλίαν μου ἀλγῶ, καὶ τὰ αἰσθητήρια τῆς καρδίας μου· μαιμάσσει ἡ ψυχὴ μου, σπαράσσεται ἡ καρδιά μου, οὐ σιωπήσομαι, ὅτι φωνὴν σάλπιγγος ἤκουσεν ἡ ψυχὴ μου, κραυγὴν πολέμου.
		My bowels! My bowels! I tremble. The walls of my heart! My heart is in uproar within me, I cannot keep silent for I hear the sound of the shofar. O my <i>nefes</i> ! The signal of war!	My bowels! My bowels! I feel pain and the sensations of my heart; my spirit is in commotion, my heart is torn in pieces. I cannot keep silent because of the sound of the war-trumpet; my spirit hears a clamour of battle.
	§ 2.5.2.10	The imagery is discussed in the paragraph referenced – possibly the only example of the heart apparently reacting by beating hard. The LXX adds an additional image ‘my spirit (ψυχή) is in commotion’. It is also interesting that the LXX has translated shofar as ‘war-trumpet’, rather than transliterating – did the people of the time not refer to the shofar?	
Jer 4.31  See Fear	Hands, <i>nefes</i>	כִּי קוֹל כְּחוֹלָה שְׂמִעָתִי צָרָה כְּמִבְכִּיָּה קוֹל בַּת־צִיּוֹן תִּתִּיפֹחַ תִּפְרֹשׁ כַּפֶּיהָ אֵי־נָא לִי כִי־עֵיפָה נִפְשִׁי לְהַרְגִּים:	ὅτι φωνὴν ὡς ὠδινούσης ἤκουσα, τοῦ στεναγμοῦ σου ὡς πρωτοτοκούσης, φωνὴ θυγατρὸς Σιών· ἐκλυθήσεται καὶ παρήσει τὰς χεῖρας αὐτῆς Οἴμμοι ἐγώ, ὅτι ἐκλείπει ἡ ψυχὴ μου ἐπὶ τοῖς ἀνηρημένοις.
	§ 2.5.3.10	For I have heard a voice as of pain, distress like one bearing her first child; the cry of the daughter of Zion groaning, spreading her hands, ‘Woe is me, for my <i>nefes</i> is made weary/faint by murderers!’	For I have heard a sound as of one in the pain of childbirth, of your groaning like one bearing her first child; the voice of daughter Zion. She will faint and spread her hands, ‘Woe is me for my spirit fails because of the murderers!’
Jer 8.18	Heart	מִבְּלִיגִיתִי עָלַי יִגּוֹן עָלַי לִבִּי דָוִי:	ἀνίατα μετ’ ὀδύνης καρδίας ὑμῶν ἀπορουμένης.
		(Vs 17: For, behold, I will send serpents ... among you, that will not be charmed ... and they shall bite you ...) May I be cheerful when trouble [is] upon me; my heart is sick within me	(Vs 17: as MT) Incurable in the midst of the distress of your puzzled heart.
	§ 2.5.2.4+5	Hebrew uncertain: Some mss suggest מְבִלִּי גְדוּלָה ‘without healing’ (גְּדוּלָה). Theodotion reads διὰ τὸ μὴ εἶναι ὑβρίν suggesting the	

		Hebrew מְבֹלִי 'without arrogance/pride'. See also discussion on the verb בָּלַח in paragraphs indicated.	
Jer 8.23	Head, eyes	מִי־יִתֵּן רֹאשִׁי מַיִם וְעֵינַי מְקוֹר דְּמָעָה וְאֶבְכֶּה יוֹמָם וְלַיְלָה אֶת חֲלָלִי בִתְעֵמָי:	τίς δώσει κεφαλῇ μου ὕδωρ καὶ ὀφθαλμοῖς μου πηγὴν δακρύων, καὶ κλαύσομαι τὸν λαόν μου τοῦτον ἡμέρας καὶ νυκτός, τοὺς τετραυματισμένους θυγατρὸς λαοῦ μου;
	§ 2.5.4.1	If only my head were waters and my eyes a fountain shedding tears, then I could weep day and night for the slain/violated of the daughter of my people	Who will give water for my head and a fountain of tears for my eyes, then I will weep for my people day and night, for the wounded of the daughter of my people
Jer 9.17	Eyes, eyelids	וְתַמְהָרְנָה וְתִשָּׁנָה עָלֵינוּ נָהִי וְתִרְדָּנָה עֵינֵינוּ דְּמָעָה וְעַפְעַפֵּינוּ יִזְלוּ־מָוִם:	καὶ λαβέτωσαν ἐφ' ὑμᾶς θρήνον, καὶ καταγαγέτωσαν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα, καὶ τὰ βλέφαρα ὑμῶν ῥείτω ὕδωρ.
		May they make haste and raise a lament over us and may our eyes run down with tears and our eyelids stream water	And let them take up a lament over you and may your eyes bring forth tears and your eyelids pour out water
	§ 2.5.4.1	There is disagreement between pronouns in the Hebrew and Greek – 1pl to 2pl	
Jer 13.17	Nefes, eyes	וְאִם לֹא תִשְׁמָעוּהָ בְּמִסְתָּרִים תִּבְכֶּה נַפְשִׁי מִפְּנֵי גִוָּה וְדָמָעַ תִּדְמָע וְתִרְדַּ עֵינַי דְּמָעָה כִּי נִשְׁפָּה עֶדְר יְהוָה:	ἐὰν δὲ μὴ ἀκούσητε, κεκρυμμένως κλαύσεται ἡ ψυχὴ ὑμῶν ἀπὸ προσώπου ὕβρεως, καὶ κατάξουσιν οἱ ὀφθαλμοὶ ὑμῶν δάκρυα, ὅτι συνετρίβη τὸ ποίμνιον κυρίου.
		And if you will not listen, my nefes (I) will weep in secret places because of [your] pride; and my eyes will shed copious tears, and pour down yet more tears for the LORD's flock has been taken captive	And if you will not listen, your spirit will weep secretly because of the presence (face) of arrogant pride and your eyes will bring forth tears, for the Lord's flock has been crushed.
Jer 14.3	Head	וְאֶדְרִיחֵם שְׁלָחוּ צַעֲזִירֵיהֶם [צַעֲזִירֵיהֶם] לַמַּיִם בָּאוּ עַל־גִּבֵּים לֹא־מָצְאוּ מַיִם שָׁבוּ כְּלִיָּהֶם רִיקָם בָּשׂוּ וְהִכְלִמוּ וְחָפּוּ רֹאשָׁם:	καὶ οἱ μεγιστᾶνες αὐτῆς ἀπέστειλαν τοὺς νεωτέρους αὐτῶν ἐφ' ὕδωρ· ἦλθοσαν ἐπὶ τὰ φρέατα καὶ οὐχ εὔροσαν ὕδωρ καὶ ἀπέστρεψαν τὰ ἀγγεῖα αὐτῶν κενά.
		They are ashamed and disgraced and they cover their heads.	Final part of verse missing in LXX
Jer 14.4	Head	בַּעֲבוּר הָאֲדָמָה חָתָה כִּי לֹא־הָיָה גֶשֶׁם בְּאֶרֶץ בָּשׂוּ אֶכְרִים חָפּוּ רֹאשָׁם:	καὶ τὰ ἔργα τῆς γῆς ἐξέλιπεν, ὅτι οὐκ ἦν ὕετός· ἠσχύνηθησαν γεωργοί, ἐπεκάλυψαν τὴν κεφαλὴν αὐτῶν.
		The ploughmen/farmers are ashamed and cover their heads.	The farmers are ashamed, they cover their heads.

Jer 14.17	Eyes	<p>וְאַמַּרְתָּ אֲלֵיהֶם אֶת־הַדְּבָר הַזֶּה  תִּרְדְּנָה עֵינַי דְּמָעָה לַיְלָה וַיּוֹמָם וְאֶל־תִּדְמִינָה  כִּי שֹׁכֵר גָּדוֹל נִשְׁבְּרָה בַּתּוֹלַת בֵּת־עַמִּי  מִכָּה נַחֲלָה מְאֹד:</p>	<p>καὶ ἐρεῖς πρὸς αὐτοὺς τὸν λόγον τοῦτον Καταγάγετε ἐπ' ὀφθαλμοὺς ὑμῶν δάκρυα ἡμέρας καὶ νυκτός, καὶ μὴ διαλιπέτωσαν, ὅτι συντρίμματι συνετρίβη θυγάτηρ λαοῦ μου καὶ πληγῇ ὀδυνηρᾷ σφόδρα.</p>
		<p>And you shall speak this word to them: “Let my eyes run down with tears night and day and let them not cease, for the virgin daughter of my people has been struck a great blow (greatly crushed), an exceedingly painful blow.</p>	<p>And you shall speak this word to them: ‘May you bring forth tears from your eyes day and night and may they not cease, for the daughter of my people has been crushed by affliction and by an exceedingly painful blow.</p>
	§ 2.5.4.1	The LXX changes first person singular to second person plural – which perhaps seemed more logical.	
Jer 15.9	Nefes	<p>אִמְלִלָּהּ יִלְדֹת הַשְּׁבַע נִפְחָה נִפְשָׁה  בָּאָה [בָּא] שְׁמֶשָׁה בְּעֹד יוֹמָם בּוֹשָׁה וְחִפְרָה  וּשְׁאֵרֵיהֶם לַחֲרֹב אָתֶּן לִפְנֵי אִיבֵיהֶם נֶאֱמַר־יְהוָה:</p>	<p>ἐκενώθη ἡ τίκτουσα ἐπτά, ἀπεκάκησεν ἡ ψυχὴ αὐτῆς, ἐπέδυ ὁ ἥλιος αὐτῇ ἔτι μεσουσσης τῆς ἡμέρας, κατησχύνθη καὶ ὠνειδίσθη· τοὺς καταλοιπούς αὐτῶν εἰς μάχαιραν δώσω ἐναντίον τῶν ἐχθρῶν αὐτῶν.</p>
		<p>She who has borne seven wastes away, her throat/nefes gasps; her sun has gone down while it was still day; she is ashamed and embarrassed /disgraced (ashamed)</p>	<p>The one who has borne seven calls for help, her spirit has been cut short, her sun gone down in the middle of the day; she is ashamed and reproached</p>
	§ 2.5.3.10	The sound of the gasping nefes is like the catch in the throat and the sigh of the dying breath.	
Jer 20.9	Heart, bones LXX – no heart	<p>וְאַמַּרְתִּי לֹא־אֶזְכְּרוּ וְלֹא־אֶדְבָּר עוֹד בְּשִׁמּוֹ  וְהָיָה בְּלִבִּי כְּאִשׁ בַּעֲרֹת עָצָר בַּעֲצֻמּוֹתַי  וְנִלְאַיְתִי כִּלְכֵּל וְלֹא אוּכַל:</p>	<p>καὶ εἶπα Οὐ μὴ ὀνομάσω τὸ ὄνομα κυρίου καὶ οὐ μὴ λαλήσω ἔτι ἐπὶ τῷ ὀνόματι αὐτοῦ· καὶ ἐγένετο ὡς πῦρ καιόμενον φλέγον ἐν τοῖς ὀστέοις μου, καὶ παρεῖμαι πάντοθεν καὶ οὐ δύναμαι φέρειν.</p>
		<p>When I say, “I will not mention him or speak any longer in his name”, then in my heart it is as if a burning fire is shut up in my bones and I exhaust myself holding (it) in, so I cannot hold out.</p>	<p>When I say, “I will not say the name of the Lord or speak any longer in his name”, then it is as if a fire has been lit and burning in my bones and I exhaust myself on all sides but I am not able to hold out.</p>
	§ 2.5.6.7, 4.1.8	There is a similar image in Ps 39.4	
Jer 23.9	Heart, bones	<p>לִנְבָאִים נִשְׁכַּר לִבִּי בְּקֶרְבִּי רָחַפוּ כָּל־עֲצָמוֹתַי</p>	<p>Ἐν τοῖς προφήταις συνετρίβη ἡ καρδίᾳ μου, ἐν ἐμοὶ ἐσαλεύθη πάντα τὰ ὀστά μου, ἐγενήθην ὡς ἀνὴρ</p>

See Fear		<p>הִיִּיתִי כְּאִישׁ שֶׁכֹּזֵר וְכִנְּבָר עָבְרוּ יַיִן מִפְּנֵי יְהוָה וּמִפְּנֵי דְבָרֵי קִדְשׁוֹ:</p>	<p>συντετριμμένος καὶ ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου ἀπὸ προσώπου κυρίου καὶ ἀπὸ προσώπου εὐπρεπείας δόξης αὐτοῦ.</p>
		<p>To the prophets: ‘My heart is broken within me, all my bones shake; I am like a drunken man, like a fellow when wine has passed through him because of the presence of the LORD and because of the presence of his holy words’.</p>	<p>[Among the prophets]* my heart is broken within me, all my bones shake; I have become like a man who has been beaten to a jelly or like a man overcome by wine because of the presence of the Lord and because of the presence of his wonderful glory. *LXX may include this with verse 8 (e.g. <i>NETS</i> and <i>Brenton</i>) – although Rahlfs does not.</p>
	§ 2.5.2.2, 2.5.6.7, 2.6.2	The LXX seems to have read שָׁכֹזֵר (crushed/ beaten) instead of שֶׁכֹּזֵר (drunken) and then translated again to introduce an additional image – a type of dittography.	
Jer 31.16 LXX 38.16	Eyes	<p>כֹּה אָמַר יְהוָה מִנְעִי קוֹלְךָ מִבְּכִי וְעֵינַיִךָ מִדְּמָעָה כִּי יֵשׁ שָׁכָר לִפְעֻלָּתְךָ נְאֻם־יְהוָה וּשְׁבִי מֵאֶרֶץ אוֹיֵב:</p>	<p>οὕτως εἶπεν κύριος Διαλιπέτω ἡ φωνή σου ἀπὸ κλαυθμοῦ καὶ οἱ ὀφθαλμοί σου ἀπὸ δακρύων σου, ὅτι ἔστιν μισθὸς τοῖς σοῖς ἔργοις, καὶ ἐπιστρέψουσιν ἐκ γῆς ἐχθρῶν,</p>
		Keep your voice from wailing and your eyes from tears ...	Keep your voice from wailing and your eyes from tears ...
Jer 31.19 LXX 38.19	Thigh LXX no thigh	<p>כִּי־אַחֲרֵי שׁוּבִי נִחַמְתִּי וְאַחֲרֵי הִנָּדְעִי סָפַקְתִּי עַל־יִרְךָ בְּנִשְׁתִּי וְגַם־נִכְלַמְתִּי כִּי נִשְׂאֵתִי חֲרַפַּת נְעוּרַי:</p>	<p>ὅτι ὕστερον αἰχμαλωσίας μου μετενόησα καὶ ὕστερον τοῦ γινῶναί με ἐστέναξα ἐφ’ ἡμέρας αἰσχύνης καὶ ὑπέδειξά σοι ὅτι ἔλαβον ὀνειδισμόν ἐκ νεότητός μου.</p>
		For after I returned I was sorry and after I realised, I slapped my thigh; I was ashamed and even unnerved/disturbed because I had borne/put up with the abuse/scorn of my youth.	For after my captivity I repented and after understanding I sighed over days of shame and submitted to you because I bore reproach from my youth
	§ 3.3.3	This expression ‘slap the thigh’ is discussed in relation to Ezek 21.17 in ‘Fear’, but in this example it could signify sorrow.	
Jer 48.36 LXX 31.36	Heart x 1 LXX heart x 2	<p>עַל־כֵּן לִבִּי לְמוֹאָב כַּחֲלָלִים יִהְיֶה וּלִבִּי אֶל־אֲנָשִׁי קִיר־חֶרֶשׁ כַּחֲלָלִים יִהְיֶה עַל־כֵּן יִתְרַת עֹשֶׂה אֲבָדוֹ:</p>	<p>διὰ τοῦτο καρδία μου, Μωαβ, ὥσπερ αὐλοὶ βομβήσουσιν, καρδία μου ἐπ’ ἀνθρώπους Κιραδας ὥσπερ αὐλὸς βομβήσει· διὰ τοῦτο ἃ περιεποιήσατο, ἀπώλετο ἀπὸ ἀνθρώπου.</p>
		Therefore my heart sounds like flutes for Moab, and sounds like	Therefore my heart will [hum] for Moab as flutes hum; my

		flutes for the men of Kir Heres ...	heart will hum like flutes for the men of Kir Heres ...
	§ 2.5.2.8	My translation from the LXX assumes an extra verb – <i>NETS</i> is similar ‘Therefore my heart will rumble for Moab as pipes will rumble’. מואב could be vocative, but would still need an extra verb to make sense. Rahlfs’ LXX cites text variations, one of which is found in Sinaiticus - ἀνθρώπους κειράδας - and is included in Brenton’s text translated ‘shorn men’ (reading an adjective from κείρω which has as its primary meaning ‘to cut off’ one’s hair). It could be asked whether Κιραδας is an amendment to more closely reflect the Hebrew – but my concern here is with the heart and who it ‘hums’ for is of secondary interest.	
Jer 48.37 LXX 31.37	Head, beard, hand. Loins (מתנים/ὀσφός)	כִּי כָל־רֹאשׁ קָרְחָהּ וְכָל־זָקֵן גִּרְעָה עַל כָּל־יָדַיִם גִּדְּדָתָהּ וְעַל־מַתְּנֵי שָׁקִי: For every head is bald and every beard shaved off; upon all hands are cuts and upon all loins sackcloth	πᾶσαν κεφαλὴν ἐν παντὶ τόπῳ ξυρήσονται, καὶ πᾶς πώγων ξυρηθήσεται, καὶ πᾶσαι χεῖρες κόψονται, καὶ ἐπὶ πάσης ὀσφύος σάκκος. Every head in every place will be shaved and every beard will be shaved and all hands will beat breasts and upon all loins sackcloth.
	§ 2.2.1	Laceration in mourning is expressly forbidden in the MT of Deut 14.1 and the image is avoided by the LXX translator of Deuteronomy – see discussion in paragraph indicated and related footnote – however the image is retained in Jer 16.16 and 48(41).5.	
Jer 50.43 LXX 27.43	Hands	שָׁמַע מֶלֶךְ־בָּבֶל אֶת־שִׁמְעָם וְרָפוּ יָדָיו צָרָה הִחַזְקָתָהּ חֵיל פִּיּוּלָהּ: The king of Babylon heard report of them [i.e. a people from the north, vs 41] and his hands became slack, pain seized him, he writhed like a woman in labour.	ἤκουσεν βασιλεὺς Βαβυλῶνος τὴν ἀκοὴν αὐτῶν, καὶ παρελύθησαν αἱ χεῖρες αὐτοῦ· θλίψις κατεκράτησεν αὐτοῦ, ὥδινες ὡς τι κτούσης. The king of Babylon heard the report of them and his hands became feeble/slack. Anguish seized him, pain as of a woman in labour
See Fear	§ 2.5.9.1, 3.4.1.2	The king of Babylon heard report of them [i.e. a people from the north, vs 41] and his hands became slack, pain seized him, he writhed like a woman in labour.	
Jer 51.51 LXX 28.51	Face	בִּשְׁנוּ כִּי־שָׁמַעְנוּ חֲרָפָה כְּסֶתֶה כָּל־מָוָה פָּנֵינוּ כִּי בָּאוּ זָרִים עַל־מִקְדָּשִׁי בֵּית יְהוָה: We are ashamed for we have heard abuse/scorn, disgrace has covered our faces	ἡσχύνθημεν, ὅτι ἠκούσαμεν ὄνειδισμὸν ἡμῶν, κατεκάλυπεν ἀτιμία τὸ πρόσωπον ἡμῶν, εἰσήλθον ἀλλογενεῖς εἰς τὰ ἅγια ἡμῶν, εἰς οἶκον κυρίου. We are ashamed, for we have heard our insult; disgrace has covered our faces
Ezek 7.18 See Fear	Face, head	וְחִגְרוּ שָׁקִים וְכֶסֶתָהּ אוֹתָם פִּלְצוֹת וְאָל כָּל־פָּנִים בּוֹשָׁה וּבְכָל־רֹאשֵׁיהֶם קָרְחָהּ: Then they will put on sackcloth and shaking will overwhelm them; shame is upon all faces and baldness on all their heads.	καὶ περιζώσονται σάκκους, καὶ καλύψει αὐτοὺς θάμβος, καὶ ἐπὶ πᾶν πρόσωπον αἰσχὺνη ἐπ’ αὐτούς, καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα. And they will clothe themselves with sackcloth and fear will overwhelm them, then upon every face, shame, and upon every head, baldness.
Ezek 21.11	Loins (מתנים/	וְאַתָּה בֶן־אָדָם הָאָנֹכִי καὶ σύ, υἱὲ ἀνθρώπου, καταστέναξον ἐν συντριβῇ ὀσφύος σου καὶ ἐν ὀδύναις στενάξεις κατ’ ὀφθαλμοὺς	

(vs 12 - fear)	ὀσφός), eyes	בְּשִׁבְרוֹן מַתְנֵים וּבְמַרְרִיּוֹת תֵּאָנַח לְעֵינֵיהֶם:	αὐτῶν.
	§ 2.5.7.1	And now son of man, sigh/groan with collapsing/ breaking loins; with bitterness may you groan before their eyes.	And you, son of man, sigh /groan with breaking/ crushing of your loins and with pain may you lament before their eyes.
Ezek 21.17 LXX 21.12  See Fear	Thigh LXX hands	וְעַק וְהִילַל בֶּן־אָדָם כִּי־הָיָא הִיתָה בְּעַמִּי הָיָא בְּכָל־נְשִׂאֵי יִשְׂרָאֵל מְגֻרֵי אֶל־חֶרֶב הָיוּ אֶת־עַמִּי לָכֵן סָפַק אֶל־יָרֵךְ:	ἀνάκραγε καὶ ὀλόλυξον, υἱὲ ἀνθρώπου, ὅτι αὕτη ἐγένετο ἐν τῷ λαῷ μου, αὕτη ἐν πᾶσιν τοῖς ἀφηγουμένοις τοῦ Ἰσραὴλ· παροικήσουσιν ἐπὶ ῥομφαία, ἐγένετο ἐν τῷ λαῷ μου· διὰ τοῦτο κρότησον ἐπὶ τὴν χεῖρά σου.
		Cry out and wail/howl son of man for it it is against my people, against all the princes of Israel; they are thrown to the sword with my people, therefore slap the thigh.	Cry out and wail/howl son of man for it happened to my people, to all the leaders of Israel. They will live by the sword; it happened to my people therefore clap your hands
	§ 3.3.3	There is some disagreement as to the meaning of ‘slap the thigh’ and this is discussed under ‘Fear’ in the paragraph indicated.	
Ezek 23.33		שִׁבְרוֹן וַיָּגֹן תִּמְלֵאִי כּוֹס שִׁמְמָה וּשְׁמָמָה כּוֹס אַחוּתֶךָ שִׁמְרוֹן:	[μέθην]* καὶ ἐκλύσεως πλησθήσῃ· καὶ τὸ ποτήριον ἀφανισμοῦ, ποτήριον ἀδελφῆς σου Σαμαρείας,
		You shall be filled with drunkenness and torment, a cup of horror and desolation, the cup of your sister Samaria	And you will be filled with feebleness, and the cup of destruction, the cup of your sister Samaria [*NETS and Brenton put μέθην (‘drunkenness’) with vs 32]
Ezek 23. 34	Breasts LXX – no breasts	וְשָׁתִית אוֹתָהּ וּמִצִּית וְאֶת־חֲרָשֶׁיהָ תִּגְרַמִּי וְשָׁתֶיךָ תִּתְּתֶקֶי כִּי אֲנִי דִּבַּרְתִּי נֶאֱמַר אֲדַנִּי יְהוָה:	καὶ πίεσαι αὐτό· καὶ τὰς ἐορτὰς καὶ τὰς νεομηνίας αὐτῆς ἀποστρέψω· διότι ἐγὼ λελάληκα, λέγει κύριος.
		And you shall drink it and drain it dry and you will break it (into) fragments (of pottery) and lacerate your breasts, for I have spoken, says the Lord GOD.	And you shall drink it and I will turn away her festivals of the new moon, for I have spoken says the Lord.
		There is a reference to ‘your new moons’ (חֲדָשִׁים) in Isa 1.13-14 and the LXX translator of Ezekiel may have read 𐤒 for 𐤒 here, but there is no obvious explanation for ‘turn away’ and some of the verse seems to have been ignored in translation – if not because of a different <i>Vorlage</i> perhaps because it was difficult to make sense of or illegible.	
Ezek 27.30	Heads	וְהִשְׁמִיעוּ עָלֶיךָ בְּקוֹלָם וַיִּזְעֻקוּ מִרָח וַיַּעֲלוּ עָפָר עַל־רִאשֵׁיהֶם בְּאָפֶר יִתְפַּלְּשׁוּ:	καὶ ἀλαλάξουσιν ἐπὶ σὲ τῇ φωνῇ αὐτῶν καὶ κεκράξονται πικρὸν καὶ ἐπιθήσουσιν ἐπὶ τὴν κεφαλὴν αὐτῶν γῆν καὶ σποδὸν ὑποστρώσονται.
		Their voices will be heard wailing over you and they will cry bitterly; and they will throw dust upon their heads; they will roll	And they will cry aloud over you with their voices and they will wail bitterly and put earth upon their heads and spread



		themselves in the dust.	ashes over themselves.
Ezek 27.31	<i>Nefes</i> (Head implied)	וְהִקְרִיחוּ אֶלֶיךָ קִרְחָהּ וְחָגְרוּ שָׁקִים וּבְכוּ אֵלַיךָ בְּמַר־נֶפֶשׁ מִסִּפֶּד מָר:	LXX – No vs 31
	§ 2.5.3.3	They will shave themselves bald over you and put on sackcloth; while they weep over you in bitterness of throat/ <i>nefes</i> , mourning/lamenting bitterly.	
Ezek 37.11	Bones	וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֵעֲצָמוֹת הָאֵלֶּה כָּל־בֵּית יִשְׂרָאֵל הִנֵּה הֵנָּה אֲמָרִים יִבְשׁוּ עֲצָמוֹתַיִנוּ וְאָבְדָה תִּקְוַתָּנוּ נִגְזַרְנוּ לָנוּ:	καὶ ἐλάλησεν κύριος πρὸς με λέγων Ὑἱ ἐ ἀνθρώπου, τὰ ὅστα ταῦτα πᾶς οἶκος Ἰσραὴλ ἐστίν, καὶ αὐτοὶ λέγουσιν Ξηρὰ γέγονεν τὰ ὅστα ἡμῶν, ἀπόλωλεν ἡ ἐλπίς ἡμῶν, διαπεφωνήκαμεν.
	§ 2.5.6.3	And he said to me, ‘Son of man, these bones are the whole house of Israel. Behold, they say, “our bones are dried up and our hopes are gone, we ourselves have been cut off” ’.	And the Lord spoke to me, saying, ‘Son of man, these bones are the whole house of Israel and they are saying, “Our bones have become dry/lean, our hope is destroyed, we are lost” ’.
Hos 7.14	Heart	וְלֹא־זָעְקוּ אֵלַי בְּלִבָּם כִּי יִילָלוּ עַל־מִשְׁכָּבוֹתָם עַל־דִּגְלָן וְתִירוֹשׁ יִתְגַּוְּרוּ יִסּוּרוּ בִּי:	καὶ οὐκ ἐβόησαν πρὸς με αἱ καρδίαι αὐτῶν, ἀλλ’ ἡ ὠλόλυζον ἐν ταῖς κοίταις αὐτῶν· ἐπὶ σίτῳ καὶ οἴνῳ κατετέμνοντο.
		And they have not cried to me with their hearts but they wail upon their lyings together; for grain and wine they cut themselves*; they have turned against me....’	And they have not cried out to me with their hearts but they wail in their couplings; for grain and wine they gash themselves; (verb division is different in LXX)
	§ 2.5.2.9	* <i>BHS</i> recommends that the Hitpoel of the verb גָּדַד (cut) rather than of גִּוַּר (excite) is read here. God complains that the people do not cry out to him but engage in pagan activities - without the amendment to the Hebrew the second half of the verse may indicate obeisance to the pagan gods Dagan and Tirosh - see discussion in paragraph indicated.	
Hos 11.8  See also vs 9 - Anger	Heart [innards] LXX no innards	אֵיךְ אֶתְנַתְּ אֶפְרַיִם אֲמַנְנֶךָ יִשְׂרָאֵל אֵיךְ אֶתְנַתְּ כְּאֵדְמָה אֲשִׁימֶךָ כְּצַבִּאִים נִהְפֶּךָ עָלַי לִבִּי יַחַד נִכְמְרוּ נְחוּמִי:	τί σε διαθῶ, Εφραιμ; ὑπερασπιῶ σου, Ἰσραὴλ; τί σε διαθῶ; ὥς Αἰδομα θήσομαι σε καὶ ὥς Σεβωμ; μετεστράφη ἡ καρδία μου ἐν τῷ αὐτῷ, συνεταράχθη ἡ μεταμέλειά μου.
		My heart is turning within me, my inward parts** are churning together	My heart is changed in itself* my purpose/regret is thrown into confusion (* <i>NETS</i> has ‘changed together’ – which makes an

			odd expression)
	§ 4.4.7	**BHS suggests נַחֲמוֹי should be read as רַחֲמוֹי 'loving feelings', and most English translations follow this – although I have rendered more literally 'inward parts'. LXX has read נַחֲמוֹי ('regrets') and this makes equal sense. God is struggling with his feelings – and resolves in vs 9 not to 'carry out the burning of my anger (nose)'.	
Joel 2.12	Heart	וְנִמְעַתָּה נְאֻם־יְהוָה שִׁבוּ עָדַי בְּכָל־לִבְבְּכֶם וּבְצֹם וּבְבִכּוֹ וּבְמִסְפָּד:	καὶ νῦν λέγει κύριος ὁ θεὸς ὑμῶν Ἐπιστρέφητε πρὸς με ἐξ ὅλης τῆς καρδίας ὑμῶν καὶ ἐν νηστεία καὶ ἐν κλαυθμῷ καὶ ἐν κοπετῷ·
		'And now', declares the LORD, 'Turn to me with all your heart and with fasting, with weeping and with mourning'	'And now', says the Lord your God, 'Turn to me with your whole heart and with fasting and with weeping and with lamenting.
Joel 2.13	Heart	וְקִרְעוּ לִבְבְּכֶם וְאַל־בְּגֵדֵיכֶם וְשִׁבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חַנּוּן וְרַחוּם הוּא אֲרֹךְ אַפַּיִם וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה:	καὶ διαρρήξατε τὰς καρδίας ὑμῶν καὶ μὴ τὰ ἱμάτια ὑμῶν καὶ ἐπιστρέφητε πρὸς κύριον τὸν θεὸν ὑμῶν, ὅτι ἐλεήμων καὶ οἰκτίρμων ἐστίν, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις.
See Anger		And tear your hearts and not your clothing, and turn back to the LORD your God, for he is gracious and compassionate, slow to anger (long of nose) and generous in mercy, and repents of the disaster/ trouble	And tear your hearts and not your cloaks and turn back to the Lord your God, for he is gracious and compassionate, patient and very merciful and repents of the disasters
Amos 8.10	Loins (מַתְנִים/ὀσφός) head	וְהִפַּכְתִּי חַגֵּיכֶם לְאֵבֶל וְכָל־שִׁירֵיכֶם לְקִינָה וְהִעַלִּיתִי עַל־כָּל־מַתְנִים שָׁק וְעַל־כָּל־רֹאשׁ קָרְחָה וְשָׁמַתִּיהָ כְּאֵבֶל יָחִיד וְאַחֲרִיתָהּ כְּיוֹם מָר:	καὶ μεταστρέψω τὰς ἐορτὰς ὑμῶν εἰς πένθος καὶ πάσας τὰς ᾠδὰς ὑμῶν εἰς θρήνον καὶ ἀναβιβῶ ἐπὶ πᾶσαν ὀσφὺν σάκκον καὶ ἐπὶ πᾶσαν κεφαλὴν φαλάκρωμα καὶ θήσομαι αὐτὸν ὡς πένθος ἀγαπητοῦ καὶ τοὺς μετ' αὐτοῦ ὡς ἡμέραν ὀδύνης.
		And I will turn your feast days to mourning rites and all your songs to dirges and I will put sackcloth on all loins and baldness on every head and I will make it like the mourning of an only son and the end of it [will be] as a day of bitterness.	And I will turn your feasts into mourning and all your songs into laments and I will put sackcloth on all loins and baldness upon all heads and I will make it like mourning for an only son and the end of it [will be] as a day of grief.
Micah 7.16	Hands, mouth, ears	יֵרָאוּ גּוֹיִם וַיִּבְשּׁוּ מִכָּל גְּבוּרָתָם יִשְׁימוּ יָדָם עַל־פִּה אֲזִינֵיהֶם תִּחְרַשְׁנָה:	ᾠψονται ἔθνη καὶ καταισχυνθήσονται ἐκ πάσης τῆς ἰσχύος αὐτῶν, ἐπιθήσουσιν χειρὰς ἐπὶ τὸ στόμα αὐτῶν, τὰ ὦτα αὐτῶν ἀποκωφθήσονται.



	§ 2.5.9.1	Nations shall see and be ashamed for all their strength/ power; they shall put their hand upon their mouth, their ears shall be deaf.	Nations shall see and be ashamed of all their strength/power, they shall put their hands upon their mouth; their ears shall become deaf.
Nahum 2.8	Hearts (breasts)	וְהִצָּב גִּלְתָּהּ הָעֵלְתָּהּ וְאַמְהָתֶיהָ מִנְהָגוֹת כְּקוֹל יוֹנִים מִתַּפְפֹּת עַל-לִבֵּיהֶן:	καὶ ἡ ὑπόστασις ἀπεκαλύφθη, καὶ αὕτη ἀνέβαινεν, καὶ αἱ δοῦλαι αὐτῆς ἤγοντο καθὼς περιστερὰι φθεγγόμεναι ἐν καρδίαις αὐτῶν.
		It is determined, she is stripped, she has been carried away and her maidservants are sobbing like the sound of doves, beating upon their breasts (hearts).	And the real truth will be revealed and she has gone up and her maidservants were carried off making a sound like doves in their hearts
		It is clear that Hebrew לבב needs to be translated ‘breasts’, and possibly this is also intended in Greek. The LXX translator has misread the Hofal of עלה and then cannot be blamed for the rendering of ‘carried off’ for the Piel of נהג as ‘moaning/sobbing’ is a secondary meaning that, along with most English translations, I have retained because it fits with the ‘voice’ of doves. LXX has applied the verb תפף to ‘their hearts’ but it is usually associated with beating/drumming – do doves sound like drums?	
Nahum 3.19	Hands	אֵין-כִּתְּהָ לְשִׁבְרָךְ נִחְלָה מִכָּתֶךָ כֹּל שְׁמַעֵי שְׁמַעְךָ תִּקְעוּ כַף עָלֶיךָ כִּי עַל-כֵּי לֹא-עֲבֹרָה רַעְתֶּךָ תָּמִיד:	οὐκ ἔστιν ἴασις τῇ συντριβῇ σου, ἐφλέγμανεν ἡ πληγὴ σου· πάντες οἱ ἀκούοντες τὴν ἀγγελίαν σου κροτήσουσιν χεῖρας ἐπὶ σέ· διότι ἐπὶ τίνα οὐκ ἐπῆλθεν ἡ κακία σου διὰ παντός;
		There is no healing for your depression/collapse, your blow is incurable; all who hear the news of you clap their hands over you	There is no healing for your brokenness, your blow/injury has festered; all who hear the news of you clap their hands over you
		נחלה has some relationship with inheritance, i.e. something possibly indigenous and thus ‘incurable’ – LXX has made a different interpretation.	
Zech 11.17	Arm, eye x 2 LXX shoulder, eye	הֲיִי רֹעִי הָאֵלִיל עֲזָבִי הַצֹּאֵן תָּרַב עַל-זְרוּעוֹ וְעַל-עֵינַי יִמְנֹ זָרְעוֹ יָבוֹשׁ תִּיבֹשׁ וְעֵינַי יִמְיֹנוּ כָהֵה תִכְהֶה:	ὦ οἱ ποιμαίνοντες τὰ μάταια καὶ οἱ καταλελοιπότες τὰ πρόβατα· μάχαιρα ἐπὶ τοὺς βραχίονας αὐτοῦ καὶ ἐπὶ τὸν ὀφθαλμὸν τὸν δεξιὸν αὐτοῦ· ὁ βραχίων αὐτοῦ ξηραίνόμενος ξηρανθήσεται, καὶ ὁ ὀφθαλμὸς ὁ δεξιὸς αὐτοῦ ἐκτυφλούμενος ἐκτυφλωθήσεται.
	§ 2.5.4.2 (f/note)	Woe my worthless shepherd deserting the flock! A sword upon his arm and upon his right eye! May his arm be completely dried up and his right eye utterly dimmed	Woe idle shepherds deserting the flock! A sword upon his shoulder and upon his right eye! May his shoulder be completely dried /shrivelled up and his right eye totally blind
Zech 14.12	Flesh, feet, eyes, tongue, mouth	וְזָאת   תִּהְיֶה הַמִּגְפָּה אֲשֶׁר יִגָּף יְהוָה	Καὶ αὕτη ἔσται ἡ πτῶσις, ἣν κόψει κύριος πάντας τοὺς λαούς, ὅσοι ἐπεστράτευσαν ἐπὶ Ἱερουσαλημ·

		<p>אֶת־כָּל־הָעַמִּים אֲשֶׁר צָבְאוּ עַל־יְרוּשָׁלַם הַמֶּלֶךְ   בְּשָׂרוֹ וְהוּא עֶמֶד עַל־רַגְלָיו וְעֵינָיו תִּמְקְנָה בְּחִירֵיהֶן וּלְשׁוֹנָן תִּמְקַם בְּפִיהֶם:</p>	<p>τακήσονται αἱ σάρκες αὐτῶν ἐστηκότων αὐτῶν ἐπὶ τοὺς πόδας αὐτῶν, καὶ οἱ ὀφθαλμοὶ αὐτῶν ῥυήσονται ἐκ τῶν ὀπῶν αὐτῶν, καὶ ἡ γλῶσσα αὐτῶν τακήσεται ἐν τῷ στόματι αὐτῶν.</p>
	§ 2.1.2	And this shall be the torment by which the LORD shall strike all the people that have waged war upon Jerusalem: their (his) flesh shall rot while they are standing on their feet and their eyes shall rot from their sockets, and their tongues shall rot in their mouths.	And this will be the calamity (with which) the Lord will strike all the people that wage war upon Jerusalem: their flesh will melt while they are standing upon their feet and their eyes will flow away out of their sockets and their tongues will melt in their mouths.
Ps 6.3 See Fear	Bones	<p>חַנּוּנִי יְהוָה כִּי אֲמָלַל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהָלָו עֲצָמַי:</p>	<p>ἐλέησόν με, κύριε, ὅτι ἀσθενής εἰμι· ἴασαί με, κύριε, ὅτι ἐταράχθη τὰ ὀστά μου,</p>
	§ 2.5.1.3, 3.3.5	Be gracious to me O LORD for I am wasting away; Heal me, O LORD, for my bones are terrified / troubled.	Have mercy on me O Lord because I am feeble; Heal me O Lord for my bones are in uproar.
Ps 6.7	[Tears]	<p>יִגְעֵתִי   בְּאַנְחָתִי אֲשַׁחָה בְּכָל־לַיְלָה מִטְּתִי בְּדַמְעָתִי עֵרְשִׁי אֲמָסָה:</p>	<p>ἐκοπίασα ἐν τῷ στεναγμῷ μου, λούσω καθ' ἐκάστην νύκτα τὴν κλίνην μου, ἐν δάκρυσίν μου τὴν στρωμνὴν μου βρέξω.</p>
	§ 2.5.4.1	I am weary from my groaning/sighing; every night I flood my bed; with my tears I melt away my couch.	I am weary because of my groaning; I will wash down my bed every night; with my tears I will soak my couch.
Ps 6.8 See Anger	Eyes	<p>עֲשֵׂשָׁה מִכַּעַס עֵינַי עֲתָקָה בְּכָל־צוּרָרִי:</p>	<p>ἐταράχθη ἀπὸ θυμοῦ ὁ ὀφθαλμός μου, ἐπαλαιώθην ἐν πάσιν τοῖς ἐχθροῖς μου.</p>
		My eye is dissolved because of provocation/irritation; I grow weak from all my distress / conflicts	My eye is troubled because of anger; I grow old because of all my enemies.
	§ 2.5.4.1	LXX obviously considers the cause to be anger, but distress is more likely following the floods of tears in vs 7 – perhaps tears of frustration.	
Ps 7.6	Nefes, liver LXX ψυχή, δόξα	<p>יִרְדֵּף אוֹיֵב   נַפְשִׁי וַיִּשָּׁג וַיִּרְמָס לְאַרְצָן חַיִּי וַיִּכְבּוֹדֵי   לְעָפָר יִשְׁכַּן סִלָּה:</p>	<p>καταδιώξαι ἄρα ὁ ἐχθρὸς τὴν ψυχὴν μου καὶ καταλάβοι καὶ καταπατήσαι εἰς γῆν τὴν ζώην μου καὶ τὴν δόξαν μου εἰς χοῦν κατασκηνώσαι. διάνημα.</p>
		(vss 4-5 – if I did this ...) May an enemy seek after my throat/nefes, may he trample my life into the ground and lay my honour/liver down in the dust.	Then may the enemy seek after and overpower my breath/life and may he trample my life into the ground and make my glory lie in the dust.
	§ 2.5.5.1	Both Provan and Gillmayr-Bucher consider that the translation ‘liver’ is possible here (see discussion and reference in footnote to §	

		2.5.5.1). Although כבוד is not usually read as כבד here an interpretation of ‘whole being/inner being/inward parts’ (discussed in Sections 4.8.5.1 and 5.2.6) is reflected in <i>NJB</i> ‘may he ... crush my vital parts into the dust’ and <i>NJPS</i> ‘let him ... lay my body in the dust’.	
Ps 13. 3 LXX 12.3	<i>Nefes</i> , heart	עַד-אַנָּה אֲשִׁית עֲצוֹת בְּנַפְשִׁי יְגוֹן בְּלִבִּי יוֹמָם עַד-אַנָּה   יְרוֹם אִיבִי עָלַי:	ἕως τίνος θήσομαι βουλὰς ἐν ψυχῇ μου, ὀδύνας ἐν καρδίᾳ μου ἡμέρας; ἕως πότε ὑψωθήσεται ὁ ἐχθρὸς μου ἐπ’ ἐμέ;
		How long must I set rebellion in my <i>nefes</i> , torment in my heart every day? How long will my enemies triumph over me?	How long will I put thoughts in my spirit/mind, pain in my heart every day? How long will my enemy triumph over me?
Ps 22.15 LXX 21.15  See Fear	Bones, heart, bowels (מַעֲיִם/κοιλία)	כַּמִּים נִשְׁפַּכְתִּי וְהִתְפָּרְדּוּ כָּל-עַצְמוֹתַי הָיָה לִבִּי כְדוֹנָג נֶחֱס בְּתוֹךְ מַעֲי:	ὥσει ὕδωρ ἐξεχύθην, καὶ διεσκορπίσθη πάντα τὰ ὀσῆ μου, ἐγενήθη ἡ καρδία μου ὥσει κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου.
		§ 2.4.1, 2.5.5.3, 3.3.1.8+10 I am poured out like water and all my bones are disjointed (separated); my heart is like wax, it has melted within my bowels	I am poured out like water and all my bones are disjointed; my heart has become like beeswax melting within my bowels
Ps 22.16 LXX 21.16	Tongue, roof of mouth LXX – tongue, larynx/ throat	יָבֵשׁ כַּחֲרָשׁ   כָּחִי וְלִשְׁוֹנִי מִדְּבַק מִלְּקוֹחִי וְלַעֲפָר-מָוֶת תִּשְׁפָּתֵנִי:	ἐξηράνθη ὡς ὄστρακον ἡ ἰσχὺς μου, καὶ ἡ γλῶσσά μου κεκόλληται τῷ λάρυγγί μου, καὶ εἰς χοῦν θανάτου κατήγαγές με.
		My strength has dried up like a potsherd and my tongue has stuck to the roof of my mouth (palate) and you have put me in the dust of death.	My strength is dried up like a potsherd and my tongue is stuck to my throat/larynx and you have led me into the dust of death.
	§ 2.4.1	Verses 15-16 paint a fairly comprehensive picture of distress which could be physical and/or emotional. The ‘pouring out’ could signify weeping or may be related to the bowels.	
Ps 25.17 LXX 24.17	Heart	צָרוֹת לִבִּי הִרְחִיבוּ מִמְּצוּקוֹתַי הוֹצִיאֵנִי:	αἱ θλίψεις τῆς καρδίας μου ἐπλατύνθησαν· ἐκ τῶν ἀναγκῶν μου ἐξάγαγέ με.
		The troubles of my heart are increasing; deliver me from my difficulties	The afflictions/troubles of my heart have been increased; deliver me from my difficulties
Ps 31.10 LXX 30.10	Eyes, <i>nefes</i> , belly (בֶּטֶן / γαστήρ)	חַנּוּנִי יְהוָה כִּי צָר-לִי עֲשֵׂנָּה בְּכַעַס עֵינַי נַפְשִׁי וּבִטְנִי:	ἐλέησόν με, κύριε, ὅτι θλίβομαι· ἐταράχθη ἐν θυμῷ ὁ ὀφθαλμός μου, ἡ ψυχὴ μου καὶ ἡ γαστήρ μου.
		§ 2.4.2, 2.5.3.7, 2.5.4.1 Be gracious to me O LORD for I am in distress; my eye is dissolving in sorrow; my throat ( <i>nefes</i> ) and my belly [also].	Have mercy on me O Lord for I am in distress; my eye is troubled by sorrow, my breath/spirit, and my belly [also].
Ps 31.11	Bones	כִּי כָלוּ בִּיגְזוֹן חַיִּי וּשְׁנוֹתַי בְּאַנְחָה	ὅτι ἐξέλειπεν ἐν ὀδύνῃ ἡ ζωὴ μου καὶ τὰ ἔτη μου ἐν

LXX 30.11		כָּשֶׁל בְּעוֹנִי כְחִי וְעֲצָמֵי עָשָׂשׁוּ:	στεναγμοῖς ἡσθένησεν ἐν πτωχείᾳ ἡ ἰσχὺς μου, καὶ τὰ ὀστά μου ἐταράχθησαν.
		For my life is wasting away in torment and my years in sighing/groaning; my strength falters because of my wrongdoing and my bones grow weak / dissolve	For my life is dying away in grief/distress and my years in groaning; my strength weakens in beggary and my bones are troubled
	§ 2.4.2, 2.5.6.3, 3.3.5	The MT verses 10-11 paint a picture of someone wracked with grief and dissolving as the tears flow. The LXX use of ‘troubled’ is a ‘catch-all’ term, using a ‘favourite’ verb (ταράσσω) that rather loses the impact of the picture; and whilst the MT hints that the distress relates to a sense of wrongdoing, the LXX refers to ‘beggary’ – an externalising of the reason for sorrow.	
Ps 32.3 LXX 31.3	Bones	כִּי־הִחַרְשָׁתִּי בָלֹוּ עֲצָמַי בְּשֹׁאֲנֹתַי כָּל־הַיּוֹם:	ὅτι ἐσίγησα, ἐπαλαιώθη τὰ ὀστά μου ἀπὸ τοῦ κράζειν με ὅλην τὴν ἡμέραν·
		For I kept silent, my bones worn out /exhausted by my groaning all day long	For I kept silent, my bones became old from crying aloud all day long
	§ 2.5.6.3, 2.5.6.8, 3.3.5	It is not a great step from ‘worn out’ to ‘became old’ – the same verbal correspondence appears in Lam 3.4, where it is the flesh and the skin that are worn out/old. Sarah uses the same verb in Gen 18.12 – it may be translated ‘after I have become an old woman’, but is also meaningful translated ‘when I am worn out’.	
Ps 34.6 LXX 33.6  See Gladness	Face	הִבִּיטוּ אֵלָיו וְנִהְרֻּוּ וּפְנֵיהֶם אֵל־יִחַפְּרוּ:	προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ.
		They will gaze upon him and be radiant and their faces will not be ashamed.	Surrender to him and be enlightened/instructed and your faces will not be ashamed.
	§ 5.2.1.5	LXX may possibly have read a form of the verb בָּטַח ‘trust’ or חָבַט ‘be beaten out’ (interpreted as ‘surrender’).	
Ps 34.19 LXX 33.19	Heart, <i>ruah</i>	קָרֹב יְהוָה לְנִשְׁבָּרֵי־לֵב וְאֶת־דֹּכְאֵי־רוּחַ יוֹשִׁיעַ:	ἐγγὺς κύριος τοῖς συντετριμμένοις τὴν καρδίαν καὶ τοὺς ταπεινοὺς τῷ πνεύματι σώσει.
		§ 2.5.2.2	The LORD is near to the brokenhearted and he saves those crushed in spirit
Ps 37.15 LXX 36.15	Heart	חֲרָבָם תָּבוֹא בְּלִבָּם וְקִשְׁתּוֹתָם תִּשְׁבְּרֶנָּה:	ἡ ῥομφαία αὐτῶν εἰσέλθοι εἰς τὴν καρδίαν αὐτῶν, καὶ τὰ τόξα αὐτῶν συντριβείησαν.
		§ 2.5.2.1	Their sword will enter into their heart and their bows will be broken.
Ps 38.4 LXX 37.4	Flesh, bones	אֵין־מָתָם בִּבְשָׂרִי מִפְּנֵי זַעֲמָךְ אֵין־שָׁלוֹם בְּעֲצָמֵי מִפְּנֵי חַטָּאתַי:	οὐκ ἔστιν ἰασις ἐν τῇ σαρκί μου ἀπὸ προσώπου τῆς ὀργῆς σου, οὐκ ἔστιν εἰρήνη τοῖς ὀστέοις μου ἀπὸ προσώπου τῶν ἁμαρτιῶν μου.

		There is no sound part in my flesh because of the presence of your curse. There is no health in my bones because of the presence of my sin.	There is no healing in my flesh because of the presence of your rage. There is no peace in my bones because of the presence of my sin.
	§ 2.4.5, 2.4.6, 2.5.6.5	This verse and those that follow make up a comprehensive description of the Psalmist's misery	
Ps 38.6 LXX 37.6	[wounds]	הַבְּאִישׁוֹ נִמְקוּ חַבּוּרָתִי מִפְּנֵי אוֹלָתִי:	προσώξεναι καὶ ἐσάπησαν οἱ μώλωπές μου ἀπὸ προσώπου τῆς ἀφροσύνης μου·
		My wounds have become stinking, they have rotted because of the presence of my foolishness.	My wounds stank and became rotten because of the presence of my foolishness.
Ps 38.7 LXX 37.7	MT – ‘unkempt’ LXX - face	נַעֲנִיתִי שַׁחֲתִי עַד־מָאֵד כָּל־הַיּוֹם קָרַר הַלְּכָתִי:	ἐταλαιπώρησα καὶ κατεκάμφθην ἕως τέλους, ὅλην τὴν ἡμέραν σκυθρωπάζων ἐπορευόμην.
		I am distressed; I am utterly bowed down . All day I go around unkempt (i.e. in mourning)	I am distressed and completely bent down; all day I go around with a sad face.
	§ 2.5.1.1	The LXX here appears interpretative – or there was a different <i>Vorlage</i> .	
Ps 38.8 LXX 37.8	Loins (כסלים/ ψύα), flesh	כִּי־כִסְלִי מָלְאוּ נִקְלָה וְאֵין מְתֵם בְּבִשְׂרִי:	ὅτι αἱ ψύαι μου ἐπλήσθησαν ἐμπαιγμῶν, καὶ οὐκ ἔστιν ἰασίς ἐν τῇ σαρκί μου·
		For my loins are full of burning and there is no healthy part to my flesh	For my loins are full of mockeries and there is no cure for my flesh.
	§ 2.4.6, 2.5.7.1	The difference in the LXX translation could be explained as the translator reading a Nifal participle from קלל (to be of little account/ demeaned, i.e. mocked) rather than from קלה which has the primary meaning of ‘burning’ in the Nifal. However קלה has a secondary meaning similar to that of קלל in the Nifal and its Hifil introduces the idea of treating with contempt, so this may have been the translators’ understanding. The verse is awkward translated from the Greek – Rahlfs’ text comes from <i>Alexandrinus</i> but it notes that <i>Vaticanus</i> and <i>Sinaiticus</i> have ψυχῇ instead of ψύαι. ‘My life/spirit is full of mockeries’ certainly makes more sense.	
Ps 38.9 LXX 37.9	Heart	נְפֻנּוֹתַי וְנִדְכֵּיתִי עַד־מָאֵד שְׁאֲנִיתִי מִנְהֶמֶת לִבִּי:	ἐκακώθην καὶ ἐταπεινώθην ἕως σφόδρα, ὠρυόμην ἀπὸ στεναγμοῦ τῆς καρδίας μου.
	§ 2.5.2.8	I am completely exhausted and crushed; I roar/bawl because of the groaning of my heart	I am exceedingly distressed and brought low; I howl because of the groaning of my heart.
Ps 38.10 LXX 37.10		אֲדָנִי נִגְדֶּה כָּל־תַּאֲוָתִי וְאֲנַחְתִּי מִמֶּה לֹא־נִסְתָּרָה:	κύριε, ἐναντίον σου πᾶσα ἡ ἐπιθυμία μου, καὶ ὁ στεναγμός μου ἀπὸ σοῦ οὐκ ἐκρύβη.
		O Lord, before you (are) all my desires; and my sighing/ groaning is not hidden from you	O Lord, before you is every desire of mine and my groaning is not hidden from you
Ps 38.11	Heart, eyes	לִבִּי סָחַרְחָר עֲזָבָנִי כֹחַי	ἡ καρδία μου ἐταράχθη, ἐγκατέλιπέν με ἡ ἰσχὺς μου, καὶ τὸ φῶς τῶν ὀφθαλμῶν μου καὶ αὐτὸ οὐκ ἔστιν μετ’

LXX 37.11		וְאוֹר־עֵינַי גַּם־הֵם אֵין אִתִּי:	ἐμοῦ.
	§ 2.5.2.8	My heart is beating wildly, my strength has left me and even the light of my eyes is no longer with me	My heart is troubled/ agitated, my strength has left me and the light of my eyes, even this is not with me.
Ps 39.3 LXX 38.3	No body part but faculty of speech lost	נִאֲלַמְתִּי, דּוֹמְיָה הַחֲשִׁיתִי מְטוֹב וְכֹאבִי נֶעְכָּר:	ἐκωφώθην καὶ ἐταπεινώθην καὶ ἐσίγησα ἐξ ἀγαθῶν, καὶ τὸ ἄλγημά μου ἀνεκαινίσθη.
		I was speechless, dumb; I was silent from good and my anguish was made worse (stirred up)	I became dumb and was brought low, and I kept silent from good things but my suffering was renewed
Ps 39.4 LXX 38.4	Heart, tongue	חֵם־לִבִּי   בִּקְרָבִי בְּהִיגִי תִבְעַר־אֲשׁ דְּפִרְתִּי בְּלִשׁוֹנִי:	ἐθερμάνθη ἡ καρδιά μου ἐντός μου, καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ. ἐλάλησα ἐν γλώσσῃ μου
		My heart (was) hot within me; in my groaning a fire blazed up; I spoke with my tongue	My heart grew hot within me and in my anxiety it blazed up into a fire; I spoke with my tongue.
See Anger	§ 4.1.8	It is not absolutely clear from the context whether the heart grows hot in anger or distress – the psalmist describes being silent in the presence of the wicked until he is compelled to speak. It recalls the description in Jer 20.9 of the compulsion to speak.	
Ps 39.10 LXX 38.10	Mouth	נִאֲלַמְתִּי לֹא אֶפְתַּח־פִּי כִּי אַתָּה עָשִׂיתָ:	ἐκωφώθην καὶ οὐκ ἤνοιξα τὸ στόμα μου, ὅτι σὺ εἶ ὁ ποιήσας με.
		I was speechless/dumb, I did not open my mouth for you yourself have acted.	I became dumb, I did not open my mouth, because you yourself have made me.
Ps 42.4 LXX 41.4	No body part but implied – tears	הִיתָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וּלְיָלָה בְּאֶמַר אֵלַי כָּל־הַיּוֹם אֵיךְ אֶלְהִיךְ:	ἐγενήθη μοι τὰ δάκρυά μου ἄρτος ἡμέρας καὶ νυκτὸς ἐν τῷ λέγεσθαί μοι καθ' ἐκάστην ἡμέραν Ποῦ ἐστὶν ὁ θεός σου;
	§ 2.5.3.5	My tears have been bread for me day and night, as if saying to me every day “Where is your God?”	My tears became bread to me day and night, in saying to me every day ‘Where is your God?’
Ps 42.5 LXX 41.5	Nefes	אֶלֶּה אֲזַכְּרָה   וְאֶשְׁפֹּכָה עָלַי   נַפְשִׁי כִּי אֶעְבֵּר   בְּסֶדֶךְ אֲדִידִים עַד־בֵּית אֱלֹהִים בְּקוֹל־רִנָּה וְתוֹדָה תִּמְוֶן חוּגִג:	ταῦτα ἐμνήσθην καὶ ἐξέχεα ἐπ' ἐμέ τὴν ψυχὴν μου, ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς ἕως τοῦ οἴκου τοῦ θεοῦ ἐν φωνῇ ἀγαλλιάσεως καὶ ἐξομολογήσεως ἡχοῦ ἑορτάζοντος.
		These things I remember as I pour out my own nefes/life for I passed by with the throng, I led them to the house of God with shouts of joy and songs of thanksgiving, an uproar of festival procession	These things I remember when I pour out my very life/spirit; that I passed through to the house of God on an occasion of wonderful entertainment, with shouts of great joy and the uproar of festival.



Ps 42.6 LXX 41.6	Nefes	מִה־תִּשְׁתַּחֲוֶהָי   נַפְשִׁי וּתְהַמִּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדְנוּ יְשׁוּעוֹת פָּנָיו:	ἵνα τί περίλυπος εἶ, ψυχή, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου ὁ θεός μου.
		Why are you downcast, O my <i>nefes</i> /spirit, and [why are you] groaning within me?	Why are you deeply grieved, O my spirit? And why do you disturb me?
Ps 42.7 LXX 41.7	Nefes	אֱלֹהֵי עָלַי נַפְשִׁי תִשְׁתַּחֲוֶה עַל־כֵּן אֶזְכָּרְךָ מֵאָרֶץ יִרְדֵּן וְחַרְמוֹנִים מִתֵּר מִצְעָר:	πρὸς ἑμαυτὸν ἡ ψυχὴ μου ἐταράχθη· διὰ τοῦτο μνησθήσομαί σου ἐκ γῆς Ἰορδάνου καὶ Ερμωνιμ, ἀπὸ ὄρους μικροῦ.
		O my God, my <i>nefes</i> /spirit is downcast within me	My spirit is troubled on my behalf
Ps 42.11 LXX 41.11	Bones	בְּרִצָּח   בַּעֲצְמוֹתַי חֲרַפּוֹנִי צוֹרְרִי בְּאֶמְרָם אֵלַי כָּל־הַיּוֹם אֵינָה אֶלְהִיךָ:	ἐν τῷ καταθλάσαι τὰ ὀστέα μου ὠνείδισάν με οἱ θλίβοντές με ἐν τῷ λέγειν αὐτούς μοι καθ' ἐκάστην ἡμέραν Ποῦ ἐστὶν ὁ θεός σου;
		§ 2.5.6.8 With/by a shattering/murder in my bones, my enemies taunt me	While crushing my bones those afflicting me reproached / insulted me
Ps 42.12 LXX 41.12	Nefes	מִה־תִּשְׁתַּחֲוֶהָי   נַפְשִׁי וּמִה־תְּהַמִּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדְנוּ יְשׁוּעַת פָּנָי וְאֱלֹהֵי:	ἵνα τί περίλυπος εἶ, ψυχή, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· ἡ σωτηρία τοῦ προσώπου μου ὁ θεός μου.
		Why are you downcast, O my <i>nefes</i> , and why are you groaning within me? (similar to 42.6 above)	Why are you deeply grieved, O my spirit, and why are you disturbing me
Ps 43.5 LXX 42.5	Nefes	מִה־תִּשְׁתַּחֲוֶהָי   נַפְשִׁי וּמִה־תְּהַמִּי עָלַי הוֹחִילִי לֵאלֹהִים כִּי־עוֹד אוֹדְנוּ יְשׁוּעַת פָּנָי וְאֱלֹהֵי:	ἵνα τί περίλυπος εἶ, ψυχή, καὶ ἵνα τί συνταράσσεις με; ἔλπισον ἐπὶ τὸν θεόν, ὅτι ἐξομολογήσομαι αὐτῷ· σωτήριον τοῦ προσώπου μου ὁ θεός μου.
		Why are you downcast, O my <i>nefes</i> , and why are you groaning within me? (similar to 42.6 above)	Why are you deeply grieved, O my spirit, and why are you disturbing me
Ps 44.16 LXX 43.16	Face	כָּל־הַיּוֹם כָּל־מַתִּי נִגְדִי וּבִשְׁת פָּנַי כְּסֻתָּנִי:	ὅλην τὴν ἡμέραν ἡ ἐντροπή μου κατεναντίον μου ἐστίν, καὶ ἡ αἰσχὺνὴ τοῦ προσώπου μου ἐκάλυψέν με
		All day my disgrace denounces me and shame covers my face	All day my shame/reproach [is] before me, and the shame/ dishonour covers my face.
Ps 44.25	Face	לִמָּה־פָּנֶיךָ תִּסְתָּיר תִּשְׁכַּח עֲיִנָּי וְלֹחֲצָנוּ:	ἵνα τί τὸ πρόσωπόν σου ἀποστρέφεις, ἐπιλανθάνῃ τῆς πτωχείας ἡμῶν καὶ τῆς θλίψεως ἡμῶν;

LXX 43.25 See Anger	§ 2.5.1.2	Why do you hide your face? You forget our afflictions and our sufferings	Why do you turn away your face? You forget our neediness and distress
Ps 44.26 LXX 43.26	<i>Nefes</i> , belly (בֶּטֶן)	כִּי שָׁחָה לְעֶפְרָר נַפְשֵׁנוּ דְּבָקָה לְאַרְץ בִּטְנֵנוּ:	ὅτι ἐταπεινώθη εἰς χοῦν ἡ ψυχὴ ἡμῶν, ἐκολλήθη εἰς γῆν ἡ γαστήρ ἡμῶν.
	§ 2.5.3.7	For our spirit/throat ( <i>nefes</i> ) is bowed down to the dust; our bellies press against the ground	For our life/spirit is brought down to dust; our bellies cling to the ground
Ps 51.19 LXX 50.19	<i>Ruah</i> , heart	וְבָחִי אֱלֹהִים רוּחַ נִשְׁבָּרָה לִב־נִשְׁבָּר וְנִדְכָּה אֱלֹהִים לֹא תִבְזֶה:	θυσία τῷ θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἐξουθενώσει.
	§ 2.5.2.2	The sacrifices of God are a broken spirit, a broken and crushed heart, O God, you will not despise.	Sacrifice to God is a broken spirit; a broken and humbled heart, O God, you will not despise.
Ps 61.3 LXX 60.3	Heart	מִקְצֵה הָאָרֶץ   אֵלֶיךָ אֶקְרָא בְּעֵטָף לִבִּי בְּצוּר־יְרוֹם מִמְּנִי תִנְחֵנִי:	ἀπὸ τῶν περάτων τῆς γῆς πρὸς σέ ἐκέκραξα ἐν τῷ ἀκηδιάσαι τὴν καρδίαν μου ἐν πέτρᾳ ὑψώσάς με,
	§ 2.5.2.7	From the ends of the earth I cried out to you when my heart was faint	From the ends of the earth I cried out to you when my heart was weary
Ps 69. 2 LXX 68.2	<i>Nefes</i>	הוֹשִׁיעֵנִי אֱלֹהִים כִּי בָאוּ מַיִם עַד־נַפְשִׁי: Save me, O God, for the waters have come up to my <i>nefes</i> /throat	Σῶσόν με, ὁ θεός, ὅτι εἰσήλθοσαν ὕδατα ἕως ψυχῆς μου. Save me, O God, for the water has come in up to my breath/life/spirit/soul?
	§ 2.5.3.2	Here is an example where several modern English translations render ‘neck’ for <i>nefes</i> – rather than ‘soul’. The LXX use of ψυχή is not really appropriate here and is perhaps an example of over-literalism, failing to recognise the limitations of the <i>nefes</i> /ψυχή correspondence.	
Ps 69. 4 LXX 68.4	Throat, eyes	יָנַעַתִּי בְּקִרְאִי נָחַר נְרוֹנִי כָּלֹו עֵינַי מִיַּחַל לְאֱלֹהֵי:	ἐκοπίασα κρίζων, ἐβραγχίασεν ὁ λάρυγξ μου, ἐξέλιπον οἱ ὀφθαλμοί μου ἀπὸ τοῦ ἐλπίζειν ἐπὶ τὸν θεόν μου.
	§ 2.6.3	I am exhausted by my crying, my throat is burning; my eyes fail waiting for my God	I am tired of crying, my throat is hoarse and my eyes fail from waiting/hoping for my God
Ps 69. 21 LXX 68.21	Heart LXX ψυχή	חָרַפָּה   שִׁבְרָה לִבִּי וְאֲנִי שָׁחָה וְאֶקְרָא לַנֹּד וְאֵין וְלִמְנַחֲמַיִם וְלֹא מִצָּאתִי:	ὄνειδισμὸν προσεδόκησεν ἡ ψυχὴ μου καὶ ταλαιπωρίαν, καὶ ὑπέμεινα συλλυπούμενον, καὶ οὐχ ὑπῆρξεν, καὶ παρακαλοῦντας, καὶ οὐχ εὖρον.



		Scorn has broken my heart and I am incurable and I waited for sympathy but there was none and for comforters but I found none.	Insult/reproach my spirit/soul expected, and suffering, and I awaited one who sympathised but none arose; and comforters but I found none.
Ps 69. 24 LXX 68.24  See Fear	Eyes, loins (מתנים) LXX: eyes, back	תִּשְׁכְּנָה עֵינֵיהֶם מִרְאוֹת וּמִתְנִיָּהֶם תִּמְיֵד הַמַּעַד: May their eyes become dim without sight and may their loins be made to shake continually	σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διὰ παντὸς σύγκαμψον· May their eyes be darkened so they cannot see, and bend their backs continually
	§ 3.3.6.1	When approaching a difference of this type, I am reluctant to assume a difference in <i>Vorlage</i> before exhausting the possibilities of alternative understandings of the text. Here, as discussed, in the paragraph indicated, I propose that, as Hebrew מִתְנִיָּה can be ‘small of the back’, the LXX translator read הַמַּעַד for הַכְרַע – a combination of misreading and inverting letters.	
Ps 73.21 LXX 72.21	Heart, kidneys	כִּי יִתְחַמֵּץ לִבִּי וְכִלְיוֹתַי אֶשְׁתַּוְּנוּ: For my heart became embittered and my kidneys were pierced through	ὅτι ἐξεκαύθη ἡ καρδία μου, καὶ οἱ νεφροὶ μου ἡλλοιώθησαν, For my heart was burned up and my kidneys were changed (for the worst)
	§ 2.5.5.5	The Greek verb ἐκκαίω in the passive voice means something along the lines of to be burned up, scorched’ but perhaps could be translated ‘parched, dried up’. The imagery is different from the Hebrew – from the verb חָמַץ comes the noun ‘vinegar’. <i>Vaticanus</i> and <i>Sinaiticus</i> have ηὐφράνθη (εὐφραίνω) which renders it ‘For my heart was gladdened’ – as Brenton – but <i>NETS</i> sticks with Rahlfs text. The LXX also seems to have read שִׁנָּה (to change) for שִׁנָּה (pierced).	
Ps 77.3 LXX 76.3	Hand, nefes	בְּיוֹם צָרָתִי אֲדַגֵּי יְדֵי שִׁתִּי יָדִי   לַיְלָה נִגְרָה וְלֹא תָפִיג מֵאֲנָה הַנַּחֲם נַפְשִׁי: In the day of my distress I will seek the Lord. My hand* gushes forth/flows in the night and does not cease (drops helpless); my nefes refuses to be comforted.	ἐν ἡμέρᾳ θλίψεώς μου τὸν θεὸν ἐξεζήτησα, ταῖς χερσίν μου νυκτὸς ἐναντίον αὐτοῦ, καὶ οὐκ ἠπατήθην· ἀπηνήνατο παρακληθῆναι ἡ ψυχὴ μου. In the day of my distress I enquired of God by night with my hands before him; and I was not deceived, my spirit refused to be comforted
	§ 2.5.9.2	*Hebrew uncertain – see discussion in text. <i>BHS</i> reconstructs the Hebrew for Greek ἐναντίον αὐτοῦ as יְדָיָהּ - also citing the Syriac in support. It would seem therefore that ‘hand’ is to be preferred to references to eyes.	
Ps 77.4 LXX 76.4	Ruah	אֶזְכְּרָה אֱלֹהִים וְאֶהְמִיָּה אֶשִׁיחָה   וְתַתְעִטֵּף רוּחִי סִלָּה: I remember God and I groan; I consider (him) and my spirit/breath feels faint	ἐμνήσθην τοῦ θεοῦ καὶ εὐφράνθην· ἠδολέσχισα, καὶ ὀλιγοψύχησεν τὸ πνεῦμά μου. I remember God and I am gladdened; I ponder and my spirit/breath stirs

		The LXX translator perhaps could not countenance the idea of ‘groaning’ and feeling faint when thinking of God!	
Ps 77.5 LXX 76.5	Eyes	אַחֲזַת שְׁמֵרוֹת עֵינַי נִפְעַמְתִּי וְלֹא אֲדַבֵּר:	προκατελάβοντο φυλακὰς οἱ ὀφθαλμοί μου, ἐταράχθην καὶ οὐκ ἐλάλησα.
		You keep my eyes watching; I am troubled and cannot speak	My eyes are taken up watching, I am troubled and I cannot speak
Ps 77.7 LXX 76.7	Heart, <i>ruah</i>	אֲזַכֵּרָה נְגִינָתִי בַלַּיְלָה עִם־לִבִּי אֲשִׁיחָה וַיַּחַפֵּשׂ רוּחִי:	νυκτὸς μετὰ τῆς καρδίας μου ἠδολέσχουν, καὶ ἔσκαλλεν τὸ πνεῦμά μου.
		I remember my taunting (taunt song) in the night; with my heart I ponder and my spirit searches/years	By night in the midst of my heart there are idle/random thoughts and my spirit is troubled.
		The Hebrew נִגְנָה usually refers to stringed music, but here the Psalmist may be recalling the taunting by his enemies – a taunt song.	
Ps 88.10 LXX 87.10	Eyes, hands	עֵינַי דָּאֲבָה מָוִי עָנִי קָרְאֲתִיד יְהוָה בְּכָל־יוֹם נְשַׁחֲתִי אֵלַיִךְ כָּפִי:	οἱ ὀφθαλμοί μου ἠσθένησαν ἀπὸ πτωχείας· ἐκέκραξα πρὸς σέ, κύριε, ὅλην τὴν ἡμέραν, διεπέτασα πρὸς σέ τὰς χεῖράς μου
		§ 2.5.4.2 My eye wastes away from misery; I call to you O LORD, all day long I spread out my hands to you	My eyes are weak from neediness, I cry out to you O Lord; all day long I spread out my hands to you
Ps 102.3 LXX 101.3	Face, ear	אַל־תִּסְתֵּר פָּנֶיךָ מִפְּנֵי יְיָ מִפְּנֵי בְּיֹם צָר לִי הִטָּה־אֵלַי אָזְנוֹךָ בְּיֹם אֶקְרָא מִהֶרָה עֲנֵנִי:	μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ’ ἐμοῦ· ἐν ἡ ἂν ἡμέρᾳ θλίβωμαι, κλῖνον τὸ οὖς σου πρὸς με· ἐν ἡ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ εἰσάκουσόν μου.
		See Anger § 2.5.1.2 Do not hide your face from me in the day of my distress! Turn your ear to me in the day I call! Hurry! Answer me!	Do not turn away your face from me in the day of my distress! Turn your ear to me in the day I call. Hurry! Listen to me!
Ps 102.4 LXX 101.4	Bones	כִּי־כָלוּ בְעָשָׁן יָמַי וְעֲצָמוֹתַי כָּמוֹ־קֹדַח נִחְרוּ: [mlt mss כְּמוֹקֵד]	ὅτι ἐξέλιπον ὥσεὶ καπνὸς αἱ ἡμέραι μου, καὶ τὰ ὀστᾶ μου ὥσεὶ φρύγιον συνεφρύγησαν.
		For my days come to an end in smoke and my bones are burning as if from a hearth (allusion to altar – hearth/sacrifice)	For my days come to an end as if (they were) smoke and my bones have been roasted like firewood.
	§ 2.5.6.6	There is a possible allusion to sacrifice in the Hebrew if the emendment suggested by BHS ‘mlt mss’ to כְּמוֹקֵד is made – see discussion in paragraph referenced.	
Ps 102.5 LXX 101.5	Heart	הוֹכַה־כְּעֵשֶׁב וַיִּבֶשׂ לִבִּי כִי־שָׁכַחְתִּי מֵאֲכֹל לֶחֶמִי:	ἐπλήγη ὥσεὶ χόρτος καὶ ἐξηράνθη ἡ καρδία μου, ὅτι ἐπελαθόμην τοῦ φαγεῖν τὸν ἄρτον μου.
		My heart is struck down and withered like grass; for I am forgetful about eating my bread	My heart is stricken like parched grass for I am forgetful of eating my bread.

Ps 102.6 LXX 101.6	Bones, flesh	מִקּוֹל אֲנַחְתִּי דָבָקָה עַצְמִי לְבָשָׂרִי:	ἀπὸ φωνῆς τοῦ στεναγμοῦ μου ἐκολλήθη τὸ ὀστοῦν μου τῇ σαρκί μου.
	§ 2.5.6.6	Because of the noise of my groaning my bones stick to my flesh	Because of the noise of my groaning my bones stick to my flesh
Ps 107.5 LXX 106.5	Nefes	רָעִבִים וְנִמְצְמָאִים נַפְשָׁם בָּהֶם תִּתְעַטֵּף:	πεινῶντες καὶ διψῶντες, ἡ ψυχὴ αὐτῶν ἐν αὐτοῖς ἐξέλιπεν·
		Hungry and thirsty their <i>nefes</i> / breath felt faint within them	Hungry and thirsty their spirit/breath failed in them
Ps 107.12 LXX 106.12	Heart	וַיִּכְנַע בָּעֵמֶל לִבָּם כְּשָׁלוּ וְאֵין עֲזָר:	καὶ ἐταπεινώθη ἐν κόποις ἡ καρδία αὐτῶν, ἡσθένησαν, καὶ οὐκ ἦν ὁ βοηθῶν·
		And their hearts were humbled by hard labour; they stumbled but there was none to help	And their hearts were humbled by toil/ suffering; they became weak but there was none to help them.
Ps 107.18 LXX 106.18	Nefes	כָּל־אָכַל תִּתְעַב נַפְשָׁם וַיִּגִּיעוּ עַד־שַׁעְרֵי מָוֶת:	πᾶν βρῶμα ἐβδελύξατο ἡ ψυχὴ αὐτῶν, καὶ ἤγγισαν ἕως τῶν πυλῶν τοῦ θανάτου·
		Their <i>nefes</i> /throat loathed all food and they were reaching/coming close to the gates of death	Their spirit loathed all food and they were approaching the gates of death
Ps 107.26 LXX 106.26	Nefes	יָעָלוּ שָׁמַיִם יִרְדּוּ תְּהוֹמוֹת נַפְשָׁם בָּרָעָה תִּתְמוּגַג:	ἀναβαίνουσιν ἕως τῶν οὐρανῶν καὶ καταβαίνουσιν ἕως τῶν ἀβύσσων, ἡ ψυχὴ αὐτῶν ἐν κακοῖς ἐτήκετο,
		§ 3.3.1.8+11, 3.3.2 They went up to the heavens, they went down to the depths; their <i>nefes</i> /throat melted in distress/misery	They went up to the heavens and they went down to the depths; their spirit melted by bad fortune
Ps 107.27 LXX 106.27		יִתְּנוּ וַיִּנוּעוּ כִּשְׁכֹּר וְכָל־חֲכָמָתָם תִּתְבַּלֵּעַ:	ἐταράχθησαν, ἐσαλεύθησαν ὡς ὁ μεθύων, καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη·
		They reeled and tottered as if drunk and they had no sense left (their wisdom/commonsense was swallowed up)	They were disordered and they tottered like a drunkard, and all their wisdom/sound judgement was consumed/swallowed up.
Ps 109.16 LXX 108.16	Heart	יֵעַן אֲשֶׁר   לֹא זָכַר עֲשׂוֹת חֶסֶד וַיִּרְדֵּף אִישׁ-עָנִי וְאֶבְיוֹן וְנִכְאָה לִבָּב לְמוֹתָת:	ἀνθ' ᾧ οὐκ ἐμνήσθη τοῦ ποιῆσαι ἔλεος καὶ κατεδίωξεν ἄνθρωπον πένητα καὶ πτωχὸν καὶ κατανεσυγμένον τῇ καρδίᾳ τοῦ θανατῶσαι.
		Because he did not remember to perform a kindness but he persecuted the poor and needy man and the down-hearted to death.	Because he did not remember to do mercy but hounded the poor man and beggar and the sorely grieved in heart to death
		§ 2.5.2.3 The phrase לִבָּב נִכְאָה is most often translated ‘broken-hearted’ but the participle appears to be from the verb נִכָּאָה, not from נִכָּח the LXX seems to reflect this.	
Ps 109.22	Heart, innards	כִּי־עָנִי וְאֶבְיוֹן אֲנִי וְלִבִּי חָלַל בְּקִרְבִּי:	ῥῦσαί με, ὅτι πτωχὸς καὶ πένης ἐγώ εἰμι, καὶ ἡ καρδία μου τετάρακται ἐντός μου.

LXX 108.22	(כרָב/ἐντός)	For I am poor and needy and my heart has been pierced in my inmost part (within me)	You have rescued me for I am poor and needy and my heart has been stirred up within me.
	§ 2.5.2.1+3, 2.5.5.3	This is another example of the LXX using the fairly general ‘favourite’ verb <i>ταράσσω</i> – but it is not clear why the imagery of a pierced heart is avoided.	
Ps 109.24 LXX 108.24	Knees, flesh	בְּרַכִּי כָשְׁלוֹ מִצֹּם וּבִשְׂרִי כָחַשׁ מִשֶּׁמֶן:	τὰ γόνατά μου ἠσθένησαν ἀπὸ νηστείας, καὶ ἡ σὰρξ μου ἡλλοιώθη δι’ ἔλαιον.
		My knees totter from fasting and my flesh has become lean, without fatness	My knees are weak from fasting and my flesh is changed for the sake of oil.
	§ 2.5.8.1	LXX is a minor interpretation – instead of an image of visible loss of weight, the convention of not looking after the personal appearance during fasting is portrayed. See 2 Sam 12.20 where David, on breaking his fast, ‘arose from the earth, and washed, and anointed himself’.	
Ps 119.20 LXX 118.20	Nefes	נִרְסָה נַפְשִׁי לְתַאֲבָה אֶל־מִשְׁפָּטֶיךָ בְּכָל־עֵת:	ἐπεπόθησεν ἡ ψυχὴ μου τοῦ ἐπιθυμῆσαι τὰ κρίματά σου ἐν παντὶ καιρῷ.
		My <i>nefes</i> /throat wastes away in longing for your decrees at all times	My spirit is persuaded to long for your judgements at all times
	§ 2.5.3.6	LXX seems more positive – not desperate longing.	
Ps 119.25 LXX 118.25	Nefes	דָּבַקָה לְעָפָר נַפְשִׁי חֲיִנִּי כְּדָבָרְךָ:	Ἐκολλήθη τῷ ἐδάφει ἡ ψυχὴ μου ζῆσόν με κατὰ τὸν λόγον σου.
	§ 2.5.3.6	My <i>nefes</i> /throat clings to the dust; revive me according to your word	My spirit clings to the ground; refresh me according to your word
Ps 119.28 LXX 118.28	Nefes	דָּלְפָה נַפְשִׁי מִתּוֹנָה קִיָּמִנִי כְּדָבָרְךָ:	ἔσταξεν ἡ ψυχὴ μου ἀπὸ ἀκηδίας· βεβαίωσόν με ἐν τοῖς λόγοις σου.
		My <i>nefes</i> /throat drips from sorrow; strengthen me according to your word	My spirit droops from grief; strengthen me with your words
	§ 2.5.3.6 + 9	The translation of ‘drip’ for the verb <i>דלף</i> only makes sense if the <i>nefes</i> is part of the body, ie. ‘throat’. Most English translations render <i>nefes</i> as ‘soul’ and stretch the semantic field of ‘drop’ – see discussion as indicated.	
Ps 119.81 LXX 118.81	Nefes	כָּל־תְּהָה לְתַשׁוּעָתְךָ נַפְשִׁי לְדָבָרְךָ יַחֲלֵתִי:	Ἐκλείπει εἰς τὸ σωτήριόν σου ἡ ψυχὴ μου, καὶ εἰς τὸν λόγον σου ἐπήλπισα.
		My <i>nefes</i> wastes away for your salvation; I hope in your word	My spirit fails for your salvation and I hope in your word
Ps 119.82 LXX 118.82	Eyes	כָּלוּ עֵינַי לְאַמְרָתְךָ לֵאמֹר מָתַי תִּנְחַמֵּנִי:	ἐξέλιπον οἱ ὀφθαλμοί μου εἰς τὸ λόγιόν σου λέγοντες Πότε παρακαλέσεις με;
		My eyes fail/waste away for your word saying ‘When will you	My eyes fail for your word, saying, ‘When will you comfort

		comfort me?	me?
Ps 119.136 LXX 118.136	Eyes	פְּלִיגֵי־מַיִם יִרְדּוּ עֵינַי עַל לֹא־שָׁמְרוּ תוֹרָתְךָ:	διεξόδους ὑδάτων κατέβησαν οἱ ὀφθαλμοί μου, ἐπεὶ οὐκ ἐφύλαξαν τὸν νόμον σου.
	§ 2.5.4.1	My eyes flow down with streams of water because they do not obey your law	My eyes flow down streams of water because they do not obey your law
Ps 143.4 LXX 142.4	<i>Ruah</i> , heart	וַתִּתְעַטֵּף עָלַי רוּחִי בְּתוֹכִי יִשְׁתַּוְּמִם לִבִּי:	καὶ ἡκηδίασεν ἐπ' ἐμὲ τὸ πνεῦμά μου, ἐν ἐμοὶ ἐταράχθη ἡ καρδία μου.
		And my spirit/breath feels faint in me; within me my heart has numbed itself	My spirit/breath is exhausted within me; my heart is troubled within me
Ps 143.6 LXX 142.6	Hand, <i>nefes</i>	פִּרְשֵׁתִי יָדַי אֵלֶיךָ נַפְשִׁי   כְּאַרְץ־עֵיפָה לָךְ סֵלָה:	διεπέτασα τὰς χεῖράς μου πρὸς σέ, ἡ ψυχὴ μου ὡς γῆ ἄνυδρός σοι. διάψαλμα.
	§ 2.5.3.8	I spread out my hands to you; my <i>nefes</i> /throat is like an exhausted/parched land because of you	I spread out my hands towards you; my spirit is like an arid/parched land for you
Ps 147.3 LXX 146.3	Heart	הֲרַפָּא לְשִׁבּוּרֵי לֵב וּמַחֲבֵשׁ לַעֲצָבוֹתָם:	ὁ ἰώμενος τοὺς συντετριμμένους τὴν καρδίαν καὶ δεσμεύων τὰ συντρίμματα αὐτῶν,
	§ 2.5.2.2	The healer to the broken hearted and the one who binds up their wounds (hurts)	The healer of the broken hearted and the one who binds up their wounds (fractures)
Prov 14.10	Heart, <i>nefes</i>	לֵב יוֹדַע מָוֶת נַפְשׁוֹ וּבְשִׁמְחָתוֹ לֹא־יִתְעַרֵּב זָר:	καρδία ἀνδρὸς αἰσθητική, λυπηρὰ ψυχὴ αὐτοῦ ὅταν δὲ εὐφραίνεται, οὐκ ἐπιμείγνυται ὕβρει.
See Gladness		The heart knows the bitterness of its <i>nefes</i> /throat and with its joy a stranger cannot share.	A man's heart is perceptive, his spirit is pained; and when he rejoices, it is not mixed with pride/outrage
		Proverbs is a fairly free translation, but this verse must surely have a different <i>Vorlage</i> .	
Prov 14.13	Heart LXX no 'heart'	נִם־בְּשִׁחוֹךְ יִכָּאֵב־לֵב וְאַחֲרֵיתָהּ שִׂמְחָה תוֹנָה:	ἐν εὐφροσύναις οὐ προσμείγνυται λύπη, τελευταία δὲ χαρὰ εἰς πένθος ἔρχεται.
	See Gladness	Even in laughter the heart is in anguish and at the end of that laughter is sorrow	Pain does not mix with laughter, but at the end joy becomes sorrow
		The LXX is much crisper – more akin to those English sayings that roll off the tongue.	
Prov 15.13	Heart x 2, face, <i>ruah</i>	לֵב שִׂמְחָה יִיטֵב פָּנִים וּבְעֲצָבַת־לֵב רֵיחַ נִכְאָה:	καρδίας εὐφραινομένης πρόσωπον θάλλει, ἐν δὲ λύπαις οὖσης σκυθρωπάζει.
	See Gladness	LXX Heart x 1, face	A joyful heart makes the face pleasing (cheerful) but by sorrow of heart the spirit is broken
		§ 2.5.2.11, 5.2.1.1	The LXX translator may have felt that the contrast was better expressed by different facial expressions – but the <i>Vorlage</i> may have

		been different.	
Prov 17.22	Heart, bones	לֵב שִׂמְחָה יִיטֵב גִּתָּה וְרוּחַ נִכְאָה תִיבֹשֶׁת־גִּרְם:	καρδία εὐφραινομένη εὐεκτεῖν ποιεῖ, ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὀστά.
See Gladness	§ 2.5.6.3	A joyful heart is good for healing but a broken spirit dries up the bones	A joyful heart makes for a man's good health but the bones of the one in distress are dried up
Prov 23.29-30	Eyes	לְמִי אֹי לְמִי אֶבֹי לְמִי מְדוּנִים [מְדִינִים]   לְמִי שִׁיחַ לְמִי פִצְעִים חֲנֻם לְמִי חֲכָלְלוֹת עֵינָיִם: לְמֵאחֲרֵי עַל־הַיַּיִן לְבָאִים לְחֶקֶר מִמָּסָךְ:	τίни οὐαί; τίни θόρυβος; τίни κρίσις; τίни ἀηδίαи καὶ λéschai; τίни συντρίμματα διὰ κενῆς; τίνος πέλειοι οἱ ὀφθαλμοί; οὐ τῶν ἐγγχρονιζόντων ἐν οἶνοις; οὐ τῶν ἰχνευόντων ποῦ πότοι γίνονται;
	§ 2.5.4.2 (see f/n)	Who has woe? Who has pain? Who has quarrels? Who has worries? Who has bruises for no reason? Who has blurred (out of focus) eyes? Those that linger with the wine; those who go in for trying mixed drinks/wine	Who has woe? Who has uproar? Who dispute? Who has troubles and scandals (gossips)? Who has fractures/wounds for no reason? Who has bloodshot eyes? Is it not those who linger over wine? Or those who seek out somewhere where drinking bouts take place?
Job 1.20	Head LXX + hair	וַיָּקָם אִיּוֹב וַיִּקְרַע אֶת־מָעִלּוֹ וַיִּגָּז אֶת־רֹאשׁוֹ וַיִּפֹּל אֶרְצָה וַיִּשְׁתַּחֲוֶה:	Οὕτως ἀναστὰς Ἰωβ διέρρηξεν τὰ ἱμάτια αὐτοῦ καὶ ἐκείρατο τὴν κόμην τῆς κεφαλῆς αὐτοῦ καὶ πεσὼν χαμαὶ προσεκύνησεν καὶ εἶπεν
		But Job got up and tore his robe and shaved his head and fell to the ground and worshipped.	So Job got up and tore his cloak/robe and shaved the hair of his head and, falling down on the ground, worshipped
Job 2.12	Head LXX no head	וַיִּשָּׂאוּ אֶת־עֵינֵיהֶם מִרְחוּק וְלֹא הִפִּירָהוּ וַיִּשָּׂאוּ קוֹלָם וַיִּבְכוּ וַיִּקְרְעוּ אִישׁ מָעִלּוֹ וַיִּזְרְקוּ עָפָר עַל־רֹאשֵׁיהֶם הַשְּׂמִימָה:	ἰδόντες δὲ αὐτὸν πόρρωθεν οὐκ ἐπέγνωσαν καὶ βοήσαντες φωνῇ μεγάλῃ ἔκλαυσαν ῥήξαντες ἕκαστος τὴν ἑαυτοῦ στολὴν καὶ καταπασάμενοι γῆν.
		... and they raised their voices and wept and each tore his robe and they scattered dust heavenwards over their heads.	... and, shouting in a loud voice, they wept, each one tearing his own robe and sprinkling earth on themselves
Job 3.20	Nefes	לָמָּה יִתֵּן לְעַמָּל אֹר וְחַיִּים לְמָרִי נַפֶּשׁ:	ἵνα τί γὰρ δέδοται τοῖς ἐν πικρίᾳ φῶς, ζῶῃ δὲ ταῖς ἐν ὀδύναις ψυχαῖς;
		Why is light given to the wretched and life to the bitter of nefes/throat?	So why is light given to those in bitterness or life to those in grief of spirit?
Job 7.11	Mouth, ruah, nefes	נִם־אֲנִי לֹא אֶחָשֵׁךְ פִּי אֲדַבְּרָה בְּצַר רוּחִי אֲשִׁיחָה בְּמַר נַפְשִׁי:	ἀτὰρ οὖν οὐδὲ ἐγὼ φείσομαι τῷ στόματί μου, λαλήσω ἐν ἀνάγκῃ ὧν, ἀνοίξω πικρίαν ψυχῆς μου συνεχόμενος.



See Anger	§ 2.5.3.3	Therefore I will not restrain my mouth, I will speak in the anguish of my spirit, complaining with the bitterness of my <i>nefes</i> /throat	So then I will not restrain my mouth, I will speak, being in anguish, I will make known the bitterness of my afflicted spirit.
Job 9.27	Face	אִם־אֶמְרִי אֶשְׁכַּחַהּ שִׁיחִי אֶעֱזֹבָה פָּנַי וְאֶבְלִיגָה: If I say, 'I will forget my complaint, I will change my expression (face) and be cheerful'	ἐάν τε γὰρ εἴπω, ἐπιλήσομαι λαλῶν, συγκύψας τῷ προσώπῳ στενάξω. And if I say I will forget speaking, I will moan, downcast in expression (face)
	§ 2.5.1.1	Does the LXX translator not think that Job is capable of looking cheerful?	
Job 9.28	LXX: limbs (μέλος)	וְנִרְתִּי כָל־עֲצָבֹתַי יָדַעְתִּי כִּי־לֹא תִנְקֶנִּי: I am afraid of all my pains ...	σεῖομαι πᾶσιν τοῖς μέλεσιν, οἶδα γὰρ ὅτι οὐκ ἄθρόν με ἑάσεις. I shake in all my limbs ...
		LXX reads limbs – perhaps reading צַרִים – but ‘shake’ is fairly free.	
Job 10.1	Nefes	נִקְטָה נַפְשִׁי בְּחַיִּי אֶעֱזֹבָה עָלַי שִׁיחִי אֲדַבְּרָה בְּמַר נַפְשִׁי: I detest my life, while living I will let loose my complaint over me; I will speak in the bitterness of my <i>nefes</i> /spirit.	κάμνων τῇ ψυχῇ μου, στένων ἐπαφήσω ἐπ’ αὐτόν τὰ ῥήματά μου· λαλήσω πικρία ψυχῆς μου συνεχόμενος Weary in my spirit, moaning, I will fire my words at him; afflicted, I will speak in the bitterness of my spirit.
Job 14.22	Flesh, <i>nefes</i>	אֲדַבְּשָׁרוּ עָלָיו יִכָּאֵב וְנַפְשׁוֹ עָלָיו תֵּאָבֵד: But his own flesh is in anguish over him and his <i>nefes</i> mourns over him.	ἀλλ’ ἢ αἱ σάρκες αὐτοῦ ἠλγησαν, ἡ δὲ ψυχὴ αὐτοῦ ἐπένθησεν. But his flesh laments and his spirit mourns
	§ 2.5.3.8	Shorter and snappier in LXX	
Job 16.16	Face, eyelids LXX belly, eyelids	פָּנַי חֲמַרְמָרָה [חֲמַרְמָרוֹ] מִנִּי־בָבִי וְעַל עִפְעַפִּי צִלְמוֹת: My face is burning (red) because of my weeping and the shadow of death is upon my eyelids.	ἡ γαστήρ μου συγκέκαυται ἀπὸ κλαυθμοῦ, ἐπὶ δὲ βλεφάροις μου σκιά. My belly is burned up from weeping; upon my eyelids is a ghostly shadow.
	§ 2.5.1.1, 2.5.4.3, 2.5.4.4, 2.5.4.5.	Although ‘face’ is changed to ‘belly’, the idea of ‘burning’ is retained – it is possible that the LXX translator read בָּעִ here.	
Job 16.20	Eyes	מְלִיצֵי רַעִי אֶל־אֱלֹהִים דִּלְפָּה עֵינַי: My intercessors were my friends; before my God my eyes drip with	ἀφίκοιτό μου ἡ δέησις πρὸς κύριον, ἔναντι δὲ αὐτοῦ στάξοι μου ὁ ὀφθαλμός. Let my prayer come to the Lord and my eyes drip in his
	§ 2.5.3.9, 2.5.4.3		

		tears	presence
Job 17.7	Eyes, limbs LXX no limbs	וַתִּכָּה מִכַּעַשׁ עֵינַי וַיִּצְרֵי כָצֵל כָּלָם:	πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου, πεπολιόρκεμαι μεγάλως ὑπὸ πάντων.
See Anger		For my eye has been struck down because of anger/irritation and my limbs/organs/plans are all like a shadow	For my eyes are hardened by anger; I am harassed greatly by many.
		The Hebrew 'צָרִים' is uncertain and seems an odd choice for a parallel with eyes – the LXX seems to have read it as a ptc from צָר rather than from צָר. The Hebrew expression עֵינַי מִכַּעַשׁ is similar to that in Ps 6.8 as is the Greek πεπώρωνται ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου	
Job 19.2	Nefes	עַד-אַנָּה תּוֹגִינוּן נַפְשִׁי וְתִדְכָּאוּנִי בְמִלִּים:	Ἔως τίνος ἔγκοπον ποιήσετε ψυχὴν μου καὶ καθαιρεῖτε με λόγοις;
		How long will you torment my nefes and crush me with words?	How long will you make my spirit/life weary and destroy me with words?
Job 19.17	Ruah, belly LXX no belly	רוּחִי זָרָה לְאִשְׁתִּי וְחִנְתִּי לְבָנַי בִּטְנִי:	καὶ ἰκέτευον τὴν γυναῖκά μου, προσεκαλούμην δὲ κολακεύων υἱοὺς παλλακίδων μου·
		My spirit is estranged from my wife; and I am loathsome to the sons of my belly (sons/brothers?)	I begged my wife and, wheedling, I called on the sons of my concubines
	§ 2.5.5.4	The 'sons of my belly' may be another way of saying 'brother' – i.e. I am so offensive that even the brother that shared a womb with me would find me loathsome. LXX, recalling that Job's offspring are dead, is perhaps inventive in trying to make sense of the text.	
Job 19.20	Bones, skin, flesh, teeth LXX diff. order	בְּעוֹרִי וּבְבָשָׁרִי דָבְקָה עֲצָמִי וְאַתְמָלְטָה בְּעוֹר שָׁנִי:	ἐν δέρματί μου ἐσάπησαν αἱ σάρκες μου, τὰ δὲ ὀστά μου ἐν ὀδοῦσιν ἔχεται.
		My bones are sticking to my skin and my flesh; I have escaped (saved myself) with the skin of my teeth.	My flesh is rotting inside my skin and my bones are held in my teeth (kept safe by my teeth)
	§ 2.5.6.6	In the LXX it is the bones that are held in the teeth – perhaps the logic behind this is that by clenching his teeth Job can stop the weeping that is draining away the vital fluid that sustains life. Ps 102.6 presents a similar image of the body drying up with weeping.	
Job 19.27	Kidneys, lap/bosom LXX bosom only	אֲשֶׁר אָנִי   אֶחְזֶה-לִּי וְעֵינַי רָאוּ וְלֹא-זָר כָּלֹו כְלִיתִי בְּחִקְיִ:	ἄ ἐγὼ ἐμαυτῷ συνεπίσταμαι, ἄ ὁ ὀφθαλμός μου ἑώρακεν καὶ οὐκ ἄλλος· πάντα δέ μοι συντετέλεσται ἐν κόλπῳ.
		My kidneys have come to an end in my lap/bosom	All of me has come to an end in my bosom
		As discussed, the liver can be a metonymy for the whole person – perhaps this is how the LXX translator interpreted the kidneys.	
Job 21.25	Nefes	וְזֶה יָמוּת בְּנֶפֶשׁ מָרָה וְלֹא-אָכַל בִּטְוָבָה:	ὁ δὲ τελευτᾷ ὑπὸ πικρίας ψυχῆς οὐ φαγὼν οὐδὲν ἀγαθόν.



	§ 2.5.3.5	And this one dies in bitterness of <i>nefes</i> /throat and has not eaten with pleasure	And another dies in bitterness of spirit without eating anything good
Job 24.12	<i>Nefes</i>	<p>מֵעִיר מָתִים   יִנָּאֲקוּ וְנַפְש־חַלְלִים תִּשְׁנֹעַ וְאַלֹּהֵי לֹא-יָשִׁים תִּפְלָה:</p> <p>From the city the dying are groaning and the <i>nefes</i>/throat of those wounded/deflowered cries for help, but God does not attribute wrong doing</p>	<p>οἱ ἐκ πόλεως καὶ οἴκων ἰδίων ἐξεβάλλοντο, ψυχὴ δὲ νηπίων ἐστέναξεν μέγα, αὐτὸς δὲ διὰ τί τούτων ἐπισκοπὴν οὐ πεποιήται;</p> <p>From the city and their own homes they are cast out, and the spirit of the infants moans greatly but why, then, has he not rendered them a visitation?</p>
	§ 2.5.3.4	Here cries for help may be heard as coming from the ‘throat’. The word for ‘wounded’ may also be translated ‘deflowered’, which may be appropriate here. The LXX reads ‘infants’ or interprets in this way – possibly reading לְדִים from a very poor manuscript – one could speculate that this was the case as the translator seems to have read מָתִים as בָּתִּים (‘their homes’).	
Job 27.2	<i>Nefes</i>	<p>חֵי-אֵל הַסִּיר מִשְׁפָּטִי וְשָׂדֵי הַמָּר נִפְשִׁי:</p> <p>And the Almighty has made my <i>nefes</i> bitter</p>	<p>Ζῆ κύριος, ὃς οὕτω με κέκρικεν, καὶ ὁ παντοκράτωρ ὁ πικράνας μου τὴν ψυχὴν,</p> <p>And the Almighty has made my spirit/life bitter</p>
Job 30.16	<i>Nefes</i>	<p>וַעֲתָה עָלַי תִּשְׁתַּפֵּךְ נַפְשִׁי יֶאֱחֹזְנִי יְמִי-עֲנִי:</p> <p>And now my <i>nefes</i> is poured out within me; days of wretchedness have seized/taken hold of me</p>	<p>[καὶ νῦν ἐπ’ ἐμέ ἐκχυθήσεται ἡ ψυχὴ μου,] ἔχουσιν δέ με ἡμέραι ὀδυνῶν·</p> <p>[And now my spirit will be poured out upon me] and days of suffering have taken hold of me.</p>
Job 30.17	Bones LXX bones, sinews	<p>לַיְלָה עֲצָמִי נִקָּר מֵעָלַי וְעַרְקִי לֹא יִשְׁכָּבוּן:</p> <p>At night my bones are drilled out from me and gnaw me without resting/respice.</p>	<p>νυκτὶ δέ μου τὰ ὀστέα συγκέκαυται, τὰ δὲ νεῦρά μου διαλέλνται.</p> <p>In the night my bones are burned up and my sinews dissolve</p>
	§ 2.5.6.4	It is difficult to separate physical from emotional distress - in vs 16 the flowing out of the <i>nefes</i> indicates weeping. LXX seems to have sought a parallel part of the body, rather than a second image attached to the bones, and as the dissolving of the sinews could be associated with loss of bowel control, perhaps the translator is making a connection with the ‘boiling over’ of the bowels in vs 27.	
Job 30.25	<i>Nefes</i> LXX – no equiv.	<p>אִם-לֹא בִכִּיתִי לְקִשְׁה-יּוֹם עֲנִיָּה נַפְשִׁי לֹא-אֶבְיוֹן:</p> <p>Did I not weep for the one whose day was hard, my spirit taking pity on the poor?</p>	<p>ἐγὼ δὲ ἐπὶ παντὶ ἀδυνάτῳ ἔκλαυσα, ἐστέναξα δὲ ἰδὼν ἄνδρα ἐν ἀνάγκαις.</p> <p>But I wept over everyone who was helpless and I groaned when I saw a man in distress</p>
Job 30.27	Bowels (מַעֲיִם/ κοιλία)	<p>מַעֲיִ רִתְחוּ וְלֹא-דָמוּ קִדְמִי יְמִי-עֲנִי:</p> <p>My bowels/innards are boiling and will not be silent; days of</p>	<p>[ἡ κοιλία μου ἐξέζεσεν καὶ οὐ σιωπήσεται, προέφθασάν με ἡμέραι πτωχείας.]</p> <p>[My bowels/innards are boiling over and will not be silent;</p>
	§ 2.5.5.2, 2.5.6.4		

		misery are before me	days of beggary await me.]
Job 30.30	Skin, bones	עוֹרִי שָׁחַר מֵעָלַי וְעַצְמֵי־חָרָה מִן־חֶרֶב:	τὸ δὲ δέρμα μου ἐσκοτώνται μεγάλως, τὰ δὲ ὀστά μου ἀπὸ καύματος.
	§ 2.5.6.4, 2.5.6.6	My skin has turned black upon me and my bones burn from heat	And my skin has been greatly darkened and my bones from burning heat (sun/fever)
Job 32.18	Ruah, belly	כִּי מָלַתִּי מִלִּים הִצִּיקְתָּנִי רוּחַ בִּטְנִי:	Πάλιν λαλήσω· πλήρης γάρ εἰμι ῥημάτων, ὀλέκει γάρ με τὸ πνεῦμα τῆς γαστρούς·
		For I am full of words, the wind in my belly torments me	Again I speak, for I am full of words, for the wind of the belly/stomach destroys me
Job 32.19	Belly (בֶּטֶן/ γάστρο)	הִנֵּה־בִטְנִי כִיָּין לֹא־יִפְתָּח כְּאֲבוֹת חֲדָשִׁים יִבָּקֵעַ:	ἡ δὲ γαστήρ μου ὥσπερ ἄσκὸς γλεύκους ζέων δεδεμένος ἢ ὥσπερ φυσητήρ χαλκέως ἐρρηγῶς.
		Behold my belly is like wine with no opening; like new wineskins about to burst	And my belly is just like a wineskin of new wine ready to burst, or like a metal worker's bellows tearing apart.
		LXX adds extra image	
Lam 1.2	Cheeks	בָּכוּ תִבְכָּה בַּלַּיְלָה וּדְמַעֲתָהּ עַל לִחְיָהּ אֵין־לָהּ מְנַחֵם מִכָּל־אַהֲבֶיהָ כָּל־רֵעֶיהָ בָּגְדוּ בָּהּ הָיוּ לָהּ לְאֹיְבִים:	Κλαίουσα ἔκλαυσεν ἐν νυκτί, καὶ τὰ δάκρυα αὐτῆς ἐπὶ τῶν σιαγόνων αὐτῆς, καὶ οὐχ ὑπάρχει ὁ παρακαλῶν αὐτήν ἀπὸ πάντων τῶν ἀγαπώντων αὐτήν· πάντες οἱ φιλοῦντες αὐτήν ἠθέτησαν ἐν αὐτῇ, ἐγένοντο αὐτῇ εἰς ἐχθρούς.
		Bewailing, she weeps in the night and her tears (are) upon her cheeks. There is no comforter for her out of all her lovers. All her friends have deserted her; they have become her enemies.	She weeps pitifully at night and her tears (are) upon her cheeks; but there is nobody comforting her out of all her lovers; all her friends have set her aside; they have become her enemies.
Lam 1.13	Bones, feet	מִמָּרוֹם שָׁלַח־אֵשׁ בְּעֶצְמוֹתַי וַיִּרְדָּנָה פָּרַשׁ רְשֵׁת לְרַגְלִי הִשִּׁיבָנִי אֲחֹר נִתְּנִי נַשְׁמָמָה כָּל־הַיּוֹם דָּוָה:	Ἐξ ὕψους αὐτοῦ ἀπέστειλεν πῦρ, ἐν τοῖς ὀστέοις μου κατήγαγεν αὐτό· διεπέτασεν δίκτυον τοῖς ποσίν μου, ἀπέστρεψέν με εἰς τὰ ὀπίσω, ἔδωκέν με ἡφανισμένην, ὅλην τὴν ἡμέραν ὀδυνωμένην.
		From on high he has sent fire; he has made it go down into my bones. He has spread out a net for my feet, he has turned me back. He has given me desolation; faint all day long.	From his height he has sent fire; he has brought it down into my bones. He has spread out a net for my feet, he has turned me back from flight. He has given me desolation, suffering pain all day long.

	§ 2.5.2.4+5, 2.5.6.8	See discussion on דוה	
Lam 1.16	Eyes x 2, <i>nefes</i> LXX eyes x 1	על־אלה   אני בוכיה עיני   עיני לרדה פנים כי־רחק ממני מנחם משיב נפשי היו בני שוממים כי גבר אויב:	Ὁ ὀφθαλμός μου κατήγαγεν ὕδωρ, ὅτι ἐμακρύνθη ἀπ' ἐμοῦ ὁ παρακαλῶν με, ὁ ἐπιστρέφων ψυχὴν μου· ἐγένοντο οἱ υἱοί μου ἡφανισμένοι, ὅτι ἐκραταιώθη ὁ ἐχθρός.
	§ 2.5.4.1	Over these things my own eyes are weeping; my eyes pouring water, for far away from me is a comforter, a restorer of my <i>nefes</i> . My children are desolate because the enemy has prevailed.	My eye pours down water because far away from me is someone to comfort me (and) restore my life. My children are desolate because the enemy has prevailed.
Lam 1.17	Hands	פרשה ציון בידיה אין מנחם לה צוה יהוה ליעקב סביביו צריו היתה ירושלם לנדה ביניהם:	Διεπέτασεν Σιών χειρας αὐτῆς, οὐκ ἔστιν ὁ παρακαλῶν αὐτήν ἐνετείλατο κύριος τῷ Ἰακωβ, κύκλω αὐτοῦ οἱ θλίβοντες αὐτόν, ἐγενήθη Ἱερουσαλημ εἰς ἀποκαθημένην ἀνὰ μέσον αὐτῶν.
		Zion has spread out her hands; there is no comforter for her.	Zion has spread out her hands; there is nobody comforting her.
Lam 1.20	Bowels (מעים/ κοιλία) heart	ראה יהוה כי־צר־לי מעי חמרמרו נהפוך לבי בקרבי כי מרו מריתי מחוץ שפלה־חרב בבית כמות:	Ἴδε, κύριε, ὅτι θλίβομαι· ἡ κοιλία μου ἐταράχθη, καὶ ἡ καρδία μου ἐστράφη ἐν ἐμοί, ὅτι παραπικραίνουσα παρεπίκρανα· ἔξωθεν ἠτέκνωσέν με μάχαιρα ὥσπερ θάνατος ἐν οἴκῳ.
	§ 2.5.4.4; 2.5.5.2	See, O LORD, because of my distress my bowels ferment/burn; my heart is turned within me, because I have been so rebellious. Outside the sword has bereaved (lit: made childless), in the house (it is) as death.	See, O Lord, because I am distressed my bowels are in uproar and because I am so embittered my heart is turned within me. Outside the sword has bereaved me (made me childless) just as death (has) in the house.
Lam 1.21		שמעו כי נאנחה אני אין מנחם לי כל־אויבי שמעו רעתי ששו כי אתה עשית הבאת יום־קראת ויהיו כמוני:	Ἀκούσατε δὴ ὅτι στενάζω ἐγώ, οὐκ ἔστιν ὁ παρακαλῶν με· πάντες οἱ ἐχθροί μου ἤκουσαν τὰ κακά μου καὶ ἐχάρησαν, ὅτι σὺ ἐποίησας· ἐπήγαγες ἡμέραν, ἐκάλεσας καιρόν, καὶ ἐγένοντο ὅμοιοι ἐμοί.
		Listen, for I am groaning, there is no comforter for me. All my enemies have heard of my trouble; they rejoice because you have acted. You have brought the day you announced, but may they be as I am.	So listen, for I am groaning, there is nobody comforting me. All my enemies have heard tell of my troubles and they rejoice because you have acted. You have brought the day, you have named the proper time, and may they become as I am.

Lam 1.22	Heart	תָּבֵא כָּל־רָעָתָם לְפָנֶיךָ וְעִלְלָל לְמוֹ כַּאֲשֶׁר עִלְלָתָ לִּי עַל כָּל־פְּשָׁעֵי כִּי־רַבּוֹת אֲנַחְתִּי וְלִבִּי דָּוִי:	Εἰσέλθοι πάσα ἡ κακία αὐτῶν κατὰ πρόσωπόν σου, καὶ ἐπιφύλλισον αὐτοῖς, ὃν τρόπον ἐποίησαν ἐπιφυλλίδα περὶ πάντων τῶν ἁμαρτημάτων μου, ὅτι πολλοὶ οἱ στεναγμοί μου, καὶ ἡ καρδία μου λυπεῖται.
		May all their wickedness come before you and may you deal with them in the way you have dealt with me over all my offences, for many (are) my groans and my heart is sick.	May all their wickedness come before you and glean them, in the way they have made a gleanings on account of all my sins, for many (are) my groans and my heart is grieved.
	§ 2.5.2.4+5	See discussion on לֵוִי in paragraphs indicated.	
Lam 2.10	Heads x 2 LXX heads x 1	יֹשְׁבוּ לְאֶרֶץ יְדֻמוֹ וְקִנְיָ בַת־צִיּוֹן הָעֵלּוּ עָפָר עַל־רִאשָׁם חָגְרוּ שָׁקִים הוֹרִידוּ לְאֶרֶץ רִאשָׁן בְּתוֹלַת יְרוּשָׁלַם:	Ἐκάθισαν εἰς τὴν γῆν, ἐσιώπησαν πρεσβύτεροι θυγατρὸς Σιών, ἀνεβίβασαν χοῦν ἐπὶ τὴν κεφαλὴν αὐτῶν, περιεζώσαντο σάκκους, κατήγαγον εἰς γῆν ἀρχηγούς παρθένους ἐν Ἱερουσαλὴμ.
		They have sat down on the ground; the elders of Daughter Zion are silent. They have thrown up dust upon their heads; they have put on sackcloth; the virgins of Jerusalem have bowed their heads to the ground.	They have sat down on the ground; the elders of Daughter Zion are silent. They have thrown dust upon their heads; they have put on sackcloth; they have brought down to the ground the chief virgins in Jerusalem.
Lam 2.11	Eyes, bowels, liver LXX eyes, heart, 'honour' not liver	כָּלוּ בְּדַמְעוֹת עֵינַי חֲמֹרְמְרוּ מִעֵי נִשְׁפָּךְ לְאֶרֶץ כְּבִדִּי עַל־שֹׁכֵר בַּת־עַמִּי בַּעֲטֵף עוֹלִל וְיוֹזֵק בְּרַחֲבוֹת קִרְיָה:	Ἐξέλιπον ἐν δάκρυσιν οἱ ὀφθαλμοί μου, ἐταράχθη ἡ καρδία μου, ἐξεχύθη εἰς γῆν ἡ δόξα μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου ἐν τῷ ἐκλιπεῖν νήπιον καὶ θηλάζοντα ἐν πλατείαις πόλεως.
	§ 2.5.4.4, 2.5.5.1+2	My eyes fail with tears; my bowels burn/ferment; my liver (glory) is poured out on the ground over the crushing of the daughter of my people, with fainting children and nursing infants in the squares of the city.	My eyes fail with tears; my heart is in disorder; my honour is poured out on the ground over the crushing of the daughter of my people, with fainting children and nursing infants in the squares of the city.
Lam 2.12	Nefes, lap/bosom	לְאַמְתָּם יֵאמְרוּ אֵיךָ דָּגַן וַיֵּין בְּהִתְעַשְׂפָם כְּחָלָל בְּרַחֲבוֹת עִיר בְּהִשְׁתַּפֵּךְ נַפְשָׁם אֶל־חֵיק אֲמָתָם:	Ταῖς μητράσιν αὐτῶν εἶπαν Ποῦ σῖτος καὶ οἶνος; ἐν τῷ ἐκλύεσθαι αὐτοὺς ὡς τραυματίας ἐν πλατείαις πόλεως, ἐν τῷ ἐκχεῖσθαι ψυχὰς αὐτῶν εἰς κόλπον μητέρων αὐτῶν.

		To their mothers they say, ‘where is grain and wine?’ while fainting like the wounded in the squares of the city, and pouring out their <i>nefes/lives</i> into their mothers’ laps/	To their mothers they say, ‘Where is grain and wine?’ while fainting like wounded men in the squares of the city, and pouring out their lives into their mothers’ laps.
Lam 2.18	Heart, eyes	<p>צַעַק לָבָם אֶל־אֲדֹנֵי חֹמֶת בִּתְצִיּוֹן  הוֹרִידִי כְנָחַל דִּמְעָה יוֹמָם וְלַיְלָה  אֶל־תִּתְּנִי פּוֹנֶת־לִי אֶל־תִּדְּם בִּתְעִינָה:</p>	<p>Ἐβόησεν καρδία αὐτῶν πρὸς κύριον Τεῖχη Σιων,  καταγάγετε ὡς χειμάρρους δάκρυα ἡμέρας καὶ νυκτός·  μὴ δῶς ἔκνηψιν σεαυτῇ, μὴ σιωπήσαιο, θύγατερ, ὁ  ὀφθαλμός σου.</p>
	§ 2.5.2.7	Their hearts cried out to the Lord. O wall of Daughter Zion, let tears flow like a wadi, day and night; give yourself no rest; let not your eyes cease, O Daughter	Their hearts cried out to the Lord. O wall of Zion, let tears flow down like torrents day and night; may you not give yourself rest; let not your eyes be silent, O Daughter.
Lam 2.19	Heart, hands	<p>קוּמִי   רִנִּי בַלִּיל [בַּלַּיְלָח] לְרֹאשׁ אֲשֻׁמְרוֹת  שִׁפְכִי כַמִּים לַבֶּךָ נֹכַח פָּנֵי אֲדֹנֵי  שְׂאִי אֱלֹו כַפֶּיךָ עַל־נַפְשׁ עוֹלְלֶיךָ  הַעֲטוּפִים בְּרָעַב בְּרֹאשׁ כָּל־חוֹצוֹת:</p>	<p>Ἀνάστα ἀγαλλίασαι ἐν νυκτὶ εἰς ἀρχὰς φυλακῆς σου,  ἔκχεον ὡς ὕδωρ καρδίαν σου ἀπέναντι προσώπου  κυρίου, ἄρον πρὸς αὐτὸν χειράς σου περὶ ψυχῆς  νηπίων σου τῶν ἐκλυομένων λιμῷ ἐπ’ ἀρχῆς πασῶν  ἐξόδων.</p>
	§ 2.5.2.8, 3.3.1.8	Arise, cry out in the night at the beginning of the night watches; pour out your heart like water before the face of the Lord; lift up your hands to him for the lives of your children, those fainting with hunger at the top of every street.	Arise, cry out in the night at the beginning of your watch; pour out your heart like water before the face of the Lord; lift up your hands to him for the lives of your infants, those fainting with hunger at the top of every street.
Lam 3.4	Flesh, skin, bones	<p>בָּלָה בְּשָׂרִי וְעוֹרִי שִׁבַּר עֲצָמוֹתַי:  He has worn out/exhausted my flesh and my skin; he has shattered my bones</p>	<p>Ἐπαλαίωσεν σάρκας μου καὶ δέρμα μου, ὅστέα μου  συνέτριπεν·  He has aged my flesh and my skin, he has shattered my bones.</p>
	§ 2.5.6.8	In Ps 32.3 there is similar imagery and Hebrew/Greek correspondence – but there it is the bones that are worn out/aged.	
Lam 3.13	Kidneys	<p>הִבִּיא בְּכִלְיוֹתַי בְּנֵי אֲשַׁפְּתוֹ:  He drove into my kidneys, the arrows of his quiver</p>	<p>Εἰσήγαγεν τοῖς νεφροῖς μου ἰοὺς φαρέτρας αὐτοῦ·  He drove into my kidneys the arrows of his quiver.</p>
	§ 2.5.5.5	He drove into my kidneys, the arrows of his quiver	
Lam 3.16	Teeth	<p>וַיִּגְרַס בְּחֻצִין שְׁנֵי הַכְּפִישָׁנִי בְּאַפֵּר:  He has made my teeth grind on gravel; he has pressed me into the dust.</p>	<p>Καὶ ἐξέβαλεν ψήφω ὀδόντας μου, ἐψώμισέν με σποδόν·  He has knocked out my teeth with pebbles; he has fed me dust.</p>
		The expression is familiar and recalls ‘bite the dust’	

Lam 3.17	Nefes	וַתִּזְנַח מִשְׁלֹם נַפְשִׁי נִשְׁתָּה טוֹבָה:	καὶ ἀπόσατο ἐξ εἰρήνης ψυχὴν μου, ἐπελαθόμην ἀγαθα
		My <i>nefes</i> /life has been driven away from peace; I have forgotten contentment	He has driven my spirit away from peace; I have forgotten contentment.
Lam 3.29	Mouth LXX vs absent	יִתֵּן בְּעַפָּר פִּיהוּ אוֹלֵי יֵשׁ הַקְּוָה:	Vs 29 missing from LXX
		Let him put his mouth in the dust, perhaps there is hope	
Lam 3.48	Eye	פְּלִיגֵי-מַיִם תִּרְדּוּ עֵינַי עַל-שֹׁכֵר בַּת-עַמִּי:	ἀφέσεις ὑδάτων κατὰξει ὁ ὀφθαλμός μου ἐπὶ τὸ σύντριμμα τῆς θυγατρὸς τοῦ λαοῦ μου.
	§ 2.5.4.1	My eye pours down channels of water over the crushing of the daughter of my people	My eye pours down channels of water over the crushing of the daughter of my people.
Lam 3.49	Eye	עֵינַי נִגְרָה וְלֹא תִדְמָה מֵאֵין הַפְּגוֹת:	Ὁ ὀφθαλμός μου κατεπόθη, καὶ οὐ σιγήσομαι τοῦ μὴ εἶναι ἔκνηψιν,
	§ 2.5.4.1+2, 2.5.9.2	My eye gushes forth without slackening and will not stop.	My eye has been consumed, but I will not be silent, there is to be no rest.
Lam 3.51	Eyes, <i>nefes</i>	עֵינַי עוֹלְלָה לְנַפְשִׁי מִכָּל בָּנוֹת עִירִי:	ὁ ὀφθαλμός μου ἐπιφυλλιεῖ ἐπὶ τὴν ψυχὴν μου παρὰ πάσας θυγατέρας πόλεως.
		My eye has gleaned my <i>nefes</i> because of all the daughters of my city	My eye has made a gleaning of my spirit because of all the daughters of the city.
	§ 2.5.4.2	Whilst in 1.22 above, עלל has been translated ‘deal with’, here the secondary meaning ‘glean’ – as LXX – suggests somebody who has cried so much that there are no more tears to be found – like a field picked clean after the gleanng.	
Lam 4.17	Eyes	עוֹדִינָה [עוֹדִינֹן] תִּכְלִינָה עֵינֵינוּ אֶל-עֲזָרָתֵנוּ הָבֵל בְּצַפִּיתָנוּ צָפִינוּ אֶל-גּוֹי לֹא יוֹשֵׁעַ:	Ἔτι ὄντων ἡμῶν ἐξέλιπον οἱ ὀφθαλμοὶ ἡμῶν εἰς τὴν βοήθειαν ἡμῶν μάταια· ἀποσκοπεύοντων ἡμῶν ἀπεσκοπεύσαμεν εἰς ἔθνος οὐ σῶζον.
		All the time our eyes were becoming weaker (looking) in vain for our help; in our watching we looked to a nation that would not save.	While we were still there, our eyes failed (looking) in vain for our help; in our watching we looked to a nation that would not save.
Lam 5.10	Skin	עוֹרֵנוּ כְּתִנּוֹר נִכְמְרוּ מִפְּנֵי זִלְעָפוֹת רָעָב:	τὸ δέρμα ἡμῶν ὡς κλίβανος ἐπελειώθη, συνεσπάσθησαν ἀπὸ προσώπου καταιγίδων λιμοῦ.
		Our skin has become as hot as an oven from the presence of the rages of famine.	Our skin has become as hot as an oven from the presence of the rages of famine.
Lam 5.15	Heart	שָׁבַת מְשׁוֹשׁ לִפְנוּ נִהְפָּךְ לְאַבֵּל מִחֲלֵנוּ:	κατέλυσεν χαρὰ καρδίας ἡμῶν,



See Gladness		Ceased has the joy of our hearts; our round-dance has been turned into mourning.	ἐστράφη εἰς πένθος ὁ χορὸς ἡμῶν. Ceased has the joy of our hearts; our round-dance has been turned into mourning.
Lam 5.17	Heart, eyes	עַל-זֶה הָיָה דְּרוֹה' לִבֵּנוּ עַל-אַלֶּה חָשְׁכוּ עֵינֵינוּ:	περὶ τούτου ἐγενήθη ὀδυνηρά ἡ καρδία ἡμῶν, περὶ τούτου ἐσκότασαν οἱ ὀφθαλμοὶ ἡμῶν·
	§ 2.5.2.4+5, 2.5.4.2	Because of this our hearts are sick; because of these things our eyes have dimmed.	Because of this has come the distress of our hearts; because of this our eyes have dimmed.
Eccles 2.20	Heart	וּסְבוֹתַי אֲנִי לִי־אֲשׁ אֶת-לִבִּי עַל כָּל-הָעֵמָל שְׁעַמְלָתִי תַחַת הַשֶּׁמֶשׁ:	καὶ ἐπέστρεψα ἐγὼ τοῦ ἀποτάξασθαι τῇ καρδίᾳ μου ἐπὶ παντὶ τῷ μόχθῳ, ᾧ ἐμόχθησα ὑπὸ τὸν ἥλιον
		So I turned myself to cause my heart to despair over all the toil which I had laboured over under the sun	And I turned myself to bid farewell in my heart to all the toil that I had laboured over under the sun
Eccles 7.3	Face, heart	טוֹב כְּעַס מִשְׂחֹק כִּי-בָרַע פָּנִים יֵיטֵב לֵב:	ἀγαθὸν θυμὸς ὑπὲρ γέλωτα, ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία.
See Anger + Gladness		Better vexation than laughter for in bad humour (crossness of face) the heart is glad (or 'acts well'?)	Better anger than laughter for in bad humour (downcast face) the heart may be of good cheer.
Esther 6.12	Head	וַיָּשָׁב מֶרְדֳּכָי אֶל-שַׁעַר הַמֶּלֶךְ וְהָמָן נִדְחָף אֶל-בֵּיתוֹ אֲבֵל וַחֲפוּי רֹאשׁ:	ἐπέστρεψεν δὲ ὁ Μαρδοχαῖος εἰς τὴν αὐλήν, Ἀμαν δὲ ὑπέστρεψεν εἰς τὰ ἴδια λυπούμενος κατὰ κεφαλῆς.
		Haman hurried to his house, mourning and with his head covered	But Haman hurried over to his quarters, grief upon his head.
Ezra 9.3 LXX Neh 9.3	Hair, head, beard	וּכְשָׁמַעִי אֶת-הַדְּבָר הַזֶּה קָרַעְתִּי אֶת-בְּגָדִי וּמְעִילִי וְאַמְרָטָה מִשַּׁעַר רֹאשִׁי וַיִּקְנִי וְאַשְׁבָּה מְשׁוּמִם:	καὶ ὥς ἤκουσα τὸν λόγον τοῦτον, διέρρηξα τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ ἔτιλλον ἀπὸ τῶν τριχῶν τῆς κεφαλῆς μου καὶ ἀπὸ τοῦ πάγωνός μου καὶ ἐκαθήμην ἡρεμάζων.
		And on hearing this report I tore my clothes and my robe and pulled out hair from my head and my beard and sat down horrified	And when I heard this report I tore my cloak and I shook and tore out hair from my head and from my beard and sat down stunned
		LXX adds 'shook'	
Ezra 9.5 LXX Neh 9.5	Knees, hands	וּבְמִנְחַת הָעָרֹב קָמַתִּי מִתַּעֲנִיתִי וּבְקֶרְעֵי בְגָדִי וּמְעִילִי וְאַכְרַעָה	καὶ ἐν θυσίᾳ τῇ ἐσπερινῇ ἀνέστην ἀπὸ ταπεινώσεώς μου· καὶ ἐν τῷ διαρρηῆξαι με τὰ ἱμάτιά μου καὶ ἐπαλλόμην καὶ κλίνω ἐπὶ τὰ γόνατά μου καὶ ἐκπετάζω τὰς χεῖράς μου πρὸς κύριον τὸν θεόν

		עַל־בֶּרֶכִי וְאַפְרָשָׁה כָּפִי אֶל־יְהוָה אֱלֹהֵי:	
	§ 2.5.8.1	Then at the evening sacrifice I got up from my wretchedness and, tearing my clothes and my robe, I fell on my knees and spread out my hands to the LORD God.	Then at the evening sacrifice I got up from my mortification and, when I had rent my cloak, I shook and cried upon my knees and spread out my hands to the Lord God.
Neh 2.2 LXX 12.2	Face, heart	וַיֹּאמֶר לִי הַמֶּלֶךְ מִדֹּעַ   פָּנֶיךָ רָעִים וְאַתָּה אֵינְךָ חוֹלָה אֵין לָךְ כִּי־אֵם רָע לֵב וְאִירָא הָרִבָּה מְאֹד:	καὶ εἶπέν μοι ὁ βασιλεὺς Διὰ τί τὸ πρόσωπόν σου πονηρὸν καὶ οὐκ εἶ μετριάζων; οὐκ ἔστιν τοῦτο εἰ μὴ πονηρία καρδίας. καὶ ἐφοβήθην πολὺ σφόδρα.
	§ 2.5.2.11, 4.8.1.4, 4.8.3.4	And the king said to me, “Why is your face sad (why are you in a bad mood) when you are not ill? Isn’t this just bad humour (grumbling of heart)?” Then I was extremely frightened.	And the king said to me, “Why is your face pained and you are not in control (of yourself)? Is this not just wickedness of heart?” and I was very much afraid.
Neh 2.3 LXX 12.3	Face	וַאֲמַר לַמֶּלֶךְ הַמֶּלֶךְ לְעוֹלָם יִחְיֶה מִדֹּעַ לֹא־יָרְעוּ פָנַי אֲשֶׁר הָעִיר בֵּית־קְבָרוֹת אֲבֹתַי חָרְבָה וְשַׁעֲרֶיהָ אֲכָלוּ בָאֵשׁ:	καὶ εἶπα τῷ βασιλεῖ Ὁ βασιλεὺς εἰς τὸν αἰῶνα ζήτω· διὰ τί οὐ μὴ γένηται πονηρὸν τὸ πρόσωπόν μου, διότι ἡ πόλις, οἶκος μνημείων πατέρων μου, ἡρημώθη καὶ αἱ πύλαι αὐτῆς κατεβρώθησαν ἐν πυρί;
		... why shouldn't my face be downcast/sad	... why shouldn't my face be downcast/sad



### 3. FEAR

#### 3.1. *Introductory remarks*

3.1.1. The meaning and understanding of ‘fear’ in the Hebrew Bible would appear to be as wide-ranging as in the modern world, and everything from worry about the future to overwhelming terror and the accompanying physical and emotional effects are reflected in the texts. When it comes to the LXX, however, it is interesting that, although Greek has a wider vocabulary for describing the various types and levels of fear, where fear is associated with parts of the body in the Hebrew Bible the translators used relatively few. For example, of the three main words for fear analysed by Aristotle, φόβος, δέος and δέδοικα (δείδω), the first predominates, the second does not figure and the third appears only seven times in Job (not in the passages associated with parts of the body to be studied here) and once in Isaiah. By contrast, Zaborowski, in his detailed survey of fear and courage in Homer,<sup>182</sup> does find extensive use of all three terms, and also lists the occurrence of a number of other terms, most of which are not used at all in the LXX.<sup>183</sup> This may raise questions about the LXX translators’ level of fluency in Greek and also their ‘Greekness’ – for example how well read were they?

3.1.2. As I stated in my introduction, this thesis is not the place to delve too deeply into the question of whether the LXX translators were influenced by Greek philosophical thought – it could be argued that, if they were familiar with Greek writings, any influence was not strong enough to extend the vocabulary available to

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<sup>182</sup> R. Zaborowski, 2002, *La crainte et le courage dans L'Iliade et l'Odyssée* (Warsaw: Statrous)

<sup>183</sup> Those identified by Zaborowski that do appear in the LXX, and are also part of this study are limited to τρόμος (Isa 19.16 and Hab 3.6), θάμβος (Ezek 7.18) and φρίκη (Amos 1.11; Job 4.14), a ‘shivering fear’ with its associated verb φρίσσω (Job 4.15; Dan 7.15).

them, but it is unlikely that they needed Greek philosophy to help them understand the emotions. For example, most of us, if we stopped to consider carefully, might share Aristotle's definition of fear: 'a kind of pain or disturbance deriving from an impression of a future evil that is destructive or painful' (*Rhetoric* 2.5, 1382a21-3).<sup>184</sup> Most psychologists of today would also agree with Aristotle that fear is a learned response: for the 'pain or disturbance' to be realised as fear, the person needs to have evaluated it (even if this takes a split second) and acquired experience or knowledge that informs this reaction.<sup>185</sup> However, the question of whether the physical reaction itself, for instance the startle reflex, can be defined as an 'emotion' (Aristotle said it was not) is unlikely to trouble those in the midst of a frightening experience. It is in any case difficult to separate the two as the physical reaction (e.g. trembling) could continue after the brain has evaluated the situation!

3.1.3. Whether an 'emotion' or not, it is clear from the biblical texts that fear was a very real part of life and neither Hebrew nor Greek writers are likely to have disagreed with the many definitions of fear available today, for example the two with which Konstan prefaces his chapter 'Fear':<sup>186</sup>

'Fear – of death, of pain, of disgrace – is the main ground of courage.'<sup>187</sup>

'The unique function of fear is to motivate escape from dangerous situations.'<sup>188</sup>

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<sup>184</sup> Quoted in D. Konstan, 2006, *The Emotions of the Ancient Greeks*, (Toronto, Ontario, London: University of Toronto Press), p.130.

<sup>185</sup> It may not be the experience itself – for example, a small child may spontaneously embrace a large dog, or pick up a cat without fear of injury – it may be the alarm shown by an adult that creates fear, not a bite or scratch.

<sup>186</sup> D. Konstan, 2006, *The Emotions of the Ancient Greeks*, pp.129-155.

<sup>187</sup> W.I. Miller, 2000, *The Mystery of Courage* (Cambridge MA: Harvard University Press), p.201.

<sup>188</sup> C.E. Izard and B.P. Ackerman, 2000, 'Motivational, Organizational, and Regulatory Functions of Discrete Emotion' in Lewis & Haviland-Jones (eds), 2000, *Handbook of Emotions*, 2<sup>nd</sup> edit. (New York: Guilford Press), pp. 253-264, p. 260.

At first sight these seem contradictory but we may agree with Oatley<sup>189</sup> that ‘When frightened we evaluate a situation in relation to a concern for safety and become ready to freeze, fight, or flee’; what we choose depends on our evaluation of the situation. There are examples of freezing, fighting and fleeing in the Hebrew texts and it is clear from the number of occurrences of ‘Do not be afraid’ that the writers of the Hebrew Bible were well aware of the need for leaders of men going into battle to interrupt the evaluative process before the instinct to flee took over; they also knew how fear can spread and thus gave those too fearful the chance to go home before the battle started (Deut 20.8). Panic spreads quickly and, as Miller says, ‘Once we are alarmed or given over to fear we are very susceptible to interpreting events in line with our worst expectations. Thus it is that in battle, any unexplained rapid movement to the rear can set off a panic’.<sup>190</sup>

3.1.4. In trying to identify phrases incorporating parts of the body and fear, it becomes clear that there is an overlap with distress – does fear become displaced by distress in dire situations, or does it become a constant companion? Another overlap is with anger: when faced with something alarming, does the ‘fight’ instinct take over so quickly from the ‘flight’ instinct that fear goes almost unnoticed?

Psychologists have written extensively on the question of whether the physical reaction and emotional response happen simultaneously or whether the cognitive recognition follows later. Plutchik considers that people communicate emotions as or before they recognise them cognitively, the emotion being, ‘... a form of readiness for adaptive action. In other words, emotions change an ongoing situation and help

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<sup>189</sup> K. Oatley, 1992, *Best Laid Scenes: The Psychology of Emotions* (Cambridge University Press), p.20, quoted in Konstan: 2006 (as above).

<sup>190</sup> W.I. Miller, 2000, as before, quoted Konstan p.151.

the individual prepare for appropriate action'.<sup>191</sup> With fear caused by an external stimulus, such as an immediate threat of attack, it is clear from exhortations to 'Be strong and of good courage' that leaders in the Hebrew Bible were well aware of the need to arouse and encourage the 'fight' instinct and avoid the possibility of their army fleeing the scene of battle. There are several examples where fear is graphically described, and combines with shame and grief to render those affected utterly helpless, for example Ezek 7.17-18, 'All hands will be slack and all knees will flow with water (i.e. they will wet themselves).<sup>192</sup> Then they will put on sackcloth and shaking (פִּלְצוּת) will overwhelm them, shame on all their faces<sup>193</sup> and baldness on all their heads' (putting on sackcloth being part of the mourning ritual).

### 3.2. *Verbs for fear in the MT and LXX*

3.2.1. The most common Hebrew verb 'to fear' is **יָרָא**, and the vast majority of its occurrences are related to fear of God. There are over 90 direct references, including about 20 variations in the Nifal on a 'great and terrible God' and over 60 occasions, mostly introducing the word of God, when somebody is exhorted to 'Fear not'. Fear of God is a virtue: 'The fear of the LORD is the instruction of wisdom' (Prov 15.33) and in Gen 22.12 the angel of the LORD tells Abraham, '...now I know that you fear God, since you have not withheld your son, your only son, from me'. Using the same verb, fear has another positive attribute, which can be translated 'caution': 'The wise man fears/is cautious and turns away from evil' (Prov 14.16). In virtually all references to fear of God, the LXX translation consistently uses variations on φοβέω

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<sup>191</sup> R. Plutchik, 1994, *Psychology and Biology of Emotion* (New York: Harper Collins), p. 42.

<sup>192</sup> See section 3.3.2.

<sup>193</sup> Here it may be that shame is a result of giving into fear, presumably leading to distress – see discussion in Section 2.3.

/ φόβος, only occasionally preferring alternatives, for instance in translating ‘great and terrible God’ as μέγας καὶ κραταιός (Deut 7.21).

3.2.2. In the Hebrew Bible, terror may be described by the verbs פחד and בהל (in the book of Daniel the Aramaic ܠܕܗܠ), which both convey the state of ‘trembling’, and more infrequently by a number of verbal forms used from the roots בעת, זוע, חרד, פליץ, רגז, רעד, רתת, and שער. Balz and Wanke point out that פחד ‘is found almost exclusively in post-exilic works’<sup>194</sup> and this is also true of the other verbs listed above. Their theory is that ‘the root ירא’ had at this time acquired so specialised a meaning [fear of God] that other words had to be used to express real fear’.<sup>195</sup> It is certainly interesting that פחד is found very infrequently in the Torah; the verb only appears in Deut 28.66, 67, which is discussed later, and one of the six examples of the noun is in Gen 31.42 – the ‘fear’ of Isaac - with two of the other examples relating to fear of God and in parallel with ירא.<sup>196</sup>

3.2.3. In the Greek translation of the passages under consideration here, there is little emphasis on trembling and, whilst there is general consistency in the translation of most Hebrew roots, there are some anomalies. The main correspondence is ירא / φοβέω, although the majority of occurrences of פחד are also translated with φοβέω, as are some occurrences of חרד. The root בהל is usually translated by ταρασσω<sup>197</sup> but also three times by σπουδάζω and once each by παρίημι and ἐμποδίζω, the first

<sup>194</sup> H. Balz and G. Wanke, φοβεω, *TDNT* Vol 9, pp. 189-219, p.204.

<sup>195</sup> Ibid

<sup>196</sup> Other examples are Gen 31.53; Exod 15.16; Deut 2.25; 11.25.; 28.67 (alongside verb).

<sup>197</sup> Already identified as one of the LXX translators’ ‘favourite’ words.

reflecting later use of the Hebrew root, and the other two different readings of the text.<sup>198</sup> Other correspondences include **חָפַץ** / θραύω, **עָרַץ** / ἐκκλίνω, **גָּנַץ** / ἄθυμέω, **רָעַד** / τρομέω, and **בָּעַת** / καταπλήσσω, and, as can be seen in examining the texts more closely, the choice of verbs affects and sometimes changes the meaning in a number of ways.

### 3.3. *Parts of the body associated with fear*

3.3.1. It is not surprising to find references to fear showing on the face in both the MT and the LXX, although there are fewer examples where the face is associated with fear than for the other emotions in this study. Parts of the face (i.e. mouth, tongue, lips, teeth) also appear quite frequently in descriptions of what is feared. Gillmayr-Bucher's study in the Psalms shows how a close-up of the enemies' mouth, tongue, lips and teeth can be used to describe their threatening behaviour.<sup>199</sup> Examples she cites include Ps 109.2, 'For wicked and deceitful mouths are opened against me, speaking against me with lying tongues', and Ps 5.10, 'For there is no truth in their mouth; their heart is destruction, their throat is an open sepulchre, they flatter with their tongue'. She suggests that 'what is most dreaded by the lyrical speaker is shown as a close-up shot', and the particular body parts represent the enemies themselves, although there are few details given of what the enemies

<sup>198</sup> B. Otzen, 1975, **בָּהֵל** *TDOT* Vol 2, p.3 lists 'hasten' as a meaning found mainly in 'late' texts and J. Joosten, 2001, 'On the LXX Translators' Knowledge of Hebrew' considers the use of **σπουδάζω** an example of how post-biblical meaning of a root has influenced the LXX translation – this does not explain the translation of **בָּהֵל** by **παρίημι** in 2 Sam 4.1 (which may be due to the translator reading the root **בלה**) or by **ἐμποδίζω** in Ezra 4.4 (due to the text being a ptc of **בלה** with the Q<sup>c</sup>rê a ptc from **בלה**).

<sup>199</sup> S. Gillmayr-Bucher, 2004, 'Body Images in the Psalms', pp. 301-326.

actually did.<sup>200</sup> I would add that similar imagery forms part of the description of the destruction and humiliation that has befallen Jerusalem in Lam 2.16, and whilst here it expands the image of the enemies rather than represents them, the focus is still on the mouth: ‘All your enemies open their mouths against you; they whistle/hiss and gnash teeth; they say, “We have swallowed her up...”’ Opening the mouth is a threatening gesture found elsewhere in Lamentations, ‘All your enemies open their mouths against you’ (3.46), and also in Isa 57.4, ‘Against whom do you open your mouth wide and put out your tongue?’. Isa 5.14, where Sheol ‘has enlarged its throat (*nefes*) and opened its mouth without limit’, conjures up a terrifying, consuming image of death,<sup>201</sup> but what comes out of the mouth may also terrify, for instance the flames that issue forth from Leviathan’s mouth (Job 41.21) and the ‘devouring fire’ from the mouth of God (e.g. Ps 18.9), discussed in chapter 4: Anger.

3.3.2. The part of the body most often associated with descriptions of fear in the Hebrew Bible is the heart, which is to be expected as it is also closely associated with other major emotions such as distress, grief and gladness as well as attributes of the mind, such as the contrasting pairs wisdom/foolishness, integrity/wickedness, etc. The results of Hupka et al’s five-nation study of how some of the emotions are perceived as being felt in the body<sup>202</sup> showed that people from all five nations considered that fear was felt predominantly in the heart. The breath was placed second for all except Germany, where the throat was placed in second and the breath in third place, and these are obviously closely related. In the Hebrew Bible, although

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<sup>200</sup> S. Gillmayr-Bucher as above – see pp. 308-9.

<sup>201</sup> H.W. Wolff, 1973, *Anthropologie des Alten Testaments*, p.26, argues strongly for the translation of *nefes* as ‘throat’ both here and in Hab 2.5, which has similar imagery, although here it is the greedy man who opens his throat and is as death.

<sup>202</sup> R.B. Hupka et al, 1996, ‘Anger, Envy, Fear and Jealousy as felt in the body: A Five-nation study’.

נפש may be translated as both breath and throat,<sup>203</sup> and רון can also be translated ‘breath’, there are few references to either in relation to fear: three of the five occurrences of נפש are translated by ψυχή, the fourth by both ψυχή and πνεῦμα, and the fifth by πνεῦμα, with two of the three occurrences of רון translated by πνεῦμα and the third by φρόνησις.<sup>204</sup> In second place, in the Hebrew Bible, come the hands, with no clear ‘third’, although if the references to knees, loins and thighs are combined there is some agreement with the Poles who placed the legs in fourth place. Belly/guts (which do feature in the Hebrew Bible in relation to fear) were not given as options in the survey, but stomach is placed third by Mexico and the USA and fourth by Germany; third place in Russia goes to the muscles and in Poland to the face. It is possible that in the Hebrew Bible we should consider ‘heart’ in some instances as covering ‘innards’ generally, bearing in mind Collins’ study<sup>205</sup> of the process of weeping, discussed in Chapter 2: Distress. Here the tears are seen as a dissolving of the vital organs and a pouring out of the life force and, if taken to mean ‘innards’ in general, perhaps certain references to the heart, or ‘innards’, melting in fear could be construed in a similar way – not, as in distress, pouring out as tears, but hinting at the urge to empty the bowels experienced by those in fear. ‘Innards’ in Hebrew is also covered by the term קרב which is sometimes used in parallel with לב but may also be synonymous with it.<sup>206</sup> However, the various ‘innards’ are rarely mentioned specifically in relation to fear: there is one reference to the belly (בטן) in Hab 3.16, and the cry in Jer 4.19, ‘My bowels! My bowels!’ (מעים) – all translated

<sup>203</sup> See section 2.5.3.

<sup>204</sup> Deut 28.65; Ps 6.4; Job 7.15: נפש / ψυχή; Ps 107.26 (LXX 106.26): נפש / ψυχή + πνεῦμα; Josh 2.11: רון / πνεῦμα; Josh 5.1, רון / φρόνησις; Ezek 21.12: נפש / πνεῦμα.

<sup>205</sup> T. Collins, 1974, ‘The Physiology of Tears in the Old Testament’, *CBQ* 33, Part 1, pp. 18-28, Part 2 pp. 185-197.

<sup>206</sup> P. Dhorme, ‘L’Emploi Métaphorique’, Part VI, p. 490.



by Greek *κοιλία* – but otherwise, except for the heart, the ‘inward parts’ are conspicuous by their absence.<sup>207</sup>

3.3.3. The hands are said to become ‘slack’ in fear and this is discussed later. The hand may also represent threat and therefore a reason to fear: Job (13.21) pleads, ‘Remove your hand far away from me and do not let your terror frighten me’, and in Isa 19.16 the Egyptians ‘tremble and quake in the face of the shakings of the hand of the LORD’. There is an unusual expression in Ezek 21.17 when the prophet is told to ‘slap the thigh’ (*ספק אל-ירך*) following a prophecy of dreadful events to come.

Here the LXX translates, ‘clap your hands’ (*κρότησον ἐπὶ τὴν χεῖρά σου*), suggesting that the gesture was not understood.<sup>208</sup> It is not clear exactly what is meant by ‘slap the thigh’; Cooke<sup>209</sup> suggests that it may be a gesture of mourning and cites Jer 31.19 in support: ‘... I repented and after realising I slapped upon my thigh’, but as it continues, ‘I was ashamed’, it could be distress at wrongdoing rather than ‘mourning’.<sup>210</sup> Gruber considers it a ‘gesture of chagrin’<sup>211</sup> but Bird suggests it implies insult and cites an example in the Gilgamesh Epic, where Enkidu before death blesses his harlot, “No one shall slap his thigh” [to insult you].<sup>212</sup>

3.3.4. Other references to the hands and fear include an exhortation to ‘let your hands be strong’ (Zech 8.13) and the hand that sets Daniel ‘shaking upon my knees

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<sup>207</sup> Compare with the various terms used in describing distress – a total of 19 examples of ‘innards’.

<sup>208</sup> Most English translations consulted retained ‘thigh’ but *NIV* and *NJB* substitute ‘breast’ – none follow the Greek.

<sup>209</sup> G.A. Cooke, 1936, *Ezekiel* (International Critical Commentary Series; Edinburgh: T & T Clark)

<sup>210</sup> The passage in Ezekiel is an example of the overlap between fear and distress, where both emotions are illustrated. There is no support from the the LXX in Jer 31.19 (38.19) as it omits any reference to the thigh and does not substitute ‘hands’.

<sup>211</sup> Gruber, M.I., 1980, *Aspects of non-verbal communication*, p.380.

<sup>212</sup> P. Bird, 1999, ‘The Harlot as Heroine’ in A. Bach (ed) *Women in the Hebrew Bible* (London: Routledge), pp. 99-111, p. 101.

and the palms of my hands' (Dan 10.10). There are two versions of this text in Greek, Theodotion does not translate 'palms of the hands' but ends on 'knees', whilst the LXX (Old Greek) translation substitutes 'soles of my feet', changing the image.

3.3.5. The bones are credited with feeling fear (e.g. Ps 6.3), as well as other emotions, such as love, joy, distress and sorrow (see § 2.5.6.2 onwards and section 5.2.7), which brings to mind the old saying 'I can feel it in my bones'. Negative emotions are said to cause 'rottenness' in the bones (e.g. fear in Hab 3.16; shame in Prov 12.4; hatred in Prov 14.30) or 'wasting away' (e.g. sorrow in Ps 31.11; 32.3). An unusual pairing is made between the bones and the hair in Job 4.14,15, with the latter one of only two occasions mentioned in the Hebrew Bible of the hair standing on end, both of which are omitted or changed in the LXX.<sup>213</sup> In Hab 3.16 the bones appear with the belly and the lips to paint a picture of terror: 'my belly quakes ... my lips quiver;<sup>214</sup> rottenness enters into my bones'.

3.3.6. Trembling/shaking is a common image of fear and a number of parts of the body are described as doing so. The most common verb used is פחד but the flesh 'shudders' (פליץ) in Job 21.6 and 'trembles' (סמר) in Ps 119.120; the loins are full of 'shaking' (חלחלה) in Isa 21.3, whereas in Hab 3.16, discussed above, the belly 'quakes' (רגז) and the lips 'quiver' (צלל). The knees may also be described as

<sup>213</sup> The MT of Job 4.14 reads 'the hairs of my body stood on end' whereas the LXX renders 'my hair and my flesh bristled' where the same meaning could be inferred. However, the MT of Ezek 27.35 reads 'their kings' hair will stand on end, their faces will be agitated / in uproar' but the LXX renders 'their kings will stand apart in astonishment and their faces will be weeping.

<sup>214</sup> The LXX seems to interpret the quivering of the lips as prayer: 'my belly is in a flutter because of the sound of prayers from my lips'.

‘tottering’ (כשל), e.g. Isa 35.3, or ‘knocking together’ (נִקְשׁ), e.g. Dan 5.6, as well as ‘trembling’ (פִּירֵק), e.g. Nah 2.11, while the loins shake in exactly the same way as described in Isa 21.3 (חֲלָחֵלָה) and in Job 4.14 the bones shake (פָּחַד). The LXX does not always reflect the Hebrew, and the Greek of Isa 21.4 and Ps 119(118).120 produces very different English translations.<sup>215</sup> Whilst the knees do knock (συγκροτέω) in Dan 5.6 and are described as ‘tottering/loosened’ (παραλύω) in Isa 35.3, they are ‘giving way’ (ὕπολύω) in Nah 2.11, and while there is ‘trembling’ (τρόμος) in the bones in Hab 3.16 (for Hebrew ‘rottenness’), and also in Job 4.14 (συνσειώ), the loins are full of ‘faintness’ (ἔκλυσις) in Isa 21.3 and ‘pains’ (ὀδυνή) in Nah 2.11, and the belly is ‘in a flutter’ (πτοέω) in Hab 3.16.

3.3.7. There are fewer examples of the use of parts of the body together or in parallel to describe fear, compared with distress, and some of these appear in verses that could also be describing distress. The greatest number of parallels involve the heart, and it is notable that, compared with distress, the various ‘innards’ hardly feature. Examples include: heart, eyes and *nefes* (Deut 28.65), heart and spirit/*ruah* (Josh 2.11; 5.1); heart and hair (Ps 40.13); hands and heart (Isa 13.7); hands and knees (Isa 35.3; Ezek 7.17); heart, hands, spirit and knees (Ezek 21.12); hands, loins and faces (Jer 30.6); hair and faces (Ezek 27.35); loins and knees (Dan 5.6); loins, knees and faces (Nah 2.11); innards, lips and bones (Hab 3.16). These combinations are not always exactly reflected in the LXX, which substitutes some body parts with others, and this is shown in chart form as Tables 6 and 7 at the end of this chapter.

<sup>215</sup> Isa 21.4 is discussed in § 3.3.1.7 and Ps 119.120 in § 3.3.4.1

### 3.3.1. Heart and *Nefes*

3.3.1.1. In considering the heart in its association with fear, it may be useful to take account of the perceived functions of the heart in the Bible, and where it was understood to be located. There are some 850 occurrences of לב/לבב in the Hebrew Bible<sup>216</sup> and although it is often considered the seat of understanding, Hebrew for ‘mind’<sup>217</sup>, its translation into Greek suggests that a perception of the heart’s physical response to emotion was shared. North puts the English translation of לב/לבב as ‘heart’ at the door of the LXX, in which 718 of the 850 occurrences are translated as καρδία and considers the majority could be said to be concerned with ‘internal operations of intelligence and volition tinged by emotion, thus approaching the experience of increased heartbeat’.<sup>218</sup> This would suggest that the LXX translators in the 3rd to 1st centuries BCE had a similar understanding of the functions of the heart as the original authors, but the translation from Hebrew into Greek is by no means consistent. Examining the 40 occurrences of לב/לבב in relation to fear that have corresponding passages in the LXX,<sup>219</sup> three of these are translated by διάνοια (one in Genesis, one in Joshua and one in Isaiah) and six by ψυχή (all in Isaiah).

3.3.1.2. It is sometimes suggested that the location of the heart may not have been fully understood and that the ancients may not have associated this organ with the pumping of blood around the body. However, as sacrifice of animals was a daily

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<sup>216</sup> לב is more common, accounting for 600 of these occurrences and my research would agree with R. North, 1993, ‘Brain and Nerve in the Biblical Outlook’ *Bib* 74, pp. 577-597, that there appears to be ‘no obvious distinction of sense or usage’ between the two, p. 592.

<sup>217</sup> In relation to fear, Isa 33.18 translates as, ‘your heart will ponder on the terror ...’.

<sup>218</sup> R. North, 1993. ‘Brain and Nerve in the Biblical Outlook’, p. 593.

<sup>219</sup> For MT Jer 51.46 there is no corresponding verse in the LXX.

act of worship, it is likely that priests, at least, had a good idea of anatomy and that, as the life force was considered to be in the blood, which must be allowed to flow out of the animal for the meat to be edible, the function of the beating of the heart was understood. Whether the customary association of the heart with the emotions had anything to do with the experiencing of an increased heart rate or other sensations felt in the general chest area is impossible to prove, but I would hazard a guess that the average person in ancient times had as good an idea of the position of the heart in the body as the average person today. Whilst of the approximately 850 occurrences of לב/לבב, North contends that none ‘specifically designates the blood-pumping organ which we today call the heart’,<sup>220</sup> he cites three references that could refer to the physical organ: in 2 Kgs 9.24, when Jehu shoots Joram, ‘the arrow went through his heart’ (‘צא הַחֵץ בַּלֵּב’); Ps 45.6 refers to arrows ‘falling into the hearts of the king’s enemies’; and Ps 37.15, declares, with reference to ‘the wicked’, that ‘their sword shall go into their own heart’. Wilkinson points out that whilst the exact location of the heart within the ‘inward parts’ (קִרְבִּי) may not have been known, in Exod 28.29-30 Aaron’s breastplate lay upon his heart (עַל־לֵב).<sup>221</sup> Checking this passage, it is clear from vss 27-28 that the breastplate was bound to two rings of gold on the shoulder-pieces of the ephod – right over the upper chest.

3.3.1.3. At a very basic level, fear in the Hebrew Bible can be an absence of ‘heart’. It leaves (עָזַב), goes out (צָא), collapses (נָפַל), fails or abandons (אַבַּד), or grows weak (עָטַף) or cold (פָּגַע). However, although a fool can be described as one ‘lacking heart’ (חִסְר־לֵב), e.g. Prov 7.7, the accompanying verb is never used in

<sup>220</sup> R North, ‘Brain and Nerve in the Biblical Outlook’, p. 592.

<sup>221</sup> J. Wilkinson, 1991, ‘The Body in the Old Testament, *Evangelical Quarterly* 63.3, pp. 195-210.

relation to fear and seems to imply an innate lack rather than a temporary absence caused by fear.

3.3.1.4. In Gen 42.28 Joseph's brothers' hearts 'failed' or 'departed' (נָצַח) and they 'trembled' (רָחַח) when one of them discovered the money they had paid for the corn had been put back into his sack. The LXX uses the Aorist of the verb ἐξίστημι which translates literally 'their hearts went out' and could be rendered, 'their hearts leaped'.<sup>222</sup> However, the same verb form is used in LXX Gen 45.26 to translate the Hebrew root פָּגַע, with בָּל translated by διάνοια and appears to be a metaphor, 'drive/go out of [one's] mind'. The Hebrew is usually translated 'and his (Jacob's) heart fainted' (*AV, RSV, JPS*), 'he was stunned' (*NIV, NRSV, NJB*) or 'his heart went numb' (*NJPS*), whilst the Greek says that 'Jacob went out of his mind' (καὶ ἐξέστη ἡ διάνοια Ἰακώβ). There is no reason why Gen 42.28 should not carry a similar meaning in Greek, although here καρδία translates בָּל, as the expression is very similar (καὶ ἐξέστη ἡ καρδία αὐτῶν). In Ps 40.13 this idea seems to be behind what appears to be an idiom in the Hebrew as well as the Greek – the psalmist's troubles are more numerous than the hairs of his head, so he is at his wits' end: 'my heart has abandoned me' (Heb וּלְבִי עָזַבְנִי / Gk καὶ ἡ καρδία μου ἐγκατέλιπέν με). Another Hebrew root that suggests the heart failing or leaving is אָבַד (Jer 4.9), the LXX here rendering ἀπογγύω in the middle voice, which can carry the idea of leaving, but also of being lost or, perhaps, 'done for', which fits well with the rest of

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<sup>222</sup> Lexical meanings include 'to put out of its place', 'to change or alter utterly' and in passive/middle voice 'to be displaced/disordered or 'to relinquish possession of / cease from, abandon'.

the prophecy that the priests will be horrified [ἐξίστημι for שׁמ] and the prophets will be stunned [θαυμάζω for תַּמָּה].

3.3.1.5. Fear may also cause the heart to tremble (תַּרַח), e.g. ‘for his heart trembled for the ark’ (1 Sam 4.13). Here one might expect the LXX to reflect mental torment or anxiety, and although the translator chooses καρδία, the choice of the Greek verb ἐξίστημι again suggests the idiom ‘to drive out of [one’s] mind’, as in the example above. Although this idiom is cited in Liddell and Scott with φρήν,<sup>223</sup> this noun carries the meaning of ‘heart’ or ‘mind’ as the seat of thought, as does καρδία which is the choice of the LXX in most cases. I would therefore consider that the accompanying verb ἐξίστημι is used often enough with καρδία to suggest the phrase was an established idiom. Other examples include Josh 2.11 where the Hebrew root is פָּחַד/ פָּחַד, and 1 Sam 28.5, where Saul is described as ‘afraid’ (פָּחַד), with ἐξίστημι again translating פָּחַד. Elsewhere it seems to be the heart itself that trembles, for example Job 37.1 where Job’s heart not only trembles (תַּרַח) but ‘leaps from its place’ (נָתַח), an expression similar to ‘my heart leaped’ which is used today. However, this is not closely reflected in the LXX, which translates, ‘my heart is stirred up/agitated (ταράσσω) and flows/moves (ἀπορρέω) from its place’.

3.3.1.6. The Hebrew root פָּחַד often carries the idea of trembling and is used in Ps 119.161 (LXX 118.161) where the psalmist’s ‘heart trembles because of your [God’s] words’ but in the LXX this is translated with the Greek verb δειλιάω, which

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<sup>223</sup> Liddell & Scott, p. 871

is usually, as here, associated with fear of God.<sup>224</sup> The root פחד elsewhere conveys more literally the idea of trembling in terror, as part of a passage in Deut 28.65-67 that outlines the consequences of not keeping the covenant. In vs 65 ‘the LORD will give ... a trembling heart’ (לב רגז); in vs 66 it will be ‘as if your life were hanging before you so you will tremble (פחד) night and day’; and in vs 67 you will be wishing your life away, ‘because of the terror (פחד) in your trembling heart (פחד)’, which has a rhythm to it as well as emphasis provided by the alliteration in מפחד לבבך אשר תפחד, that the translator appears to have attempted to replicate in the Greek ἀπὸ τοῦ φόβου τῆς καρδίας σου, ἃ φοβηθήσῃ.<sup>225</sup> The use of רגז in vs 65, combined with ‘failing eyes (כלה) and wasting away of life (דאב) suggests a different kind of trembling from that described by פחד, which has an underlying meaning of ‘dread’, and there are hints that רגז can be used in association with disease.<sup>226</sup> It is not certain therefore that fear is being described here; it may instead be the distress, both physical and emotional, that should be expected as the consequence of disobedience.

3.3.1.7. A similar physical picture is painted, using a different verb, in Isa 7.2, with the image of King Ahaz and all the people of Judah, their hearts trembling (נוע) ‘like the shaking of the trees of the wood before (lit. in the face of) the wind’. The LXX translates לבב with ψυχή, which in the context of the wind in the trees

<sup>224</sup> It is paired with φοβέω in exhortations such as ‘Be strong and of good courage, fear not neither be afraid’ (e.g. Deut 31.6,8; Josh 10.25, etc, which do not use פחד) and in association with God in a number of other Psalms (e.g. 13.5; 26.1; 77.53; 103.7 – numbers as in LXX).

<sup>225</sup> Although to me this conveys the fear but not really the trembling, perhaps suggesting fear of God.

<sup>226</sup> BDB רגז, p.919, mentions ‘trembling disease’, but this may only apply to camels!



suggests a translation of ‘breath’: ‘his breath [and that of his people] came from him like the shaking (σαλεύω) of a tree in a wood by the wind’.<sup>227</sup> An alternative might be ‘his breath ... was knocked out of him, just as a tree in a wood is blown over by the wind’ – he was pole-axed! Another example where the LXX introduces the idea of ‘breath’ can be found in Isa 21.4, and although this may be the result of a misreading of נֶשֶׁף (‘twilight/darkness’)<sup>228</sup> as נֶפֶשׁ, it indicates that the breath was perceived (certainly by the LXX translator of Isaiah) as affected by fear.

3.3.1.8. Not far removed from the idea of an absent or departing heart (discussed earlier) is the idea of the heart melting, or melting away, in the process of disappearing in fear. Unlike in today’s English idiom where the heart ‘melts’ in compassion, in the Hebrew Bible it does so in fear– often in parallel with a lack of רוּחַ / spirit (e.g. Josh 2:11; 5:1) – and becomes ‘like water’ (Josh 7:5). Confusingly, in distress, the heart may also melt ‘like wax’ (Ps 22.15) and be ‘poured out’ (Lam 2.19)<sup>229</sup> but in these particular texts perhaps an element of fear is mixed with grief. Only once does the *nefes* melt in fear, but Ps 107.26 is another text where the emotion expressed is uncertain.

3.3.1.9. There are three Hebrew verbs used for ‘melt’ in the context of fear: מָסַח, מָסַס<sup>230</sup> and מָוַג. The most common phrases use the Nifal imperfect of מָסַס

<sup>227</sup> Brenton’s translation prefers ‘soul’ and translates ‘his soul was amazed ... as in a wood a tree is moved by the wind’.

<sup>228</sup> The translation of the second half of the verse is markedly different – see Fear: bible verses.

<sup>229</sup> T. Collins, in his two-part article, “The Physiology of Tears in the Old Testament”, discusses in some detail the ideas behind melting of the heart and innards in the process of grief, particularly in relation to weeping and the *nefes*, and this is discussed in Chapter 2: Distress.

<sup>230</sup> I have not found a definitive study of these two roots, but as the former is given only in the Hifil and the latter has rather a lack of references in the Hifil, it may be that originally there was only one root. Certainly *BDB* cross-references these roots and lists the noun מָוֶה under מָסַס and although the

(i.e. לִימָס לִבָּב,<sup>231</sup> with Ezekiel and Nahum preferring the Nifal Perfect and 2 Sam 17.10 prefacing the Nifal Imperfect with the infinitive absolute for emphasis (הִימָס יִמָּס). Only Ezekiel 21.12 uses מוּג with ‘heart’ (לִב) but, as this verb is used in Ps 107.26, where the *nefes* melts away because of trouble, and seems to be used as a form of shorthand for fear elsewhere, its meaning is clear. A good example of this is Exod 15.15, where the chiefs of Edom are terrified (בָּהָל), the mighty men of Moab are overcome by trembling (רָעַד) and the inhabitants of Canaan melt away (מוּג).

3.3.1.10. In the corresponding passages in the LXX the heart does not ‘melt’ in fear. In Deut 1.28 and Josh 14.8 the heart is ‘turned away’ (ἀφίστημι and μεθίστημι respectively); in Deut 20.8 the man who is afraid is to return to his house ‘so as not to make the hearts of his brothers as cowardly as his own’ (ἵνα μὴ δειλιάνῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ ὥσπερ ἡ αὐτοῦ). Josh 2.11 translates as, ‘we were amazed’, or ‘shocked’ (ἐξίστημι) in our hearts’; Josh 5.1 avoids the issue by translating לִב with διανοία so that it is the ‘resolve’ that melts (τήκω);<sup>232</sup> and in 2 Sam 17.10, it is not the heart but the ‘man whose heart is like the heart of a lion’ who melts away (τήκω),<sup>233</sup> so is perhaps acceptable; in Josh 7.5 the heart does become like water but because it is ‘trembling’ or ‘terrified’ (πτοέω), not because it ‘melts’; Isa 13.7 translates לִב with ψυχή and the verb δειλιάω, which carries connotations of

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two roots are discussed separately in VanGemeren (ed) 1997 *New International Dictionary of Old Testament Theology and Exegesis*, again there is some cross-referencing. To me, although the form in Josh 14.8 is listed in lexicons under הָסַב, in an unpointed text it could be read as a form of סָסַב.

<sup>231</sup> Josh 2.11; 5.1; 7.5; Isa 13.7; 19.1

<sup>232</sup> A.G. Auld, 2005, *Joshua: Jesus son of Nauë in Codex Vaticanus* (Septuagint Commentary Series; Leiden: Brill), p. 121, regards LXX Josh 5.1 ‘Their thoughts melted away and they were struck’ (his translation) as a ‘double reading’ of the MT.

<sup>233</sup> But the LXX retains the alliterative effect of repeating verb forms: τηκομένη τακίσεται.

cowardice; even the hearts of the idols (or ‘hand-mades’) of the Egyptians do not melt, but ‘give way’ or ‘break’ (ήττώω); again in Ezek 21.12, hearts do not melt but break, this time with the verb θραύω, the noun of the same verb being used in Nahum 2.11.

3.3.1.11. The avoidance of the idiom of the melting heart suggests either that it meant little, or that the image was somehow unacceptable, to the translators, who consistently sought other ways of rendering passages containing the Hebrew verbs *הסס*, *ססס* and *מלל*. This is rather puzzling when the LXX of Deut 28.65 introduces the idea of melting where there is none in the MT, when the *ψυχή* is said to melt (or waste) away (τήκω) whilst the *nefes* ‘wastes away’ (*נפס*). The LXX also has no problem in translating the root *מלל* in Ps 107.26 (LXX 106.26) when it is linked to the *nefes*: ‘their life (*ψυχή*) [was] dissolved/melted away (τήκω) by evils / afflictions’. From other examples of the use of the verb *τήκω* in the LXX it appears that, apart from obvious things like ice and manna, it is possible for people, nations, kingdoms, mountains, valleys and even the entire earth to melt; there are also examples connected with other emotions where the eyes, flesh and tongue melt away,<sup>234</sup> but nowhere does the heart itself actually melt. The closest the LXX comes to this is in Ps 21.14 (MT 22.15), where *היה לי כדונג נמס בתוך מעי* (‘my heart is like wax, it has melted within my bowels’) is rendered *ἐγενήθη ἡ καρδία μου ὡσεὶ κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου* (‘my heart has become like beeswax melting within my bowels’), which, as in 2 Sam 17.10, retains the correspondence between *הסס/ססס* and *τήκω*. Here perhaps it is the use of simile

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<sup>234</sup> E.g. Zech 14.12.

that makes the image acceptable to the Greek translator, but the context may be distress rather than fear.

3.3.1.12. In Deut 20.8 רַכַּךְ offers a parallel to מַסֵּס. This verb and its associated adjective can carry several meanings but there is little difficulty in translation here, where the verb יָרָא makes the context clear:

Whichever man is afraid (יָרָא) and faint-hearted (רַכַּךְ), he should leave and return to his house, so he does not cause the heart of his brother to melt (מַסֵּס).

In other examples, such as Deut 20.3, Isa 7.4 and Jer 51.46, רַכַּךְ parallels יָרָא in similar phrases: “Do not be afraid and do not let your heart faint” (Isa 7.4) or “Do not let your heart faint and do not be afraid” (Deut 20.3 and Jer 51.46), the LXX translating לִבִּי in Deut 20.3, 8 with καρδία, but in Isa 7.4 with ψυχή.

3.3.1.13. In the MT of Deut 20.8 the sending away of the faint-hearted seems without blame, the reason pragmatic: ‘so he does not cause the hearts of his brothers to melt’. In the LXX the passage seems to carry more disapproval, both in the query, ‘is any man frightened and cowardly (δειλός) in heart’, and in the reason why he should go home, ‘so as not to make the hearts of his brothers as cowardly as his own’ (δειλιάω). It is possible that the Hebrew carried just as much opprobrium, or that the choice of words in English introduces this element of judgement,<sup>235</sup> but the possibility that Greek values influenced the LXX translation cannot be ignored.

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<sup>235</sup> Δειλός may also be used here as the exhortation is thought of as coming from the LORD and this particular word for fear is closely associated elsewhere with God. The same root is used in Judges 7.3 when God tells Gideon to allow those who are ‘afraid and fearful’ to depart before the battle – and 22,000 went home.

Aristotle states that ‘it is for the sake of what is noble that the courageous man stands fast and does what courage requires’ (*Nicomachean Ethics* 1115b23-8).<sup>236</sup> Greek literature accepts the presence of fear, but its heroes are those who overcome fear and face the enemy, avoiding the shame and dishonour that would follow flight. For Aristotle, ‘fear makes people deliberative’ (*Rhetoric* 2.5, 1382a5) and Socrates, in his conversation with Euthydemus (Xenophon’s *Memorabilia* 4.6.10), concludes that ‘those who know how to make the right use of terrible and dangerous things are truly courageous.’<sup>237</sup> In Isa 7.4, the translator’s choice of ψυχή, seems to suggest that the speaker is exploiting the deliberative aspect of fear. In the earlier part of the verse, the MT and LXX can both be translated, ‘Be on your guard, keep calm and do not be afraid’, which seems to be an appeal to the mind, or will, rather than the emotions. The pairing of διανοία with φρόνησις for the Hebrew לב with רוח in Josh 5.1 would also suggest that the Greek translator saw space for deliberation in the situation. Here the kings of the Amorites and Canaanites were not face to face with the Israelites, but ‘heard that the LORD had dried up the water of the Jordan for the people of Israel until they had crossed over’. However, although the LXX choice of words suggests deliberation, there is an addition to the verse that intensifies the description. Whilst the MT simply says, ‘Their hearts melted and there was no more spirit/resolve/will in them to face the Israelites’, the LXX says, ‘Their resolve melted away *and they were panic stricken/terrified* and no longer did anyone have the will to face the children of Israel’, which makes the threat seem very much closer.

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<sup>236</sup> Quoted in D. Konstan, 2006, *The Emotions of the Ancient Greeks*, p.134.

<sup>237</sup> Ibid, p. 135.

3.3.1.14. Elsewhere the translation of רַךְ is not so certain and may carry positive or negative connotations depending on context. Lev 26.36 uses the participle to prophesy the coming of faintness, or timidity, into the hearts of those who remain behind after the coming exile, מֵרַךְ בְּלִבָּם,<sup>238</sup> and paints a scathing picture of these people who will be put to flight at the sound of a leaf being blown about. However, it is not clear that when Rehoboam is described as רַךְ־לֵב (2 Chron 13.7) it is meant in a derogatory sense. It is usually translated to mean that Rehoboam was not so much frightened as young and inexperienced, e.g. ‘young and irresolute’ (*RSV*, *NRSV*), ‘young and indecisive’ (*NIV*), ‘young and tender-hearted’ (*AV*), young and fainthearted (*JPS*), although the *NJB* hints at the opinion of the writer with ‘inexperienced and timid’ and *NJPS* has ‘inexperienced and fainthearted’. The LXX perhaps offers the best clue, as here Rehoboam is described as νεώτερος καὶ δειλὸς τῇ καρδίᾳ (‘too young and cowardly in heart’), whereas elsewhere, for example in 1 Chron 29.1 where David describes Solomon as נָעַר רַךְ the Greek is νέος καὶ ἀπαλός (‘young and tender/gentle’), which does not suggest fearful.<sup>239</sup> In Rehoboam’s case, his earlier refusal to consider the people’s petition and his bragging threat of more oppression than his predecessor (2 Chron 10.14) suggest he was frightened that he would be perceived as weak and his authority would not be accepted; 2 Chron 12.13 tells us that he was 41 years old when he began to reign, so perhaps ‘inexperienced and cowardly’ might sum him up!

<sup>238</sup> LXX again uses δειλία and, once again, it is the LORD who is speaking.

<sup>239</sup> The same adjective is used to describe Leah’s eyes (Gen 29.17), which *NRSV* and *NJB* translate as ‘lovely’ and the *AV* as ‘tender’ but it is often rendered ‘weak’ (e.g. *RSV*, *NIV*) – a negativity that perhaps comes from the LXX which reads οἱ δὲ ὀφθαλμοὶ Λειας ἀσθενεῖς. רַךְ may also be translated ‘kind’ or ‘gentle’, which suggests that Jacob’s choice of wife was not that easy!

### 3.3.2. Hands

3.3.2.1. The idiom, ‘hands become limp/slack’ (רַפָּה), is generally interpreted as fear and Gruber<sup>240</sup> cites examples of a similar idiom in Akkadian, ‘throwing down of the arm’, which appears to carry the same idea of being unable to act through fear – the ‘freeze’ reaction. In modern parlance, slack hands are more likely to signify laziness, and Gruber also finds examples of the use of the Akkadian version of the idiom in this context.<sup>241</sup> However, all but one of the sixteen examples of the idiom found in the Hebrew Bible<sup>242</sup> can be associated with fear, the ‘odd one out’ being 2 Sam 17.2 where the plan is to come upon David ‘when he is tired and slack of hands’ (וְהוּא יָגַע וְרַפָּה יָדָיו) which, rather than fear, suggests powerlessness, possibly from exhaustion, or maybe because he was asleep. Weiss translates this phrase ‘tired and droopy-handed’ and suggests that as well as tired David may be demoralised.<sup>243</sup> I think we also have to consider whether the expression was related to the euphemistic substitution of ‘hand’ for ‘penis’, with its association with potency, and therefore power – a double-entendre that could be used in various ways.<sup>244</sup> In this particular case it may be cheekily contrasting David’s situation with that of Absalom who only three verses earlier is pictured lying with his father’s concubines in a tent on the palace roof ‘before the eyes of all Israel’(2 Sam 16.22),

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<sup>240</sup> M. I. Gruber, 1990, ‘Fear, Anxiety and Reverence in Akkadian, Biblical Hebrew and other North-West Semitic Languages’, *VT* XL, 4, pp. 411-422.

<sup>241</sup> Gruber also suggests that the Hitpael of the verb consistently refers to negligence and cites Josh 18.3, Prov 18.9 (incorrectly printed as 8.9) and Prov 24.10. I would argue that Josh 18.3 may imply timidity (Joshua is addressing the seven tribes who have not yet claimed their inheritance) and that Prov 24.10 implies fear, not laziness as it talks of being ‘faint in the day of adversity’; Prov 18.9 is therefore the only reference that I agree refers to negligence/laziness (‘He who is slack in his work is a brother to him who destroys’).

<sup>242</sup> Josh 10.6; 2 Sam 4.1; 17.2; Isa 13.7; 35.3; Jer 6.24; 38.4; 47.3; 50.43; Ezek 7.17; 21.12; Zeph 3.16; Job 4.3; Ezra 4.4; Neh 6.9; 2 Chr 15.7; (Josh 10.6 and Ezek 7.17 are not cited by Gruber, and he cites Isa 13.6, but the MT is Isa 13.7).

<sup>243</sup> A.L. Weiss, 2006, *Figurative Language in Biblical Prose Narrative*, (Leiden: Brill), p. 153.

<sup>244</sup> Consider for example the plea for help from the men of Gibeon in Josh 10.6, which seems to carry a note of impatient taunting – perhaps it was not the first time they had been asked to come!

not at all droopy-handed! The ‘slack hands’ idiom seems to be carried forward into the LXX translation and, although there is a lack of consistency in translation, this does not seem to indicate differences in understanding. Ten occurrences use forms of ἐκλύω, three use forms of παραλύω and the other three use ἀνίημι (Isa 35.3), παρίημι (Zeph 3.16) and ἀσθενής (Job 4.3). I had thought that the last three could be explained by the fact that they are exhortations/pleas *not* to let the hands slacken, but Josh 10.6 similarly exhorts ‘Do not let your hands slacken from your servants’, and so does 2 Chr 15.7, ‘Be strong and do not let your hands become slack’, and both these examples use ἐκλύω. It would seem that the differences are simply translators’ preferences.

3.3.2.2. The idiom is used in different scenarios but nearly always related to fear. A dramatic example is found in 2 Sam 4.1 where we are told that, ‘when Saul’s son heard that Abner had died in Hebron, his hands became slack and all Israel was terrified’, the last phrase of which the LXX renders ‘and all the men of Israel gave up’ (καὶ πάντες οἱ ἄνδρες Ἰσραὴλ παρείθησαν). Jeremiah is under threat of death when accused of causing ‘the hands of the men of war ... to become slack’ (38.4) but in Ezra 4.4 (and similarly in Neh 6.9) the situation seems fairly low key: the ‘people of the land made the hands of the people of Judah slack by making them frightened to build’. We are given no details but from the text imagine harassment rather than life-threatening actions. In Isa 13.7, the day of the LORD is at hand: ‘all hands will be made slack and every man’s heart will melt’, and in Jer 6.24 the prophecy of destruction indicates that, ‘our hands became slack, distress took hold of us – trembling, like a woman giving birth’, so that when it comes it will be so terrifying that ‘fathers will not turn back for their children because their hands have



become slack’ (Jer 47.3; LXX 29.3), which again suggests the ‘freeze’ reaction to fear. Slack hands also appear in parallel to tottering knees, imagery which is discussed later in 3.3.6.

### 3.3.3. Face (+ lips, ears)

3.3.3.1. The appropriate response to demonstrate fear of God, and respect for people in authority, was to fall on one’s face on the ground. The Hebrew phrase is generally אָפִים אֶרֶצָה, and it is therefore actually the nose, or nostrils, that are in the dust, although ‘face’ is the usual translation. The phrase is always used with the Hitpael of the verb שָׁחַ, and indicates complete prostration. This was customary practice, particularly towards a deity, and the LXX translates these expressions using the verb προσκυνέω. I have not included all verses with this expression in the translations at the end of this section as in most cases the gesture would be automatic – not so much fear as reverence towards God, or respect towards those in authority.<sup>245</sup> In the case of Abigail, however, who falls on her face before David (1 Sam 25.23), whilst she may be making the traditional gesture of respect, it may also be mixed with genuine fear for her life.<sup>246</sup> It is interesting that the gesture, in its ‘nostrils’ form is confined to Genesis, 1 & 2 Samuel, 1 Kings and 1 & 2 Chronicles, except for one example in Isaiah 49.23, found in prophetic material that appears to draw on Gen 27.29 and may therefore be based on earlier writings.

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<sup>245</sup> P.A. Kruger, 1994, ‘Nonverbal Communication and Symbolic Gestures in the Psalms’, *BT* 45/2, pp. 213-222, questions whether the gesture was still actually performed, or ‘whether it had already frozen to an idiom’, p. 216.

<sup>246</sup> A.L. Weiss, 2006, *Figurative Language in Biblical Prose Narrative*, p.125, describes Abigail’s performance as ‘a well-crafted rhetorical plan’, and points out the extensive use of deferential language throughout – but, clever or not, she is likely to have had a genuine fear of possible violence.

3.3.3.2. There are several examples where the face is described as being affected by fear. In Isa 13.8, we are told that ‘a man and his fellow will look at each other, shocked at their flaming/red faces’, which is echoed in both Joel 2.6 and Nah 2.11 where faces ‘gather heat’, ‘glow hot’ or ‘grow pale’,<sup>247</sup> the LXX translation of both reading, ‘blackened as if by the heat of a pot’ (ὡς πρόσκαυμα χύτρας), suggesting an idiom. In Ezek 7.18 the fear will cause ‘shame upon all faces’, which is very similar in the LXX, and in Ezek 27.35 the kings’ faces are ‘in uproar/agitated’ (רעם), which is quite different in the LXX where the kings ‘will stand apart in astonishment and their faces will be weeping’. In Dan 5.6, 9, 10 and 7.28 it is more subtle but it does seem that fear is showing on the face: e.g. Dan 5.6, אֲדִין מִלְכָּא זִיּוּהִי שְׁנוּהִי ‘the king’s expression changed (on him)’; all examples use a similar construction. Theodotion is closer to the MT than the LXX/OG, with Dan 5.6 giving τότε τοῦ βασιλέως ἡ μορφή ἡλλοιώθη, and similar phrases occurring in Dan 5.9, 10 and 7.28.<sup>248</sup> Another image, where Job (23.17) declares, ‘For I will not be silenced because of the presence of darkness, not even the presence of darkness that conceals’, or alternatively ‘even though my face is clouded over with darkness’ (וּמַפְנֵי כְסֶה-אֶפְלִי), is not so clearly associated with fear but could be interpreted this way as 23.16 reads, ‘For God has made my heart timid and the Almighty has terrified me’. However, the LXX of Job 23.17 renders, ‘For I did not know that he would bring darkness upon me; gloom that will conceal my face’, and suggests depression.

<sup>247</sup> The Hebrew is קִבְּצוּ פְּאָרֹר which is literally ‘gather heat’. English translations vary: *RSV/NRSV/NIV/NJB* ‘grow pale’, *AV, JPS* have ‘gathered blackness’, *NJPS* ‘turn ashen’.

<sup>248</sup> LXX/OG does refer to a change of expression in Dan 5.6 (καὶ ἡ ὄρασις αὐτοῦ ἡλλοιώθη), but not in 5.9, 10 (Dan 7.28 refers to a change of ‘demeanour’ – ἡ ἔξις).

### 3.3.4. Flesh (and hair)

3.3.4.1. Whilst ‘shuddering’ (פִּלֵּד) takes hold of the flesh in Job 21.6 and the flesh ‘trembles’ (פִּלֵּד) in Ps 119.120, both are translated differently in the LXX. In Job 21.6 ‘pains (ὀδύνας) take hold of my flesh’, whilst in Ps 119.120 there is the extraordinary plea, ‘may you nail onto my flesh from/according to fear of you’<sup>249</sup> (καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας μου). This could possibly be rendered ‘may you penetrate my flesh with fear of you’,<sup>250</sup> which makes the imagery a little more like the idea of being ‘steeped’ in something. However, there is a saying in English where somebody says they are going to ‘nail’ something to someone’s forehead, so that they cannot forget it, which may be the gist of the Greek idiom. Unfortunately there are no other examples of the use of the Greek verb καθηλόω in the LXX with which to compare.

3.3.4.2. The other example of the association between the flesh and fear is less direct and ‘flesh’ should probably be translated ‘body’. In Job 4.14-15, Eliphaz is describing a ‘vision of the night’ in which, ‘Terror summoned me, and trembling, and made my bones shake exceedingly’ then, ‘A spirit passed across my face; the hairs of my body (בָּשָׂר) bristled (i.e. stood on end)’<sup>251</sup>, a phenomenon with which many may be familiar, but which the LXX expresses slightly differently, ‘my hair

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<sup>249</sup> A. Pietersma, in his translation for *NETS*, has ‘Nail down my flesh from fear of you, for I was afraid of your judgements’.

<sup>250</sup> A similar rendition to that preferred by Brenton, ‘Penetrate my flesh with thy fear; for I am afraid of thy judgements’.

<sup>251</sup> S.M. Paul, 1983, ‘Job 4.15 – A Hair Raising Encounter’, *ZAW* 95, pp. 119-121, points out that this passage has been translated, ‘A storm made my body bristle’, based on the fact that the nouns for ‘storm’ and ‘hair’ are identical unpointed. However, the general understanding is ‘hair’ – substituting שׁ for שׁ might offer some other possibilities.

and my flesh bristled’ (ἐφριξαν δέ μου τρίχες καὶ σάρκες) – still conveying the image of goose pimples. However, where a similar image is given in the MT of Ezek 27.35, and parallels the face, ‘their kings’ hair will stand on end, their faces will be agitated / in uproar’, the LXX translates ‘their kings will stand apart in astonishment and their faces will be weeping’ (οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐξέστησαν, καὶ ἐδάκρυσεν τὸ πρόσωπον αὐτῶν), with no mention of hair.

### 3.3.5. Bones

3.3.5.1. There are three references to the bones in relation to fear. In Ps 6.3-4 the Psalmist pleads, ‘Be gracious to me O LORD for I am wasting away; Heal me, O LORD, for my bones are terrified (לִבְהַל)’, followed by one of the few references to the *nefes* in connection with fear, ‘also my *nefes* is exceedingly terrified (לִבְהַל)’, where in the LXX both the bones and the ψυχή are ‘troubled’ (ταράσσω).<sup>252</sup>

3.3.5.2. In Job 4.14 the bones shake. The MT reads, ‘Terror (תַּחַשׁ) summoned me, and trembling (תַּעַר), and made my bones shake (תַּחַשׁ) exceedingly’, with the LXX very similar, ‘Then shivering (φρίκη)<sup>253</sup> met me and trembling (τρόμος) and my bones shook together (συσσείω) exceedingly’. The Greek verb used for ‘shake together’ (συσσείω) is only used four times in the LXX, referring on the other three occasions to the nations (Hag 2.7), the wilderness (LXX Ps 28.8) and the land (LXX

<sup>252</sup> Although this is once again a ‘favourite’ verb, it is close enough to reflect the Hebrew verb לִבְהַל. The translation of this verb in Job 23.16 (and consistently in Job) with the Greek verb σπουδάζω (to hasten/hurry) is cited by J. Joosten, 2001, ‘On the LXX Translators’ Knowledge of Hebrew’ as an example of how a ‘later’ post-biblical meaning has influenced the LXX translation (it pervades the book of Job) – another example included in my study is Job 21.6. However, Joosten also points out that ‘outside of the LXX the verb σπουδάζω does not normally take the meaning ‘to hasten someone’, p.173.

<sup>253</sup> A word used in the LXX only here and in Amos 1.11 (Anger).

Ps 59.4). The verb σείω ('shake') and nouns σεισμός and συσσεισμός are also usually used in relation to the shaking of the earth (earthquakes), but σείω is found in connection with fear, and indirectly with the heart, in Isa 19.1, where the LXX renders 'And the idols ('hand-mades') of Egypt will be shaken (σειώ) by his presence and their hearts will give way/be broken within them',<sup>254</sup> and in an addition to the text of Hab 2.16 in the LXX, 'shake, O heart, and quake' (καρδία σαλεύητι και σείσθητι).<sup>255</sup>

3.3.5.3. The rather difficult Hebrew of Job 7.14-15, which I have translated 'And you fill me with sudden fears and terrify me with visions, so that my *nefes* would prefer strangling, death rather than my bones', has produced a number of solutions for translating verse 15 (ותבחר מחנק נפשי מות מעצמות). Driver and Gray suggest changing עצמותי to עצבתי so as to read 'my pains',<sup>256</sup> following *BHS* which cites Job 9.28, 'I am afraid of all my pains' (יגרת כל-עצבתי).

However, although this makes the verse less problematic, the LXX retains 'my bones' rendering vs 15, 'You will release my breath through my spirit, my bones through death' (ἀπαλλάξεις ἀπὸ πνεύματός μου τὴν ψυχὴν μου, ἀπὸ δὲ θανάτου τὰ ὀστέα μου),<sup>257</sup> and this argues against the change. None of the English translations consulted followed this suggested change either – although there is a variety of

<sup>254</sup> Where in the Hebrew the idols 'totter' and the hearts of the Egyptians melt.

<sup>255</sup> It is also used in connection with drunkenness in Isa 28.7, 'they are trembling from drunkenness' (ἐσειέσθησαν ἀπὸ τῆς μέθης)

<sup>256</sup> S.R. Driver and G.B. Gray, 1921, *A Critical and Exegetical Commentary on the Book of Job* (Edinburgh: T & T Clark), p. 72.

<sup>257</sup> Brenton has some trouble with this verse rendering 'Thou wilt separate life from my spirit; and yet *keep* my bones from death' and A. Pietersma's translation for *NETS*, 'You will release my soul from my spirit and my bones from death', is enigmatic. I consider it makes more sense to translate the preposition ἀπο as 'through', in the sense of 'of the instrument *from* or *by* which a thing is done (see Liddell & Scott, *Intermediate Greek-English Lexicon*, p. 94, ἀπο, III Of Origin, Cause, etc. However, my translation renders the conjunctive particle δέ redundant, Brenton's renders the standard 'but' and Pietersma uses 'and' – so it remains a difficult verse.

renderings and some substitute ‘body’ or ‘life’ for ‘bones’,<sup>258</sup> none avoids the image of strangling. It is interesting that the LXX continues the use of the second person singular from verse 14. In view of this and, taking note of the context of the passage as a whole (with its accusations, demands to be left alone and questioning of God’s purpose) and Job’s later complaints about his bones in 30.17, perhaps a more radical translation might be suggested, reading תבחר as 2ms, along the lines of: ‘You should throttle me to death, away from (or ‘because of’) my bones’.

### 3.3.6. Knees, thighs and loins

3.3.6.1. In the Hebrew Bible loins may be ‘full of trembling’ (Isa 21.3) or ‘breaking down / collapsing’ (Ezek 21.11) in fear – sensations that are probably universally understood. In the LXX the loins are ‘full of faintness’ in Isa 21.3 and in Ezek 21.11 the translator renders the Hebrew שברון with the Greek noun συντριβή, (‘crushing’) although I would like to imagine the understanding was more akin to ‘shiver to atoms’, one of the suggestions for the verb συντρίβω in Liddell and Scott!<sup>259</sup> In these examples the differences are small and do not affect the meaning unduly, but a similar image in Ps 69.24, ‘may their loins be made to shake continually’ is changed in LXX Ps 68.24 to ‘may their backs be bowed down continually’. At first sight the temptation is to assume a different *Vorlage* but, on closer investigation, given that the Hebrew מותנים can refer to the small of the back as well as the loins, the translation ‘bowed down’ could be a misreading of the

<sup>258</sup> *AV*: ‘So that my soul chooseth strangling, and death rather than my life’ (*JPS* ‘these my bones’); *NIV* ‘So that I prefer strangling and death rather than this body of mine’; *RSV* ‘So that I would choose strangling and death rather than my bones’ (*NRSV* ‘this body’); *NJPS* ‘Til I prefer strangulation, death to my wasted frame’; *NJB* paraphrases ‘So that strangling would seem welcome in comparison, yes death preferable to what I suffer’.

<sup>259</sup> Liddell & Scott (Intermediate), p. 781.

Hebrew. The letters כ and מ are surprisingly similar in some scripts,<sup>260</sup> as are ד and נ, and given the LXX translators' propensity for reversing letters, I would propose that in this particular verse the Hebrew הכרע ('bend/collapse') may have been read for דמע ('shake'), or that the translator guessed at the meaning of an unfamiliar verb.<sup>261</sup> The Greek verb συγκάμπω is also unusual, appearing only four times in the LXX, twice in this Psalm – curiously the other example translates the Hebrew אבכה (I wept), in vs 11, rendering 'I bowed down' – if this was not another misreading (or different *Vorlage*), was it another guess?

3.3.6.2. One of the most dramatic depictions of fear is to be found in Nah 2.11 and is also striking for the fact that, although the rhythm and alliteration of the lament that opens the verse (בוקה ומבוקה ומבלקה) would be difficult to recreate in another language, the LXX makes an effort to do so (ἐκτιναγμός καὶ ἀναντιναγμός καὶ ἐκβρασμός);<sup>262</sup> it even lends itself as easily as the Hebrew to a rhythmic English translation: 'Shaking and quaking and trembling and shattering of heart and loosening of knees, and pains in every loin' (*NETS*) even if the words do not translate exactly – compare with 'Desolation, devastation and destruction, hearts melting and knees trembling and shaking in all loins', which retains the alliteration but is not quite so satisfyingly rhythmic.

<sup>260</sup> For example the Isaiah scroll from Qumran of around the second century BCE, which is from a similar time to some of the LXX translations.

<sup>261</sup> This is the only example of the Hitpael. There are 5 other forms of the verb מעד in the MT – 3 in the Psalms, twice translated with ἀσθενέω (to be weak/feeble) and once with ὑποσκελίζω ('to upset/trip'). The closest translation of the Hebrew verb is actually in the *Vaticanus* version of Ps 25(26).1 which uses σαλεύω (to shake to and fro/totter/reel) – noted in Rahlfs apparatus.

<sup>262</sup> Choosing perhaps to sacrifice literality for poetic form.

3.3.6.3. Collins points out that trembling knees are a Homeric idiom and can be found in the *Odyssey*, for example where Penelope's 'knees trembled' when she heard that her suitors were planning to assassinate Telemachus (4.703), and in the *Iliad* where Lychaon collapses in fear, his knees trembling, and is killed by Achilles (21.114).<sup>263</sup> However, the Greek phrase in both examples is *λύτο γούνατα*, which is similar in that Nah 2.11 uses the adjective *ὑπόλυσσις* and Isa 35.3 a participle from a related verb *παράλυσω*, but in terms of collocation is not the same idiomatic phrase.

3.3.6.4. The knees appear in parallel to slack hands (see § 3.3.2.1) four times, with two of these examples seeming to have the sense of 'pull yourself together'. In Job 4.3-4, Eliphaz reminds Job how he has strengthened the slack hands and steadied the 'collapsing knees' (*ברכיים כרעות*) of others in the past and in Isaiah 35.3-4, the prophet exhorts his listeners to strengthen their slack hands, steady their 'tottering knees' (*ברכיים כשלות*) and encourage the fearful in heart as 'your God brings vengeance'. More graphic imagery associates the 'slack hands' idiom with the knees in a different way in Ezek 7.17 and 21.12, where the knees are said to 'flow with water' (*תלכנה מים*). The LXX is more specific, substituting 'thighs' for 'knees', which 'will be soiled with urine' (*καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ*).<sup>264</sup> Involuntary urination when terrified is well documented, as is defecation, and this too is suggested in Dan 5.6 where a literal translation of the MT suggests: 'the joints of his hips released themselves and his knees knocked together'. It seems like a

<sup>263</sup> J.J. Collins, 1993, *Daniel* (Hermeneia; Minneapolis: Fortress Press), p. 246.

<sup>264</sup> M. Greenberg, 1983, *Ezekiel 1-20* (Anchor Bible; New Haven & London: Yale University Press), p. 152, suggests that urine shows on the knees (Hebrew text) because this is where it would show on infantry wearing knee-length tunics (as shown in reliefs of Egyptian and Assyrian soldiers) – on this basis I conclude that the LXX substitutes thighs because Greek soldiers' tunics, as depicted on vases of the time, were short – if worn at all! S.R. Driver, 1953, 'Some Hebrew Medical Expressions', *ZAW* 65, p.260, suggests that *ברכיים* was a euphemism for penis, like Akkadian *birku*.



euphemism, which some English translations seem to avoid: ‘his limbs gave way, and his knees knocked together’ (*RSV, NRSV*); ‘his knees knocked together and his legs gave way’ (*NIV*); and others retain: ‘his hip-joints went slack and his knees began to knock’ (*NJB*); ‘the joints of his loins were loosed and his knees smote one against another’ (*AV, JPS*); ‘the joints of his loins were loosened and his knees knocked together’ (*NJPS*). The LXX<sup>265</sup> also sounds euphemistic, but is possibly a little more specific: ‘the fastenings (lit. that which binds together) of his loins gave way/dissolved and his knees knocked together’ – with ‘loins’ a rather vague term and ‘fastenings’ that give way, this suggests defecation. Paul does not make this connection, although he does recognise a play on words,<sup>266</sup> but Wolters had two years earlier presented textual arguments for this interpretation – in particular for the translation of the Aramaic קטריים as ‘knots’ rather than ‘joints’. In this way both scholars agree that there is word-play on the loosening of knots but Wolters shows how the *double entendre* works to provide ‘hoots of derisive laughter on the part of the audience’: firstly in vs 6 the ‘knots of his [the king’s] loins were untied’ (קטרי חרצה משתריין), then in vs 12 the queen mother recommends Daniel’s ability in ‘untying knots’ (משרא קטריין), and finally in vs 16 the king says to Daniel, ‘I hear that you are able to untie knots’ (קטריין למשרא)!<sup>267</sup> The LXX (Theodotion) seems to retain the imagery by using the same vocabulary in verses 6 and 12 – σύνδεσμοι τῆς ὀσφύς διελύοντο (vs 6), λύων συνδέσμους (vs 12) – but as it is not repeated in vs 16 it cannot be certain that the connection was understood - no

<sup>265</sup> Theodotion – the image is absent from the Old Greek version.

<sup>266</sup> S.M. Paul, 1993, ‘Decoding a “Joint” Expression in Daniel 5.6,16’, *JANES* 22 pp. 121-126, puts forward a theory that this is a ‘very deft artistic play-on-expressions’ that ‘refers not to a physiological condition but rather to the mantic expertise of Daniel in “untying, unravelling, loosening knots” ... i.e. break magical spells and charms’.

<sup>267</sup> A. Wolters, 1991, ‘Untying the King’s knots: Physiology and wordplay in Daniel 5’, *JBL* 110/1, pp. 117-118.

English translations seems to recognise this wordplay, tending to translate ‘joints’ in vs 6 and ‘problems’ in vss 12 and 16.

### **3.4. Other Imagery**

#### **3.4.1. Woman in labour**

3.4.1.1. Hillers identifies this imagery, and that involving the knees and loins above, as well as the ‘slack hands’ idiom discussed in § 3.3.2.1-2, as elements of a ‘widespread literary convention depicting the reaction to bad news’ that is similar to that found in a number of Canaanite poems,<sup>268</sup> but it does seem to be more scathing and disparaging than this implies. To call a man ‘a woman’, particularly in the culture of the time, was surely defamatory?

3.4.1.2. Isa 19.16 claims that ‘In that day the Egyptians will become like women and tremble (חָרַד) and shake (פָּחַד) in the face of the shaking of the hand of the LORD’. Here there is an allusion to childbirth suggested by an apparent wordplay between one of the Hebrew words commonly used for labour pains, צָרִים, and the Hebrew for ‘Egyptians’, מִצְרַיִם, but there are also several descriptions of fear where the images are more specifically associated with childbirth. In Isa 13.8 the men (presumably) ‘will be terrified; the pangs (צָרִים) and pains (חֲבָלִים) of childbirth will seize them; like a labouring woman they will writhe (חָלַל)’,<sup>269</sup> and again in Isa 21.3 ‘My loins are full of trembling (חֲלָחֶלֶה); pangs

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<sup>268</sup> D.R. Hillers, 1965, ‘A Convention in Hebrew Literature: The Reaction to Bad News’, *ZAW* 77, pp. 86-89.

<sup>269</sup> Eising, A., חָלַל, in *TDOT*, Vol 1, pp. 348-360. comments that חָלַל ‘is a comprehensive term for everything from the initial contractions to the birth itself’ and covers ‘involuntary and uncontrolled

(צִירִים) lay hold of me like the pangs of a woman giving birth'. Jeremiah also uses this image but does he mean that the hearts/minds of the warriors of Edom are 'like the heart of a labouring woman' (Jer 49.22), and frightened, or that their innards are churned up in fear, or even distress? (Fear is not inevitable in childbirth, but perhaps this is a man's point of view!) The King of Babylon in Jer 50.43 'writhed (חָלַל) like a woman in labour' when 'pain seized him' – are his bowels about to empty in fear? The taunt, 'Ask and see if a man gives birth', in Jer 30.6 supplies the posture for this affliction: 'his hands upon his loins like a woman giving birth,<sup>270</sup> and every face pale'! LXX retains this imagery in all the above examples, keeping close to the Hebrew.

### 3.4.2. Drunkenness

3.4.2.1. Ps 107 is a long hymn of praise to God for his wonderful works and delivery from trouble. Verse 27 describes how 'They reel and totter like a drunkard and all their good sense is swallowed up/gone (they are at their wits' end)' in the context of the fear felt in the teeth of a storm. Whilst here the fear is based on a real situation and the imagery very much related to the storm where the waves cause them to 'go up to the heavens' and 'down to the depths', the image of the drunkard is found elsewhere in relation to fear – specifically fear of God - the 'cup of staggering' (Jer 51.22), 'a cup of reeling' (Zech 12.2), with which God declares 'I made them drunk in my wrath', where the drunkenness is perhaps a frightening loss of control.

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spasmodic movement to which the body is surrendered', which seems to be the image suggested in these examples.

<sup>270</sup> Squatting - exactly as if emptying the bowels.

### 3.4.3. Imaginary fears

3.4.3.1. There are a number of examples of apparently supernatural or imaginary fears, some of which have already been mentioned, for example Eliphaz' vision in Job 4.14-15. There are others to be found in Job 7.14, 'you fill me with sudden fears'<sup>271</sup> and terrify me with visions' and Job 15.21, 'the voice of terror in his ears' (the wicked man worrying that disaster will take away everything he has gained); also Jer 30.5 hints at rumour rather than fact, 'We have heard a trembling (חֲרָרָה) voice of terror (פַּחַד)'.

3.4.3.2. In the book of Daniel fears may come from dreams and thoughts: 'I [Nebuchadnessar] dreamed a dream and it frightened me and the visions upon my bed and the images in my head terrified me' (4.2); 'my [Daniel's] spirit was distressed deep within me and the images in my head terrified me' (7.15); 'my [Daniel's] thoughts frightened me' (7.28).

## 3.5. Findings

3.5.1. Unlike other emotions, the greatest distribution of body imagery in connection with fear is in the prophets: Isaiah (15), Jeremiah (20), Ezekiel (13) and the Twelve (10), although Job (15) also has a significant number, containing more than Psalms (9). There are fewer in total than for the other emotions, having only 123 references compared with totals of 310 for distress, 309 for anger (including 228 references to the nose) and 172 for gladness.

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<sup>271</sup> Which the LXX interprets as 'dreams' (ἐνυπνίους) – for a discussion of the rest of the verse see § 3.3.5.2

3.5.2. Another notable difference is in the parts of the body mentioned. Whilst the heart (44) still leads the field, the second position goes to the hands (25), with the face (10) and the knees (7) coming third and fourth. The *nefes* is hardly mentioned, appearing only five times – an immense contrast with the 51 references for distress.

3.5.3. Generally the LXX follows the MT in the parts of the body used, with small differences such as the substitution of ‘thighs’ for ‘knees’ that ‘flow with water’ (Ezek 7.17; 21.12). However, there is a noticeable difference in the Greek translation of לב compared with other emotions, with the use of ψυχή and διάνοια suggesting that ‘mind’ was the understanding of the LXX translators – and of the Hebrew writers in some cases. Even where the Greek translates with καρδία it may make sense in some examples to translate ‘mind’. In Isa 21.4, where in the Hebrew the heart is described as ‘staggering’, or ‘wandering’ (תעה), the ‘shaking (פליץ) has terrified me’ may not be linked to the heart itself. However, whilst the LXX may have picked up the sense of ‘mind’ (‘My heart/mind is wandering and the lawlessness washes over me’), it is in parallel with ‘my breath stops in fear’. Wilkinson suggests that the Hebrew תעה לבבי may be understood as the heart wandering from its normal rhythm, i.e. ‘there may be a reference to the occurrence of an abnormal cardiac rhythm under the influence of strong emotion’,<sup>272</sup> and the LXX could be understood in this way also, perhaps the reason for the creation of the parallel using ‘breath’ that does not appear in the MT.

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<sup>272</sup> J. Wilkinson, 1991, ‘The Body in the Old Testament’, p. 206.

3.5.4. The imagery of the face in expressing fear is interesting in that heat is more often associated with anger. The same phrase is used in Joel 2.6 and Nah 2.11, where faces ‘gather heat’ (קִבְצוּ פְאָרוֹר), although the Hebrew is very uncertain. Some English translations seem to owe much to the LXX πρόσκαυμα χύτρας ‘blackened as if by the heat of a pot’ (*AV*, *JPS* ‘all faces shall gather blackness’) or guesswork, such as *RSV*, *NRSV*, *NIV* ‘all faces grow pale’ and *NJPS* ‘all faces turn ashen’. Isa 13.8 has the description, ‘flaming faces’ – lit. ‘faces of flame their faces’ (פְּנֵי לִדְהִיִּם פְּנִידִם) – and although this image, and that of a labouring woman, are both reflected in the LXX, the English translations reveal that the two are quite different:

MT: ‘Then they will be terrified; pangs and the pains of childbirth will seize them; like a labouring woman they will writhe. A man and his fellow will look at each other, shocked at their flaming faces’.

LXX: ‘Then the old men will be troubled and pangs will seize them like those of a woman giving birth and they will wail to one another; they will be shocked for their faces will change and be as if aflame’.

This is a good example of how the basic imagery and meaning can be retained alongside differences in both vocabulary and punctuation.

**Table 5: Mapping of body parts associated with Fear**

Body part	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Job	Daniel	Ez/Neh/Chr	TOTAL
נפש	1 (Deut)				1			2	1			5
רוח		2 (Josh)				1				1		4
לב	2 (Gen) 1 (Lev) 6 (Deut)	4 (Josh)	3 (1 Sam) 1 (2 Sam)	8	9	1	1 (Nah)	4	2	1	1 (2 Chr)	44
עיניים	2 (Deut)											2
עצם							1 (Hab)	1	2			4
Loins a) מתנים b) חלצים				1a 1b	1b	1a	1a (Nah)			1*		3a 2b 1*
ברכים				1		2	1 (Nah)		1	2		7
Innards a) מעים c) בטן					2a		1c (Hab)					2a 1c
בשר								2	2			4
כף / יד		1 (Josh)	2 (2 Sam)	3	6	3	1 (Zeph) 1 (Zech)		2	2	1 (2 Chr) 1 (Ezra) 2 (Neh)	25
פנים				1	1	2	1 (Joel) 1 (Nah)		2	2**		10
שפתים							1 (Hab)					1
אזניים									1			1
שער						1			1			2
ראש						1				2		3
ירך						1						1
<b>TOTAL</b>	<b>12</b>	<b>7</b>	<b>6</b>	<b>15</b>	<b>20</b>	<b>13***</b>	<b>10</b>	<b>9</b>	<b>15***</b>	<b>11</b>	<b>5</b>	<b>123</b>

\* This is a unique expression - וְקָטְרִי חֲרִצָּה מִשְׁתַּרְיָן - that I would translate ‘the joints of his hips released themselves/ or the control of his loins gave way’

\*\* Aramaic זִין ‘complexion/expression’, i.e. ‘face’

\*\*\*Job 18.11 has an idiom involving the feet (wet himself) and Ezek 27.35 one that involves the hair standing on end.

**Table 6: parallel use of body parts associated with fear - MT**

	Heart	<i>Nefes</i>	Knees	Innards	Hands
Heart					
<i>Nefes</i>	1				
Eyes	2	1			
Knees	1				
Innards	1				
Bones		1	1	1xbelly	
Face	2				
Loins	1				1
Hands	1		3		
<i>Ruah</i>	3				

Examples where more than two parts of the body appear together:

Heart, nefes, bowels: Jer 4.19 (as distress)

Heart, knees, loins, face: Nah 2.11

Heart, hands, ruah, knees: Ezek 21.12

Belly, lips, bones: Hab 3.16 (lips not shown on the chart)

**Table 7: parallel use of body parts associated with fear - LXX**

	Heart	ψυχή	Knees	Hands
Heart				
ψυχή	3			
Eyes	2	1		
Innards	1			
Bones		1		
Face	1			
Loins	1		1	2
Hands	2		1	
πνεῦμα	3			
thighs			2	

NB: LXX substitutes thighs for knees, in Ezek 7.17 and 21.12 so ‘thighs’ has been added to the chart.

Heart, eyes, ψυχή: Deut 28.65 (as in distress)

Heart, hands, flesh, πνεῦμα, thighs: Ezek 21.12 (note addition of ‘flesh’)

Heart, knees, loins, face: Nah 2.11

Belly, lips, bones: Hab 3.16 (lips not shown on the chart)



## Fear – Bible verses with translations

Gen 42.28	Heart	וַיֹּאמֶר אֶל־אֶחָיו הוֹשֵׁב כֶּסֶף וְגַם הִנֵּה בְּאַמְתַּחְתִּי וַיֵּצֵא לָבָם וַיַּחְרְדּוּ אִישׁ אֶל־אֶחָיו לֵאמֹר מִה־זֹּאת עָשָׂה אֱלֹהִים לָנוּ:	καὶ εἶπεν τοῖς ἀδελφοῖς αὐτοῦ Ἀπεδόθη μοι τὸ ἀργύριον, καὶ ἰδοὺ τοῦτο ἐν τῷ μαρσίπῳ μου. καὶ ἐξέστη ἡ καρδιά αὐτῶν, καὶ ἐταράχθησαν πρὸς ἀλλήλους λέγοντες Τί τοῦτο ἐποίησεν ὁ θεὸς ἡμῖν;
		Then their hearts failed (departed) and they trembled, each one saying to his brother ‘What has God done to us?’	Then their hearts went out and they were troubled, saying to one another, “What is this that God has done to us?”
	§ 3.3.1.4	The Greek expression, καὶ ἐξέστη ἡ καρδιά αὐτῶν, is similar to that in 45.26 below with διάνοια, which is an idiom ‘to go out of one’s mind/lose one’s wits’. It is likely that the Hebrew is also idiomatic – it is similar to Ps 40.13 where the verb is עָזַב and possibly to Jer 4.9 where the verb is אָבַד	
Gen 45.26  See Distress	Heart LXX διάνοια	וַיֵּנֻדּוּ לוֹ לֵאמֹר עוֹד יוֹסֵף חַי וְכִי־הוּא מִשָּׁל בְּכָל־אֶרֶץ מִצְרָיִם וַיִּפְגַּע לְבָבוֹ כִּי לֹא־הֶאֱמִין לָהֶם:	καὶ ἀνήγγειλαν αὐτῷ λέγοντες ὅτι Ὁ υἱός σου Ἰωσήφ ζῇ, καὶ αὐτὸς ἄρχει πάσης γῆς Αἰγύπτου. καὶ ἐξέστη ἡ διάνοια Ἰακωβ· οὐ γὰρ ἐπίστευσεν αὐτοῖς.
	§ 3.3.1.4	... and his [Jacob’s] heart went cold, for he didn’t believe them	And Jacob went out of his wits (mind put out of place) for he did not believe them.
Lev 26.36	Heart	וְהִנֵּשְׂאָרִים בָּכֶם וְהִבֵּאתִי מִן־רֶךְ בְּלִבְכֶם בְּאַרְצָת אֹיְבֵיהֶם וְרִיחָ אֲתָם קוֹל עֶלְה נִדָּף וְנָסוּ מִנִּסְתָּ־חֶרֶב וְנָפְלוּ וְאֵין רֹדֵף:	καὶ τοῖς καταλειφθεῖσιν ἐξ ὑμῶν ἐπάξω δειλίαν εἰς τὴν καρδίαν αὐτῶν ἐν τῇ γῇ τῶν ἐχθρῶν αὐτῶν, καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου, καὶ φεύξονται ὡς φεύγοντες ἀπὸ πολέμου καὶ πεσοῦνται οὐθενὸς διώκοντος·
	§ 3.3.1.14	And what about those (you) who remain? I will cause timidity to come into their hearts in the land of their enemies, and the sound of a leaf being blown about will put them to flight. Then they will flee as though fleeing a sword and they will fall though there is no-one pursuing.	And as for you who are left behind, I will bring cowardice into their hearts in the land of their enemies and the sound of a leaf borne along will chase them away and they will flee as those fleeing from battle and fall when no-one pursues.
Deut 1.28	Heart	אָנָּה   אֲנַחְנוּ עֲלֵי־הֶם	ποῦ ἡμεῖς ἀναβαίνομεν; οἱ ἀδελφοὶ ὑμῶν ἀπέστησαν ὑμῶν τὴν καρδίαν λέγοντες Ἔθνος μέγα καὶ πολὺ καὶ

		<p>אֶחָיוֹ הִמָּסוּ אֶת־לִבָּבָם לְאַמֵּר עַם גָּדוֹל וְרַם מִלִּנּוֹ עָרִים גְּדֹלֹת וּבְצוּרֹת בְּשָׁמַיִם וְגַם־בְּנֵי עֲנָקִים רָאִינוּ שָׁם:</p>	<p>δυνατώτερον ἡμῶν καὶ πόλεις μεγάλαι καὶ τετειχισμέναι ἕως τοῦ οὐρανοῦ, ἀλλὰ καὶ υἱοὺς γιγάντων ἐωράκαμεν ἐκεῖ.</p>
		... our brothers have made our hearts melt	... your brothers have turned away your hearts
	§ 3.3.1.10+11	There seems to be an avoidance of the image of a ‘melting’ heart by the LXX translators. This is consistent and is discussed in the paragraphs indicated.	
Deut 20.3	Heart	<p>וְאָמַר אֱלֹהִים שְׁמַע יִשְׂרָאֵל אַתֶּם קָרַבִּים הַיּוֹם לְמִלְחָמָה עַל־אִיְיָכֶם אַל־יִרָךְ לְבַבְכֶּם אֶל־תִּירָאוּ וְאֶל־תִּחַפְּזוּ וְאֶל־תַּעֲרָצוּ מִפְּנֵיהֶם:</p>	<p>καὶ ἐρεῖ πρὸς αὐτούς Ἴσραηλ· ὑμεῖς προσπορεύεσθε σήμερον εἰς πόλεμον ἐπὶ τοὺς ἐχθροὺς ὑμῶν, μὴ ἐκλυέσθω ἡ καρδίᾳ ὑμῶν, μὴ φοβεῖσθε μηδὲ θραύεσθε μηδὲ ἐκκλίνητε ἀπὸ προσώπου αὐτῶν,</p>
		Do not be timid in your hearts, do not be afraid, do not be alarmed and do not tremble because of their presence.	Do not let your hearts fail, do not be afraid, or break down or turn away because of their presence
	§ 3.3.1.13	It is not clear why LXX substitutes ‘turn away’ for ‘tremble’ – in Josh 7.5 the LXX substitutes ‘tremble’ for ‘melt’ (heart)	
Deut 20.8	Heart x 2	<p>וְיִסְפּוּ הַשְּׁטָרִים לְדַבֵּר אֶל־הָעָם וְאָמְרוּ מִי־הָאִישׁ הִירָא וְרָךְ הַלֵּב יֵלֶךְ וַיָּשָׁב לְבֵיתוֹ וְלֹא יִמָּס אֶת־לֵבָב אָחִיו כְּלַבָּבוֹ:</p>	<p>καὶ προσθήσουσιν οἱ γραμματεῖς λαλῆσαι πρὸς τὸν λαὸν καὶ ἐροῦσιν Τίς ὁ ἄνθρωπος ὁ φοβούμενος καὶ δειλὸς τῇ καρδίᾳ; πορευέσθω καὶ ἀποστραφήτω εἰς τὴν οἰκίαν αὐτοῦ, ἵνα μὴ δειλιάνῃ τὴν καρδίαν τοῦ ἀδελφοῦ αὐτοῦ ὥσπερ ἡ αὐτοῦ.</p>
		Whichever man is afraid and faint-hearted, he should leave and return to his house, so he does not cause the heart of his brother to melt.	Is any man frightened and cowardly in heart? Let him go and return to his house so as not to make the hearts of his brothers as cowardly as his own.
	§ 3.1.3, 3.3.1.10 – 3.3.1.13	Apart from the avoidance of the image of the heart ‘melting’, the LXX rendering of ‘cowardly’ seems to carry more disapproval and this is discussed in § 3.3.1.13	
Deut 28.65	Heart, eyes, <i>nefes</i>	<p>וּבְגוֹיִם הָהֵם לֹא תִרְגָּעַ וְלֹא־יִהְיֶה מָנוּחַ לְכַף־רִגְלְךָ נָתַן יְהוָה לָךְ שֵׁם לֵב רָעוֹ וּכְלִיֹּן עֵינָיִם וְדֹאבוֹן נַפְשׁ:</p>	<p>ἀλλὰ καὶ ἐν τοῖς ἔθνεσιν ἐκείνοις οὐκ ἀναπαύσει σε, οὐδ’ οὐ μὴ γένηται στάσις τῷ ἵχνει τοῦ ποδός σου, καὶ δώσει σοι κύριος ἐκεῖ καρδίαν ἀθυμοῦσαν καὶ ἐκλείποντας ὀφθαλμοὺς καὶ τηκομένην ψυχὴν.</p>
See Distress			

	§ 2.5.3.8, 3.3.1.6, 3.3.1.11, 3.3.2, 3.3.7	And you shall not be able to settle among the nations so there will be no resting place for the sole of your foot. The LORD will give you there a trembling heart and failing eyes and wasting away of <i>nefes</i> /throat.	And what is more, there will be no relief among the nations nor will there be rest for the sole of your foot, and the Lord will give you there a fearful heart and failing eyes and melting away of life.
Deut 28.66		וְהָיוּ חַיֶּיךָ תְּלָאִים לְךָ מִנָּגֶד וּפְחָדְתָּ לַיְלָה וַיּוֹמָם וְלֹא תֶאֱמִין בְּחַיֶּיךָ: And it will be as if your life were hanging before you so you will tremble night and day and have no confidence in your living (remaining alive).	καὶ ἔσται ἡ ζωὴ σου κρεμασμένη ἀπέναντι τῶν ὀφθαλμῶν σου, καὶ φοβηθήσῃ ἡμέρας καὶ νυκτὸς καὶ οὐ πιστεύσεις τῇ ζωῇ σου. And your life will be hanging before your eyes and you will be afraid day and night and have no confidence in your living/existence
Deut 28.67	Heart, eyes	בְּבֹקֶר תֹּאמַר מִי־יִתֵּן עֹרֶב וּבְעֶרֶב תֹּאמַר מִי־יִתֵּן בֹּקֶר מִפֶּחַד לְבָבְךָ אֲשֶׁר תִּפְחֹד וּמִמֶּרְאֶה עֵינֶיךָ אֲשֶׁר תִּרְאֶה: In the morning you will say, ‘Where is the evening?’, and in the evening you will say, ‘Where is the morning?’, because of the terror in your heart that trembles and because of the sights that you see with your eyes.	τὸ πρῶτὸν ἔρεις Πῶς ἂν γένοιτο ἑσπέρα; καὶ τὸ ἑσπέρας ἔρεις Πῶς ἂν γένοιτο πρῶτῃ; ἀπὸ τοῦ φόβου τῆς καρδίας σου, ἃ φοβηθήσῃ, καὶ ἀπὸ τῶν ὁραμάτων τῶν ὀφθαλμῶν σου, ὧν ὄψῃ. In the morning you will say, ‘Would that it were evening’, and in the evening you will say, ‘would that morning would come’, because of the fear of your heart by which you will be terrified and because of the sights of your eyes, that you will see.
Josh 2.11	Heart, <i>ruah</i>	וְנִשְׁמַע וַיִּמָּס לְבַבֵּנוּ וְלֹא־קָמָה עוֹד רוּחַ בְּאִישׁ מִפְּנֵיכֶם כִּי יָחִוּהָ אֱלֹהֵיכֶם הוּא אֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת: When it was heard, then our hearts melted and there was no spirit/breath remaining (rising) in any man because of your presence. For the LORD your God, He is God in the heavens above and upon the earth beneath.	καὶ ἀκούσαντες ἡμεῖς ἐξέστημεν τῇ καρδίᾳ ἡμῶν, καὶ οὐκ ἔστη ἔτι πνεῦμα ἐν οὐδενὶ ἡμῶν ἀπὸ προσώπου ὑμῶν, ὅτι κύριος ὁ θεὸς ὑμῶν θεὸς ἐν οὐρανῷ ἄνω καὶ ἐπὶ τῆς γῆς κάτω. And, hearing, we were amazed/shocked in our hearts and there was no more spirit/breath remaining in any of us because of your presence. For the Lord your God (is) God in heaven above and upon the earth below.
	§ 3.3.2, 3.3.7, 3.3.1.5, 3.3.1.10	The LXX avoids the image of the heart ‘melting’ – on this occasion by rendering ‘shocked’.	
Josh 5.1	Heart, <i>ruah</i>	וַיְהִי כִשְׁמֹעַ כָּל־מִלְכֵי הָאֲמֹרִי אֲשֶׁר בְּעֶבֶר	Καὶ ἐγένετο ὥς ἤκουσαν οἱ βασιλεῖς τῶν Ἀμορραίων, οἱ

	LXX διάνοια φρόνησις (‘mind’ + ‘will’)	הִירָדָן יָמָּה וְכָל־מַלְכֵי הַכְּנָעַנִי אֲשֶׁר עַל־הָיָם אֶת אֲשֶׁר־הוֹבִישׁ יְהוָה אֶת־מֵי הִירָדָן מִפְּנֵי בְנֵי־יִשְׂרָאֵל עַד־עֲבָרָנוּ [עָבְרָם] וַיִּמָּס לְבָבָם וְלֹא־הָיָה בָּם עוֹד רוּחַ מִפְּנֵי בְנֵי־יִשְׂרָאֵל:	ἦσαν πέραν τοῦ Ἰορδάνου, καὶ οἱ βασιλεῖς τῆς Φοινίκης οἱ παρὰ τὴν θάλασσαν ὅτι ἀπεξήραναν κύριος ὁ θεὸς τὸν Ἰορδάνην ποταμὸν ἐκ τῶν ἔμπροσθεν τῶν υἱῶν Ἰσραὴλ ἐν τῷ διαβαίνειν αὐτούς, καὶ ἐτάκησαν αὐτῶν αἱ διάνοιαι καὶ κατεπλάγησαν, καὶ οὐκ ἦν ἐν αὐτοῖς φρόνησις οὐδεμία ἀπὸ προσώπου τῶν υἱῶν Ἰσραὴλ.
		Their hearts melted and there was no more spirit in them to face the sons of Israel.	And their resolve melted away and they were panic stricken/terrified and no longer did anyone have the will to face the sons of Israel.
	§ § 3.3.2, 3.3.7, 3.3.1.10+11, 3.3.1.13	Here the translator avoids the ‘melting’ image by rendering לבב as διάνοια (see discussion)	
Josh 7.5	Heart	וַיִּכּוּ מֵחֵם הָעָם שָׁמָּה כְּשֶׁלֶּשֶׁת אֲלָפִים אִישׁ וַיִּרְדְּפוּם לִפְנֵי הַשָּׁעַר עַד־הַשְּׂבָרִים וַיִּכּוּם בַּמּוֹרָד וַיִּמָּס לִבְב־הָעָם וַיְהִי לָמִים:	καὶ ἀπέκτειναν ἀπ’ αὐτῶν ἄνδρες Γαι εἰς τριάκοντα καὶ ἕξ ἄνδρας καὶ κατεδίωξαν αὐτούς ἀπὸ τῆς πύλης καὶ συνέτριψαν αὐτούς ἐπὶ τοῦ καταφεροῦς· καὶ ἐπτοήθη ἡ καρδιά τοῦ λαοῦ καὶ ἐγένετο ὥσπερ ὕδωρ.
		And the hearts of the people melted and became like water	And the hearts of the people trembled and became like water.
	§ 3.3.1.10+11	Here, rather than melting, the hearts of the people ‘trembled’ – again avoiding the image.	
Josh 10.6	Hand	וַיִּשְׁלְחוּ אַנְשֵׁי גִבְעוֹן אֶל־יְהוֹשֻׁעַ אֶל־הַמַּחֲנֶה הַגִּלְגָּלָה לֵאמֹר אֶל־תָּרַף יָדְךָ מֵעַבְדֶּיךָ עֲלֵה אֵלֵינוּ מִהֲרָה וְהוֹשִׁיעָה לָּנוּ וְעֲזֹרָנוּ כִּי נִקְבְּצוּ אֵלֵינוּ כָּל־מַלְכֵי הָאֲמֹרִי יֹשְׁבֵי הָהָר:	καὶ ἀπέστειλαν οἱ κατοικοῦντες Γαβαων πρὸς Ἰησοῦν εἰς τὴν παρεμβολὴν Ἰσραὴλ εἰς Γαλγαλα λέγοντες Μὴ ἐκλύσης τὰς χειράς σου ἀπὸ τῶν παίδων σου· ἀνάβηθι πρὸς ἡμᾶς τὸ τάχος καὶ ἐξελοῦ ἡμᾶς καὶ βοήθησον ἡμῖν· ὅτι συνηγμένοι εἰσὶν ἐφ’ ἡμᾶς πάντες οἱ βασιλεῖς τῶν Ἀμορραίων οἱ κατοικοῦντες τὴν ὄρειν.
		And the men of Gibeon sent to Joshua, to the Gilgal camp, saying, ‘Do not let your hands slack from your servants. Come up to us quickly and save us, and help us, for all the kings of the Amorites living in the mountains are gathered against us.	And the inhabitants of Gibeon sent to Joshua in the camp of Israel in Gilgal, saying, ‘Do not let your hands slack from your servants. Come up to us quickly and save us, and help us, for all the kings of the Amorites living in the mountains are gathered against us.’
	§ 3.3.2.1	Whilst this could be interpreted as laziness or slowness (see discussion), it is more likely to be alluding to timidity – it may even have elements of a taunt – but may simply mean ‘don’t be afraid to come’.	

Josh 14.8	Heart	וְאַחֵי אֲשֶׁר עָלוּ עִמִּי הִמְסִיוּ אֶת־לֵב הָעָם וְאַנְכִי מִלְּאַחֵי אַחֲרֵי יְהוָה אֱלֹהֵי:	οἱ δὲ ἀδελφοί μου οἱ ἀναβάντες μετ' ἐμοῦ μετέστησαν τὴν καρδίαν τοῦ λαοῦ, ἐγὼ δὲ προσετέθην ἐπακολουθῆσαι κυρίῳ τῷ θεῷ μου,
		And my brothers who went up with me made the hearts of the people melt but I remained loyal following the LORD my God.	And my brothers who went up with me turned away the hearts of the people, but I nevertheless continued to follow the Lord my God
	§ 3.3.1.10+11	Yet another way of avoiding the image of 'melting' hearts – this time hearts are 'turned away' (see discussion)	
1 Sam 4.13	Heart	וַיָּבֹאוּ וְהָיָה עָלַי יֵשֵׁב עַל־הַכֶּסֶּא יָד [יָד] דָּרָךְ מִצָּפָה כִּי־הָיָה לְבֹו חָרָד עַל אָרוֹן הָאֱלֹהִים וְהָאִישׁ בָּא לְהַגִּיד בְּעִיר וַתִּזְעַק כָּל־הָעִיר:	καὶ ἦλθεν, καὶ ἰδοὺ Ἡλὶ ἐκάθητο ἐπὶ τοῦ δίφρου παρὰ τὴν πύλην σκοπεύων τὴν ὁδόν, ὅτι ἦν ἡ καρδία αὐτοῦ ἐξεστηκυῖα περὶ τῆς κιβωτοῦ τοῦ θεοῦ· καὶ ὁ ἄνθρωπος εἰσηλθεν εἰς τὴν πόλιν ἀπαγγεῖλαι, καὶ ἀνεβόησεν ἡ πόλις.
		For his heart was trembling because of the ark of God.	For his heart was distracted/agitated (he was out of his mind) because of the ark of God.
	§ 3.3.1.4+5	The Greek may be an idiom 'he was out of his mind' – see note under Gen 42.28.	
1 Sam 17.32	Heart	וַיֹּאמֶר דָּוִד אֶל־שָׁאוּל אַל־יָפֹל לִב־אָדָם עָלַי עַבְדְּךָ יֵלֵךְ וְנִלָּחֶם עִם־הַפִּלִּשְׁתִּי הַזֶּה:	Καὶ εἶπεν Δαυὶδ πρὸς Σαουλ Μὴ δὴ συμπεσέτω ἡ καρδία τοῦ κυρίου μου ἐπ' αὐτόν· ὁ δοῦλός σου πορεύσεται καὶ πολεμήσει μετὰ τοῦ ἀλλοφύλου τούτου.
		And David said to Saul, 'Do not let any man's heart sink because of him; your servant will go and do battle with the Philistine'.	And David said to Saul, 'My Lord, do not let your heart sink because of him; your servant will go and fight with this Philistine (lit. foreigner)'.
		Note the difference in pronouns – MT 3s to LXX 2s – which gives a more direct address to the king in the LXX.	
1 Sam 25.23	Face	וַתֵּרָא אַבִּיגַיִל אֶת־דָּוִד וַתִּמָּהַר וַתִּקְרַד מֵעַל הַחֲמֹר וַתִּפֹּל לְאַפֵּי דָוִד עַל־פָּנֶיהָ וַתִּשְׁתַּחוּ אָרְצָ:	καὶ εἶδεν Ἀβιγαια τὸν Δαυὶδ καὶ ἔσπευσεν καὶ κατεπήδησεν ἀπὸ τῆς ὄνου καὶ ἔπεσεν ἐνώπιον Δαυὶδ ἐπὶ πρόσωπον αὐτῆς καὶ προσεκύνησεν αὐτῷ ἐπὶ τὴν γῆν
		And she fell down in front of David upon her face (lit. 'nose') and prostrated herself on the ground.	And she fell down in front of David upon her face and prostrated herself upon the ground.
1 Sam 28.5	Heart	וַיֵּרָא שָׁאוּל אֶת־מַחֲנֶה פְּלִשְׁתִּים וַיֵּרָא וַיִּחְרַד לְבֹו מְאֹד:	καὶ εἶδεν Σαουλ τὴν παρεμβολὴν τῶν ἀλλοφύλων καὶ ἐφοβήθη, καὶ ἐξέστη ἡ καρδία αὐτοῦ σφόδρα.
		When Saul saw the army of the Philistines, he was afraid and his heart trembled greatly.	When Saul saw the encampment of the Philistines, he was afraid and his heart was exceedingly agitated/troubled.

	§ 3.3.1,4+5	Again the LXX may be translated ‘went completely out of his mind’ – see note under Gen 42.28 for discussion of idiom.	
2 Sam 4.1	Hands	וַיִּשְׁמַע בֶּן-שָׁאוּל כִּי מָת אַבְנֵר בְּחֶבְרוֹן וַיִּרְפוּ יָדָיו וְכָל-יִשְׂרָאֵל נִבְהָלוּ:	Καὶ ἤκουσεν Μεμφιβοσθε υἱὸς Σαουλ ὅτι τέθνηκεν Αβεννηρ ἐν Χεβρων, καὶ ἐξελύθησαν αἱ χεῖρες αὐτοῦ, καὶ πάντες οἱ ἄνδρες Ἰσραὴλ παρείθησαν.
	§ 3.3.2.1+2	And when Saul’s son heard that Abner had died in Hebron his hands became slack/limp and all Israel was terrified.	And when Mephibosheth, son of Saul, heard that Abner had died in Hebron, his hands became slack/limp and all the men of Israel were faint / gave up.
		The LXX appears to have felt the need to explain which of Saul’s sons is referred to – after all Jonathan had died with Saul, but Mephibosheth is actually Jonathan’s son, who is mentioned in passing in vs 4; the confusion may have arisen as the murder of Ishbosheth (son of Saul) is described in vss 5-8.	
2 Sam 17.2	Hands	וְאָבֹא עָלָיו וְהוּא יָגַע וְרַפָּה יָדָיו וְהִחְרַדְתִּי אֹתוֹ וְנָס כָּל-הָעָם אֲשֶׁר-אִתּוֹ וְהִכֵּיתִי אֶת-הַמֶּלֶךְ לְבַדּוֹ:	καὶ ἐπελεύσομαι ἐπ’ αὐτόν, καὶ αὐτὸς κοπιῶν καὶ ἐκλελυμένος χερσίν, καὶ ἐκστήσω αὐτόν, καὶ φεύξεται πᾶς ὁ λαὸς ὁ μετ’ αὐτοῦ, καὶ πατάξω τὸν βασιλέα μονώτατον·
		And I will come upon him when he is tired and slack of hands and I will surprise/frighten him, and all the people who are with him will flee and I will strike the king alone.	And I will come upon him suddenly when he is tired and slack of hands, and surprise him, and all the people who are with him will flee and I will strike the king alone.
	§ 3.3.2.1+2	The idiom ‘slack of hands’ usually indicates fear, but here this is unlikely – see discussion in paragraph indicated. In all examples the idiom has come through into the LXX, apparently with the same meanings.	
2 Sam 17.10	Heart	וְהוּא גַם-בֶּן-חַיִל אֲשֶׁר לְבֹו כְּלֵב הָאֲרִיָּה הַיָּמָס יִמָּס כִּי-יָדַע כָּל-יִשְׂרָאֵל כִּי-גִבּוֹר אַבְיָד וּבְנֵי-חַיִל אֲשֶׁר אִתּוֹ:	καὶ γε αὐτὸς υἱὸς δυνάμεως, οὗ ἡ καρδία καθὼς ἡ καρδία τοῦ λέοντος, τηκομένη τακήσεται, ὅτι οἶδεν πᾶς Ἰσραὴλ ὅτι δυνατὸς ὁ πατήρ σου καὶ υἱοὶ δυνάμεως οἱ μετ’ αὐτοῦ.
		Then even he who is a son of valour, the man whose heart is like the heart of the lion, will melt completely, for all Israel knows that your father is great and those with him are sons of valour.	Then even he who is a son of valour, whose heart is like the heart of a lion, will utterly melt away, for all Israel knows that your father is a man of valour and those with him sons of valour.
	§ 3.3.1.9+10	This is one of the few examples where the LXX translates מִסָּה/מִסָּה directly, using the verb τήκω – and note the aping of the Hebrew infinitive absolute + imperfect construction with Greek present middle participle + future middle indicative, which produces an alliterative effect different from, but no less effective than the Hebrew.	



Isa 7.2	Heart x 2 LXX ψυχή x 2	וַיִּזְדּוּ לְבַיִת דָּוִד לְאֹמֶר נָחָה אָרְם עַל־אֲפָרַיִם וַיִּנָּע לִבָּבוֹ וּלְלִבָּב עַמּוֹ כְּנוֹעַ עַצִּי־יָעַר מִפְּנֵי־רוּחַ:	καὶ ἀνηγγέλη εἰς τὸν οἶκον Δαυιδ λέγοντες Συνεφώνησεν Αραμ πρὸς τὸν Εφραιμ· καὶ ἐξέστη ἡ ψυχὴ αὐτοῦ καὶ ἡ ψυχὴ τοῦ λαοῦ αὐτοῦ, ὃν τρόπον ὅταν ἐν δρυμῷ ξύλον ὑπὸ πνεύματος σαλευθῇ.
		His heart trembled and the hearts of the people like the shaking of the trees of the wood in the face of the wind.	His breath came from him, and the breath of his people, like the shaking of a tree in a wood by the wind.
		§ 3.3.1.7 Whilst the Hebrew paints a picture of bodily trembling, the Greek suggests that the breath (ψυχή) is rapid and audible, as in panic.	
Isa 7.4  See Anger	Heart LXX ψυχή	וְאָמַרְתָּ אֵלָיו הַשְׁמֵר וְהַשְׁקֵט אֶל־תִּירָא וּלְבַבְךָ אֶל־יִרְךָ מִשְׁנֵי זַנְבוֹת הָאוֹדִים הָעֹשִׂיִם הָאֵלֶּה בְּחַר־יָאֵף רָצִין וְאָרְם וּבֶן־רַמְלֵהוּ:	καὶ ἐρεῖς αὐτῷ Φύλαξαι τοῦ ἡσυχάσαι καὶ μὴ φοβοῦ, μηδὲ ἡ ψυχὴ σου ἀσθενεῖτω ἀπὸ τῶν δύο ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων· ὅταν γὰρ ὀργὴ τοῦ θυμοῦ μου γένηται, πάλιν ἰάσομαι.
		§ 3.3.1.13 And say to him, “Be on your guard, keep calm; do not be afraid and do not let your heart be faint/ fail.	And say to him, “Be on your guard, keep calm and do not be afraid nor let your spirit/will weaken/fail.”
Isa 13.7	Hands, heart LXX hands, ψυχή	עַל־כֵּן כָּל־יָדַיִם תִּרְפִּינָה וְכָל־לֵבב אָנוּשׁ יִמָּס׃	διὰ τοῦτο πᾶσα χεὶρ ἐκλυθήσεται, καὶ πᾶσα ψυχὴ ἀνθρώπου δειλιάσει·
		Therefore all hands will be made slack/limp and every man’s heart will melt.	Therefore all hands will become slack/limp and every spirit/mind will be afraid.
		§ 3.3.7, 3.3.1.8 ff, 3.3.2.1+2 Here it is interesting that the ‘slack hands’ idiom has been retained but not the ‘melting’ heart - the LXX avoids the image here by rendering לבב with ψυχή, which will ‘be afraid’.	
Isa 13.8	Face	וְנִבְהָלוּ צִירִים וְחִבָּלִים יֵאָחֳזוּן כִּי־יִלְדָה יִחִילֹן אִישׁ אֶל־רֵעֵהוּ יִתְמָהוּ פָנָי לְהָבִים פְּנִיָּהֶם:	καὶ ταραχθήσονται οἱ πρέσβεις, καὶ ὠδίνες αὐτοὺς ἔξουσιν ὡς γυναικὸς τικτούσης· καὶ συμφοράσουσιν ἕτερος πρὸς τὸν ἕτερον καὶ ἐκστήσονται καὶ τὸ πρόσωπον αὐτῶν ὡς φλόξ μεταβαλοῦσιν.
		And they will be terrified. Pangs and the pains of childbirth will seize them. Like a labouring woman they will writhe/tremble. A man and his fellow will look at each other, shocked at their flaming faces.	And the old men will be troubled and pangs will seize them like those of a woman giving birth and they will wail to one another; they will be driven out of their minds for their faces will change and be as if aflame.
	§ 3.3.3.2, 3.4.1.2	Jer 30.6 has a similar image of childbirth but rather than flaming, the faces turn pale (לִירְקֹן / εἰς ἱκτερον).	
Isa 19.1	Heart	הִנֵּה יְהוָה רֹכֵב עַל־עֵב קָל׃ וּבָא מִצְרַיִם וְנָעוּ אֱלִילֵי מִצְרַיִם מִפְּנֵיו	Ἴδου κύριος κάθηται ἐπὶ νεφέλης κούφης καὶ ἥξει εἰς Αἴγυπτον, καὶ σεισθήσεται τὰ χειροποίητα Αἰγύπτου ἀπὸ προσώπου αὐτοῦ, καὶ ἡ καρδία αὐτῶν ἡττηθήσεται ἐν

		וּלְבַב מִצְרַיִם יִמָּס בְּקִרְבּוֹ:	αὐτοῖς.
		And the pagan gods of Egypt will totter in His presence and the hearts of the Egyptians will melt within them	And the idols ('hand-mades') of Egypt will be shaken by his presence and their hearts will give way within them.
	§ 3.3.1.8 ff, 3.3.5.2	In avoiding the 'melting' heart idiom here, the LXX renders 'give way' – but is it the hearts of the idols or the Egyptians?	
Isa 19.16	Hand (God's)	בַּיּוֹם הַהוּא יִהְיֶה מִצְרַיִם כַּנָּשִׁים וַחֲרָד   וּפָחַד מִפְּנֵי הַנוֹפֶת יְדֵי־הוֹנָה צְבָאוֹת אֲשֶׁר־הוּא מִגִּיף עָלֵיו:	Τῇ δὲ ἡμέρᾳ ἐκείνῃ ἔσονται οἱ Αἰγύπτιοι ὡς γυναῖκες ἐν φόβῳ καὶ ἐν τρόμῳ ἀπὸ προσώπου τῆς χειρὸς κυρίου σαβαωθ, ἣν αὐτὸς ἐπιβαλεῖ αὐτοῖς.
	§ 3.3.3, 3.4.1.1+2	In that day the Egyptians will become like women and tremble and quake in the face of the shaking of the hand of the LORD of hosts, which he himself wields over them.	In that day the Egyptians will become like women in fear and trembling because of the presence of the hand of the Lord of hosts, which he himself will lay upon them.
Isa 21.3	Loins	עַל־כֵּן מָלְאוּ מִתְּנִי חֲלָחֶלֶה צִירִים אֶחְזֹנִי כְצִירֵי יוֹלְדָה נַעֲנִיתִי מִשְׁמַע נִבְהַלְתִּי מִרְאֹת:	διὰ τοῦτο ἐνεπλήσθη ἡ ὀσφύς μου ἐκλύσεως, καὶ ὠδίνες ἔλαβόν με ὡς τὴν τίκτουςαν· ἠδίκησα τὸ μὴ ἀκοῦσαι, ἐσπούδασα τὸ μὴ βλέπειν.
		Therefore my loins are full of trembling; pangs lay hold of me like the pangs of a woman giving birth; I am distressed by what I hear; I am terrified by things seen.	Therefore my loins are full of faintness, and pains like those of childbirth have seized me. I did wrong so as not to hear; I made haste so as not to see.
	§ 3.3.6, 3.3.6.1, 3.4.1.1+2	The image of childbirth is used several times. The LXX 'made haste' is another example of 'late' use of בָּהֵל	
Isa 21.4	Heart LXX + ψυχή	תַּעֲהָ לִבִּי פִלְצוֹת בַּעֲתָתִי אֵת נֶשֶׁף חֲשִׁלִּי שָׁם לִי לַחֲרָדָה:	ἡ καρδία μου πλανᾶται, καὶ ἡ ἀνομία με βαπτίζει, ἡ ψυχὴ μου ἐφέστηκεν εἰς φόβον.
		My heart is staggering/wandering (my mind is confused), shaking has terrified me; the twilight I cling to/love for me has been turned to trembling.	My heart/mind is wandering and the lawlessness washes over me; my breath stops in fear.
	§ 3.3.1.7, 3.5.3	The Hebrew verb תַּעֲהָ has a range of meanings and the LXX has focussed on the idea of the mind wandering – one suggestion in Liddell & Scott (p.643) is 'to be at a loss'. After that the Greek digresses: my guess is that the translator thought of מַצּוֹת and interpreted accordingly, then misread נֶשֶׁף as נַפֶּשׁ – it may indicate lack of skill rather than a purposely free translation.	
Isa 32.11	Loins (חֲלָצִים/)	חֲרָדֵי שְׂאֲנָנוֹת רָגְזָה בְּטָחוֹת	ἔκστητε, λυπήθητε, αἱ πεποιθυῖαι, ἐκδύσασθε, γυμναὶ γένεσθε, περιζώσασθε σάκκους τὰς ὀσφύας



See Distress	ὁσφός)	פִּשְׁטָה וְעָרָה וַחֲגֹרָה עַל־חֻצִּים:	
		Tremble! O women who feel at ease. Shake! O women who feel safe. Undress and strip naked and make ready (gird) your loins	Be distraught! Be distressed! O confident ones; Strip naked, gird your loins with sackcloth
	§ 2.5.7.1	The introduction of the idea of sackcloth is discussed in Distress. Fear is the main emotion described.	
Isa 33.18	Heart LXX ψυχή	לִבְךָ יַחְנֶנָּה אִימָה אִיָּה סִפֵּר אִיָּה שִׁקֵּל אִיָּה סִפֵּר אֶת־הַמִּגְדָּלִים:	ἡ ψυχὴ ὑμῶν μελετήσῃ φόβον· ποῦ εἰσιν οἱ γραμματικοί; ποῦ εἰσιν οἱ συμβουλευόντες; ποῦ ἔστιν ὁ ἀριθμῶν τοὺς τρεφομένους
		Your heart will ponder on the terror ...	Your mind/spirit will study/ think about the terror ...
Isa 35.3	Hands, knees	חֲזִקוּ יָדַיִם רַפּוֹת וּבִרְכָּיִם כְּשָׁלוֹת אֲמָצוּ:	ἰσχύσατε, χεῖρες ἀνειμέναι καὶ γόνατα παραλελυμένα·
		§ 3.3.6, 3.3.7, 3.3.2.1, 3.3.6.3	Strengthen the hands that have become slack and steady the tottering knees.
Isa 35.4	Heart LXX διανοία	אָמְרוּ לְנִמְהָרִי־לֵב חֲזִקוּ אֶל־תִּירָאוּ הִנֵּה אֱלֹהֵיכֶם נִקָּם יְבוֹא נִמְוֵל אֱלֹהִים הוּא יְבוֹא וַיִּשְׁעֶכֶם:	παρακαλέσατε, οἱ ὀλιγόψυχοι τῇ διανοίᾳ· ἰσχύσατε, μὴ φοβεῖσθε· ἰδοὺ ὁ θεὸς ἡμῶν κρίσιν ἀνταποδίδωσιν καὶ ἀνταποδώσει, αὐτὸς ἥξει καὶ σώσει ἡμᾶς.
		Say to those of a fearful heart, ‘Be strong, do not be afraid. Behold your God brings vengeance. God himself will bring retaliation/reprisal and he will come and save you’.	May you encourage with reason, O faint-hearted. Be strong, do not be afraid. Behold our God will render justice and he himself will repay; he will come and save us.
		NETS has: ‘Give comfort, you who are faint of heart and mind! Be strong, do not fear’, and Brenton renders ‘Comfort one another, ye fainthearted; be strong fear not’, but note the dative τῇ διανοίᾳ. Note also the change in pronoun at the end of the verse.	
Jer 4.9	Heart x 2	וְהָיָה בַּיּוֹם־הַהוּא נֶאֱמַר יְהוָה יֹאבֵד לִב־הַמֶּלֶךְ וְלִב־הַשָּׂרִים וְנִשְׁמְוּ הַכֹּהֲנִים וְהַנְּבִיאִים יִתְמָהוּ:	καὶ ἔσται ἐν ἐκείνῃ τῇ ἡμέρᾳ, λέγει κύριος, ἀπολεῖται ἡ καρδία τοῦ βασιλέως καὶ ἡ καρδία τῶν ἀρχόντων, καὶ οἱ ἱερεῖς ἐκστήσονται, καὶ οἱ προφῆται θαυμάσονται.
		§ 3.3.14	And it will come about on that day, declares the LORD, that the heart of the king and the hearts of the princes/leaders will fail. Then the priests will be made to shudder and the prophets will be stunned/shocked.
Jer 4.19	Bowels x 2	מַעֲיִ   מַעֲיִ   אַחֲזִלָּה [אוֹחִלָּה] קִירוֹת לִבִּי	τὴν κοιλίαν μου τὴν κοιλίαν μου ἄλγῳ, καὶ τὰ αἰσθητήρια τῆς καρδίας μου· μαιμάσσει ἡ ψυχὴ μου,

See Distress	(מעי/κοιλία) heart x 2, <i>nefes</i>	הָמָה-לִּי לִבִּי לֹא אֶחָרִישׁ כִּי קוֹל שׁוֹפָר שָׁמָעְתִּי [שָׁמָעְתָּ] נִפְשִׁי תְּרוּעַת מִלְחָמָה:	σπαράσσεται ἡ καρδία μου, οὐ σιωπήσομαι, ὅτι φωνὴν σάλπιγγος ἤκουσεν ἡ ψυχὴ μου, κραυγὴν πολέμου.
		My bowels! My bowels! I tremble. The walls of my heart! My heart is in uproar within me, I cannot keep silent for I hear the sound of the shofar. O my <i>nefes</i> ! The signal of war!	My bowels! My bowels! I feel pain and the sensations of my heart; my spirit is in commotion, my heart is torn in pieces. I cannot keep silent because of the sound of the war-trumpet; my spirit hears a clamour of battle.
	§ 2.5.2.10, 3.3.2	This verse is discussed in Distress, but whilst the imagery could indicate distress, it sounds more like the racing pulse and desire to empty the bowel engendered by extreme terror – the anticipation of war. It is interesting that the LXX has translated shofar as ‘war-trumpet’ – did the people of the time not refer to shofar?	
Jer 6.24	Hand	שָׁמַעְנוּ אֶת-שִׁמְעוֹ רַפּוֹ יָדֵינוּ צָרָה הִחַזִּיקָתָנוּ חֵיל כִּיּוֹלָדָה:	ἤκούσαμεν τὴν ἀκοὴν αὐτῶν, παρελύθησαν αἱ χεῖρες ἡμῶν, θλίψις κατέσχευεν ἡμᾶς, ὠδίνες ὡς τικτούσης.
	§ 3.3.2.1+2	We heard the news of it, our hands became slack; distress took hold of us, writhing like a woman giving birth.	We heard their reports, our hands became slack; anguish/distress took hold of us, pains like one giving birth.
Jer 23.9  See Distress	Heart, bones	לְנִבְאִים נִשְׁבַּר לִבִּי בְקִרְבִּי רָחַפוּ כָּל-עַצְמוֹתַי חַיִּיתִי כְּאִישׁ שָׁכֹר וּכְגֹבֶר עֲבָרוּ יַיִן מִפְּנֵי יְהוָה וּמִפְּנֵי יִבְרִי קִדְשׁוֹ:	Ἐν τοῖς προφήταις συνετρίβη ἡ καρδία μου, ἐν ἐμοὶ ἐσαλεύθη πάντα τὰ ὀστά μου, ἐγενήθην ὡς ἀνὴρ συντετριμμένος καὶ ὡς ἄνθρωπος συνεχόμενος ἀπὸ οἴνου ἀπὸ προσώπου κυρίου καὶ ἀπὸ προσώπου εὐπρεπείας δόξης αὐτοῦ.
		To the prophets: ‘My heart is broken within me, all my bones shake; I am like a drunken man, like a fellow when wine has passed through him because of the presence of the LORD and because of the presence of his holy words’.	[Among the prophets]* my heart is broken within me, all my bones shake; I have become like a man who has been beaten to a jelly or like a man overcome by wine because of the presence of the Lord and because of the presence of his wonderful glory. *LXX may include this with verse 8 (e.g. <i>Vaticanus</i> - Brenton) – Rahlfs does not, but see <i>NETS</i>
	§ 2.5.2.2, 2.5.6.7, 2.6.2	The LXX seems to have read שָׁכֹר (crushed/ beaten) instead of שָׁכֹר (drunken) and then translated again to introduce an additional image – a type of dittography.	
Jer 30.5 LXX 37.5		כִּי-כֹה אָמַר יְהוָה קוֹל חֲרָדָה שָׁמַעְנוּ פֶּחַד וְאֵין שָׁלוֹם:	Οὕτως εἶπεν κύριος Φωνὴν φόβου ἀκούσεσθε· φόβος, καὶ οὐκ ἔστιν εἰρήνη.

		For thus says the LORD, “We have heard the trembling voice of terror and there is no peace.	Thus says the Lord, ‘You will hear a voice of fear and there will be fear not peace.’
		<b>Note change of pronouns – MT 1pl to LXX 2pl</b>	
Jer 30.6 LXX 37.6	Hands, loins (חלצים) faces LXX loins x 2 (ὀσφός)	שִׁאֲלֵי-נָא וּרְאוּ אִם-יֵלֵד זָכָר מִדּוֹעַ רְאִיתִי כָל-גֹּבֶר יָדָיו עַל-חֻלְצָיו כִּי-יִלְדָּה וְנִהְפְּכוּ כָל-פָּנִים לִירְקוֹן:	ἐρωτήσατε καὶ ἴδετε εἰ ἔτεκεν ἄρσεν, καὶ περὶ φόβου, ἐν ᾧ καθέξουσιν ὀσφὺν καὶ σωτηρίαν· διότι ἑώρακα πάντα ἄνθρωπον καὶ αἱ χεῖρες αὐτοῦ ἐπὶ τῆς ὀσφύος αὐτοῦ, ἐστράφησαν πρόσωπα, εἰς ἵκτερον
		‘Ask and see if a man gives birth. Why do I see every fellow, his hands upon his loins like a woman giving birth and every face turned to pallor/rust/mildew	Ask and see if a man gives birth, and concerning the fear with which they hold onto loins for security; for I see all men, and their hands (are) upon their loins, faces turned jaundiced (greenish-yellow) / to pallor
	§ 3.3.7, 3.3.3.2, 3.4.1.1+2	See Isa 13.8 for a similar image involving faces and section 3.4.1 for childbirth imagery.	
Jer 32.39 LXX 39.39	Heart	וְנָתַתִּי לָהֶם לֵב אֶחָד וְדַרְךְ אֶחָד לִירְאָה אוֹתִי כָל-הַיָּמִים לְטוֹב לָהֶם וּלְבִנְיָהֶם אַחֲרֵיהֶם:	καὶ δώσω αὐτοῖς ὁδὸν ἑτέραν καὶ καρδίαν ἑτέραν φοβηθῆναί με πάσας τὰς ἡμέρας εἰς ἀγαθὸν αὐτοῖς καὶ τοῖς τέκνοις αὐτῶν μετ’ αὐτοῦς.
		I will give them one heart and one way, to fear me all their days, for their good and that of their sons after them.	And I will give them another way and another heart to fear me always (all the days) for good to them and their descendants after them.
		<b>The difference between ‘one’ heart and ‘another’ heart results from confusing ך with ך and reading אחר for אח – something Jewish Bibles and prayerbooks take pains to avoid in the all-important ‘Shema’ by emphasising the dalet at the end of אח !</b>	
Jer 32.40 LXX 39.40	Heart	וְכָרַתִּי לָהֶם בְּרִית עוֹלָם אֲשֶׁר לֹא-אָשׁוּב מֵאַחֲרֵיהֶם לְהִטִּיבִי אוֹתָם וְאֶת-יִרְאַתִּי אֶתֵּן בְּלִבָּכֶם לְבִלְתִּי סוּר מֵעָלַי:	καὶ διαθήσομαι αὐτοῖς διαθήκην αἰωνίαν, ἣν οὐ μὴ ἀποστρέψω ὅπισθεν αὐτῶν· καὶ τὸν φόβον μου δώσω εἰς τὴν καρδίαν αὐτῶν πρὸς τὸ μὴ ἀποστήναι αὐτοὺς ἀπ’ ἐμοῦ.
		And I will make an everlasting covenant with them that I will not turn away from doing good to their descendants and I will put the fear of me in their hearts so they do not turn away from me.	And I will establish an everlasting covenant with them that from now on I will not turn away from them. And I will put the fear of me into their hearts so that they may not be turned away from me.

Jer 38.4 LXX 45.4	Hands x 2	וַיֹּאמְרוּ הַשָּׂרִים אֶל־הַמֶּלֶךְ יוֹמַת נָא אֶת־הָאִישׁ הַזֶּה כִּי־עַל־כֵּן הוּא־מְרַפָּא אֶת־יָדַי אֲנִשִּׁי הַמִּלְחָמָה הַנִּשְׁאָרִים   בְּעִיר הַזֹּאת וְאֵת יָדַי כָּל־הָעָם לְדַבֵּר אֲלֵיהֶם כַּדְּבָרִים הָאֵלֶּה כִּי   הָאִישׁ הַזֶּה אֵינָנוּ דֹרֵשׁ לְשָׁלוֹם לָעָם הַזֶּה כִּי אִם־לְרָעָה:	καὶ εἶπαν τῷ βασιλεῖ Ἀναιρεθήτω δὴ ὁ ἄνθρωπος ἐκεῖνος, ὅτι αὐτὸς ἐκλύει τὰς χεῖρας τῶν ἀνθρώπων τῶν πολεμούντων τῶν καταλειπομένων ἐν τῇ πόλει καὶ τὰς χεῖρας παντὸς τοῦ λαοῦ λαλῶν πρὸς αὐτοὺς κατὰ τοὺς λόγους τούτους, ὅτι ὁ ἄνθρωπος οὗτος οὐ χρησιμολογεῖ εἰρήνην τῷ λαῷ τούτῳ ἀλλ' ἢ πονηρά.
	§ 3.3.2.2	And the princes said to the king, 'Let this man be put to death because he has caused the hands of the men of war remaining in this city to become slack, and the hands of all the people, in speaking to them words such as these, for this man does not seek peace for this people but rather harm.	And they said to the king, 'Let that man be killed for he slackens the hands of the men of war remaining in the city, and the hands of all the people, in speaking to them according to these words, for this man does not prophesy peace to this people but trouble.
Jer 47.3 LXX 29.3	Hands	מִקְוֹל שְׁעֻמַּת פְּרָסוֹת אֲבִירָיו מִרְעַשׁ לְרִכְבּוֹ הַמֶּזֶן גִּלְגָּלִיו לֹא־הִפְנוּ אָבוֹת אֶל־בָּנִים מִרְפִּיּוֹן יָדִים:	ἀπὸ φωνῆς ὀρμῆς αὐτοῦ, ἀπὸ τῶν ὀπλῶν τῶν ποδῶν αὐτοῦ καὶ ἀπὸ σεισμοῦ τῶν ἄρμάτων αὐτοῦ, ἤχου τροχῶν αὐτοῦ οὐκ ἐπέστρεψαν πατέρες ἐφ' υἱοὺς αὐτῶν ἀπὸ ἐκλύσεως χειρῶν αὐτῶν
	§ 3.3.2.2	Fathers will not turn back for their children because their hands have become slack.	Fathers will not turn back for their children because of the feebleness/slackness of their hands
Jer 49.22 LXX 29.22 (30.16)	Heart x 2	הִנֵּה כַנֹּשֶׁר יַעֲלֶה וַיְדָאָה וַיִּפְרֹשׁ כַּנְפֵּיו עַל־בְּצָרָה וְהָיָה לֵב גִּבּוֹרֵי אֲדוֹם בַּיּוֹם הַהוּא כֵּלֶב אִשָּׁה מְצָרָה:	ἰδοὺ ὥσπερ ἀετὸς ὄψεται καὶ ἐκτενεῖ τὰς πτέρυγας ἐπ' ὀχυρώματα αὐτῆς· καὶ ἔσται ἡ καρδία τῶν ἰσχυρῶν τῆς Ἰδουμαίας ἐν τῇ ἡμέρᾳ ἐκείνῃ ὡς καρδία γυναικὸς ὠδινούσης.
	§ 3.4.1.1+2	And the hearts of the warriors of Edom on that day will be like the heart of a labouring woman	And the hearts of the powerful of Edom on that day will be as the heart of a woman in labour
Jer 50.43 Babylon LXX 27.43	Hands	שָׁמַע מֶלֶךְ־בָּבֶל אֶת־שְׁמַעַם וְרָפוּ יָדָיו צָרָה הִחֲזִי קִתְּהוּ חֵיל כִּיּוּלְדָה:	ἤκουσεν βασιλεὺς Βαβυλῶνος τὴν ἀκοὴν αὐτῶν, καὶ παρελύθησαν αἱ χεῖρες αὐτοῦ· θλίψις κατεκράτησεν αὐτοῦ, ὠδίνες ὡς τικτούσης.
	§ 3.4.1.2	The king of Babylon heard the reports and his hands became slack, pain seized him, he writhed like a woman in labour.	The king of Babylon heard his report and his hands became slack. Anguish seized him, pain as of a woman in labour
See Distress			

Jer 51.46	Heart	<p>וּפִן־יֵרֶךְ לְבַבְכֶּם וְתִירָאוּ בַשְּׁמוּעָה הַנִּשְׁמָעַת בְּאַרְצִי  וּבֹא בַשָּׁנָה הַשְּׁמוּעָה וְאַחֲרָיו בַּשָּׁנָה  הַשְּׁמוּעָה וְחָמָס בְּאַרְצִי וּמָשׁ עַל־מִשְׁלִי:</p>	Missing from LXX
		Do not let your hearts faint and do not be frightened at the report heard in the land. One report comes in one year and the next year another report and violence in the land and ruler against ruler.	
Ezek 7.17	Hands, knees LXX thighs	<p>כָּל־הַיָּדִים תִּרְפִּינָה וְכָל־בְּרָכִים תִּלְכָּנָה מַיִם:</p>	<p>πάσαι χεῖρες ἐκλυθήσονται, καὶ πάντες μηροὶ  μολυνθήσονται ὕγρασία,</p>
		All hands will be slack and all knees will flow with water.	All hands will fail/become slack and all thighs will be soiled/ stained with urine.
	§ 3.1.4, 3.3.7, 3.3.6.4	‘Slack hands’ are in parallel with ‘knees will flow with water’ here and in Ezek 21.12. Greenberg (p.152) suggests that urine shows on the knees (Hebrew text) because this is where it would show on infantry wearing knee-length tunics (as shown in reliefs of Egyptian and Assyrian soldiers) – I conclude therefore that the LXX substitutes thighs because Greek soldiers’ tunics, as depicted on vases of the time, were short – or non-existent!	
Ezek 7.18  See Distress	Face, head	<p>וְחִגְרוּ שָׁקִים וְכִסְתָּהּ אוֹתָם פִּלְצוֹת  וְאֵל כָּל־פָּנִים בּוֹשָׁה וּבְכָל־רֹאשֵׁיהֶם קָרְחָה:</p>	<p>καὶ περιζώσονται σάκκους, καὶ καλύψει αὐτοὺς θάμβος,  καὶ ἐπὶ πᾶν πρόσωπον αἰσχὺνη ἐπ’ αὐτούς, καὶ ἐπὶ πᾶσαν  κεφαλὴν φαλάκρωμα.</p>
		Then they will put on sackcloth and shaking will overwhelm them; shame is upon all faces and baldness on all their heads.	And they will clothe themselves with sackcloth and fear will overwhelm them, then upon every face, shame, and upon every head, baldness.
	§ 3.1.1, 3.1.4, 3.3.3.2	Shame appears to take over from fear, or accompany it. The word θαμβός appears only here, see footnote to 3.1.1	
Ezek 7.27	Hands	<p>הַמֶּלֶךְ יִתְאַבֵּל וְנָשִׂיא יִלְבַּשׁ שֹׁמְמָה  וַיְדִי עִם־הָאָרֶץ תִּבְהַלְלָנָה  מִדֶּרֶכָּם אַעֲשֶׂה אוֹתָם וּבְמִשְׁפָּטֵיהֶם אֲשַׁפְּטֵם  וַיִּדְעוּ כִּי־אֲנִי יְהוָה:</p>	<p>ἄρχων ἐνδύσεται ἀφανισμόν, καὶ αἱ χεῖρες τοῦ λαοῦ τῆς  γῆς παραλυθήσονται· κατὰ τὰς ὁδοὺς αὐτῶν ποιήσω  αὐτοῖς καὶ ἐν τοῖς κρίμασιν αὐτῶν ἐκδικήσω αὐτούς·  καὶ γνώσονται ὅτι ἐγὼ κύριος.</p>
		The King will mourn and the prince will put on/wear desolation/horror and the hands of the people of the land will be terror-	The ruler will be clothed in utter desolation (destruction)* and the hands of the people of the land will be made slack.

		stricken	
		* NETS has ‘clothed in annihilation’ – ἀφανισμός has a general meaning of ‘disappearance’. The verb used with ‘hands’ here is παραλύω as opposed to ἐκλύω in 7.17 above, but has the same meaning of ‘slack’ or ‘limp’ (see 21.12 below) The Hebrew does not use the same verb as in 7.17, or in other verses that use the idiom. Note amalgamation of King and prince to ‘ruler’ – a feature of LXX Ezekiel (see J.N. Hubler, <i>NETS</i> , ‘Iezekiel: to the reader’, p. 946-7).	
Ezek 21.11 See Distress	Loins (מַתְנִים/ ὀσφος)	וְאַתָּה בֶן־אָדָם הָאָנֹכִי בְשִׁבְרוֹן מַתְנִים וּבְמַרְרִירוֹת תִּתְאַנֵּחַ לְעֵינֵיהֶם:	καὶ σύ, υἱὲ ἀνθρώπου, καταστέναξον ἐν συντριβῇ ὀσφύος σου καὶ ἐν ὀδύναις στενάξεις κατ’ ὀφθαλμοὺς αὐτῶν.
	§ 3.3.6.1	And now son of man, sigh/groan with breaking down/collapsing of loins; with bitterness may you groan before their eyes.	And you, son of man, sigh /groan with breaking/ crushing of your loins and with pain may you lament before their eyes.
Ezek 21.12	Heart, hands, <i>ruah</i> , knees  LXX heart, hands, flesh, πνευμα, thighs	וְהָיָה כִּי־יֹאמְרוּ אֵלַיךְ עַל־מָה אַתָּה נֹאנֵחַ וְאַמְרָתָ אֶל־שְׁמוּעָה כִּי־בָאָה וְנִמְסָ כָּל־לֵב וְרָפוּ כָל־יָדַיִם וְכָהֲתָה כָּל־רוּחַ וְכָל־בְּרָכִים תִּלְכָּנָה מֵיִם הִנֵּה בָאָה וְנִהְיָתָה נָאֻם אֲדֹנָי יְהוֹה:	καὶ ἔσται ἐὰν εἴπωσιν πρὸς σέ “Ἐνεκα τίνος σὺ στενάξεις; καὶ ἔρεῖς Ἐπὶ τῇ ἀγγελίᾳ, διότι ἔρχεται, καὶ θραυσθήσεται πᾶσα καρδία, καὶ πᾶσαι χεῖρες παραλυθήσονται, καὶ ἐκψύξει πᾶσα σὰρξ καὶ πᾶν πνεῦμα, καὶ πάντες μηροὶ μολυνθήσονται ὑγρασίᾳ· ἰδοὺ ἔρχεται καὶ ἔσται, λέγει κύριος κύριος.
		And if it should happen that they say to you “Why do you groan?” then you will say, “Because of the news that is coming. For every heart will melt and and all hands will be slack, every spirit will be listless (become colourless) and all knees shall flow with water.	And if it should be that they say to you, “Why are you signing/groaning,” then you will say, “because of the news that is coming, for every heart will be broken and all hands will be slack/paralysed and all flesh will faint and every breath/ spirit, and all thighs will be soiled/ stained with urine.
	§ 3.3.2, 3.3.7 3.3.1.9+10, 3.3.6.4	The heart does not ‘melt’ in the LXX, but is ‘broken’. Note the parallel of ‘slack hands’ with ‘knees shall flow with water’ – see note under Ezek 7.17	
Ezek 21.17 See Distress	Thigh LXX hands	זַעַק וְהִילָל בֶּן־אָדָם כִּי־הָיָא הִיתָה בְּעַמִּי הָיָא בְּכָל־נְשִׂאֵי יִשְׂרָאֵל מִגּוֹרֵי אֶל־חֶרֶב הָיוּ אֶת־עַמִּי לָכֵן סָפַק אֶל־יָרֵךְ:	ἀνάκραγε καὶ ὀλόλυξον, υἱὲ ἀνθρώπου, ὅτι αὐτὴ ἐγένετο ἐν τῷ λαῷ μου, αὐτὴ ἐν πᾶσιν τοῖς ἀφηγουμένοις τοῦ Ἰσραὴλ· παροικήσουσιν ἐπὶ ῥομφαίᾳ, ἐγένετο ἐν τῷ λαῷ μου· διὰ τοῦτο κρότησον ἐπὶ τὴν χειρὰ σου.
		Cry out and wail/howl son of man for it is against my people, against all the princes of Israel; they are thrown to the sword with my people, therefore slap the thigh.	Cry out and wail/howl son of man for it will happen to my people, to all the leaders of Israel. They will live by the sword; it will happen to my people therefore clap your hands
	§ 3.3.3	See Jer 31.19 – Distress - for a similar image	



Ezek 27.35	Face, hair LXX no hair	כָּל יֹשְׁבֵי הָאֲיִים שָׁמְמוּ עָלָיו וּמִלְכֵיהֶם שָׁעָרוּ שְׁעָרָם רָעָמוּ פָּנִים:	πάντες οἱ κατοικοῦντες τὰς νήσους ἐστύγνασαν ἐπὶ σέ, καὶ οἱ βασιλεῖς αὐτῶν ἐκστάσει ἐξέστησαν, καὶ ἐδάκρυσεν τὸ πρόσωπον αὐτῶν.
		All those who live in the coastlands will shudder/be horrified because of you and their kings' hair will stand on end, their faces will be agitated / in uproar.	All those who live in the islands are horrified by you and their kings will stand apart in astonishment and their faces will be weeping.
	§ 3.3.5, 3.3.7, 3.3.3.2, 3.3.4.2	LXX does not use the image of the hair standing on end and, rather than 'agitated', in the LXX faces will be 'weeping' – perhaps here the translator has misread the verb, reading דמַעַע for רעם	
Joel 2.6	Face	מִפָּנָיו יִחִילוּ עַמִּים כָּל־פָּנִים קִבְּצוּ פָּאֲרוֹר: כָּל־פָּנִים קִבְּצוּ פָּאֲרוֹר:	ἀπὸ προσώπου αὐτοῦ συντριβήσονται λαοί, πᾶν πρόσωπον ὡς πρόσκαυμα χύτρας.
		Faced with them the people writhe/tremble, all faces glow with heat (or gather blackness)	Faced by them the people will be crushed, each face blackened as if by the heat of a pot.
	§ 3.3.3.2	See similar image below in Nah 2.11. The Hebrew could be translated 'grow pale', but the LXX supports 'heat/gather blackness'.	
Nah 2.11	Heart, knees, loins (מִתְּנִים/ ὀσφός), face	בִּיָּקָה וּמִבִּיָּקָה וּמִבְּלָקָה וְלֵב נָמַס וּפֶקַע בְּרִפְיָם וְחִלְחָלָהּ בְּכָל־מִתְּנִים וּפָנֶי כָּלָם קִבְּצוּ פָּאֲרוֹר:	ἐκτιναγμός καὶ ἀνατιναγμός καὶ ἐκβρασμός καὶ καρδίας θραυσμός καὶ ὑπόλυσις γονάτων καὶ ὠδίνες ἐπὶ πᾶσαν ὀσφύν, καὶ τὸ πρόσωπον πάντων ὡς πρόσκαυμα χύτρας.
		Desolation, devastation and destruction; hearts melt and knees tremble, shaking in all loins and the faces of them all glow with heat (or gather blackness)	Shaking and more shaking; trembling and a breaking heart; weakening/ giving way of knees and pangs in all loins; the faces of all blackened as if by the heat of a pot
	§ 3.3.6, 3.3.7 3.3.1.10, 3.3.3.2, 3.3.6.2+3	The LXX avoids the image of the heart 'melting' – here the heart is 'breaking' instead. What is particularly notable about this text is the way the LXX translator has made an effort to reproduce the alliterative effect of the Hebrew.	
Hab 3.16	Belly (בֶּטֶן), lips, bones LXX belly/ bowels (κοιλία), lips, bones	שָׁמַעְתִּי   וְתִרְצֵן בֶּטְנִי לְקוֹל צִלְלִי שִׁפְתִּי יָבוֹא רָקִב בַּעֲצָמִי וְתַחְתִּי אֲרִצּוּ אֲשֶׁר אֲנוּחַ לַיּוֹם צָרָה לַעֲלֹת לָעָם יְגוֹדְנוּ:	ἐφυλαξάμην, καὶ ἐπτοήθη ἡ κοιλία μου ἀπὸ φωνῆς προσευχῆς χειλέων μου, καὶ εἰσηλθεν τρόμος εἰς τὰ ὀστά μου, καὶ ὑποκάτωθέν μου ἐταράχθη ἡ ἕξις μου. ἀναπαύσομαι ἐν ἡμέρᾳ θλίψεως τοῦ ἀναβῆναι εἰς λαὸν παροικίας μου.
		I hear and my belly quakes; the sound! My lips quiver, rottenness enters into my bones but in as much as I tremble I will wait patiently for the day of distress that is to befall the people attacking us.	I am on my guard and my belly is in a flutter because of the sound of prayers from my lips, then quivering/ trembling comes into my bones but if beneath my condition is one of disorder/uproar, I will stop/rest on the day of affliction that is to come to the people of my sojourning.

	§ 3.3.2, 3.3.5-7	The parts of the body are the same in Hebrew and Greek, but LXX assumes the lips are quivering in prayer. The second half of the verse is translated in so many different ways it is obvious that most have had difficulty with it. <i>BHS</i> suggests amending the Hebrew אֲשֶׁר אֶרְגֵּז to אֲשֶׁר יִרְגֵּז אֲשֶׁר citing LXX (which I have not applied here), and אָנִיָּה ‘probably’ to אֶחָדָה – but both can be translated ‘I will wait quietly/patiently’.	
Zeph 3.16	Hands	בַּיּוֹם הַהוּא יֹאמַר לִירוּשָׁלַם אֶל־תִּירָאִי צִיּוֹן אֶל־יָרְפוּ יָדֶיךָ: On that day it shall be said to Jerusalem, ‘Do not be afraid O Zion, do not let your hands slacken.	ἐν τῷ καιρῷ ἐκείνῳ ἔρει κύριος τῇ Ἱερουσαλὴμ Θάρσει, Σιών, μὴ παρείσθωσαν αἱ χεῖρές σου. In that time the king will say to Jerusalem, ‘Be of good courage, O Zion, do not let your hands slacken.
Zech 8.13	Hands	וְהָיָה כִּאֲשֶׁר הָיִיתֶם קָלָלָה בְּנוֹיִם בֵּית יְהוּדָה וּבֵית יִשְׂרָאֵל כֵּן אֲוִשִׁיעַ אֶתְכֶם וְהִיִּיתֶם בְּרָכָה אֶל־תִּירָאוּ תַחֲזַקְנָה יָדֵיכֶם: Do not fear, let your hands be strong.	καὶ ἔσται ὃν τρόπον ἦτε ἐν κατάρῃ ἐν τοῖς ἔθνεσιν, οἶκος Ἰουδα καὶ οἶκος Ἰσραὴλ, οὕτως διασώσω ὑμᾶς καὶ ἔσεσθε ἐν εὐλογίᾳ· θαρσεῖτε καὶ κατισχύετε ἐν ταῖς χερσὶν ὑμῶν. Have courage and let your hands be strong
Ps 6.3	Bones	חַנּוּנִי יְהוָה כִּי אֲמַלֵּל אֲנִי רַפְּאֵנִי יְהוָה כִּי נִבְהָלָו עַצְמוֹי: Be gracious to me O LORD for I am wasting away; Heal me, O LORD, for my bones are terrified / troubled.	ἐλέησόν με, κύριε, ὅτι ἀσθενής εἰμι· ἴασαί με, κύριε, ὅτι ἐταράχθη τὰ ὀστά μου, Have mercy on me O Lord because I am feeble; Heal me O Lord for my bones are in uproar.
Ps 6.4	Nefes	וְנַפְשִׁי נִבְהָלָה מְאֹד וְאַתָּה [וְאַתָּה] יְהוָה עַד־מָתַי: And my nefes/spirit is very frightened, but you, O LORD, how long?	καὶ ἡ ψυχὴ μου ἐταράχθη σφόδρα· καὶ σύ, κύριε, ἕως πότε; And my spirit/mind is exceedingly troubled, but you O Lord, how long?
Ps 22.15 LXX 21.15	Bones, heart, bowels (מַעִים/κοιλία)	כַּמִּים נִשְׁפַּכְתִּי וְהִתְפַּרְדּוּ כָּל־עַצְמוֹתַי הָיָה לִבִּי כַדּוּנָג לִמָּס בְּתוֹךְ מַעִי: I am poured out like water and all my bones are disjointed (separated); my heart is like wax, it has melted within my bowels	ὥσει ὕδωρ ἐξεχύθην, καὶ διεσκορπίσθη πάντα τὰ ὀστά μου, ἐγενήθη ἡ καρδία μου ὥσει κηρὸς τηκόμενος ἐν μέσῳ τῆς κοιλίας μου· I am poured out like water and all my bones are spread out(?); my heart has become like beeswax melting within my bowels



Ps 27.3 LXX 26.3	Heart	אִם-תִּחַנֶּה עָלַי   מִחַנֶּה לֹא-יִירָא לִבִּי אִם-תִּקְוִים עָלַי מִלְחָמָה בֹּאֲתָא אֲנִי בּוֹשָׁח:	ἐὰν παρατάξῃται ἐπ' ἐμέ παρεμβολή, οὐ φοβηθήσεται ἡ καρδία μου. ἐὰν ἐπαναστῇ ἐπ' ἐμέ πόλεμος, ἐν ταύτῃ ἐγὼ ἐλπίζω.
		Even if an army encamps against me, my heart will not fear.	Even if an army encamps against me, my heart will not fear.
Ps 40.13 LXX 39.13	Heart, hair	כִּי אֶפְפוּ-עָלַי   רָעוֹת עַד-אֵין מִסְפָּר הַשִּׁינּוּנִי עֲוֹנָתִי וְלֹא-יִכְלָתִי לְרָאוֹת עֲצָמוֹ מִשְׁעָרוֹת רֹאשִׁי וְלִבִּי עֲזָבִנִי:	ὅτι περιέσχον με κακά, ὧν οὐκ ἔστιν ἀριθμός, κατέλαβόν με αἱ ἀνομίαι μου, καὶ οὐκ ἠδυνήθην τοῦ βλέπειν. ἐπληθύνθησαν ὑπὲρ τὰς τρίχας τῆς κεφαλῆς μου, καὶ ἡ καρδία μου ἐγκατέλιπέν με.
		§ 3.3.1.4 They are more numerous than the hairs of my head and my heart has left me / fails me	They are more than the hairs of my head, and my heart has left / abandoned me.
Ps 55.5 LXX 54.5	Heart	לִבִּי יַחִיל בְּקִרְבִּי וְאִימּוֹת מוֹת נָפְלוּ עָלַי:	ἡ καρδία μου ἐταράχθη ἐν ἐμοί, καὶ δειλία θανάτου ἐπέπεσεν ἐπ' ἐμέ.
		My heart trembles/ writhes within me, and the terrors of death have come upon me.	My heart is stirred up within me and the terror of death has fallen upon me.
Ps 55.6 LXX 54.6		יִרְאָה וְרֵעַד יָבֹא בִי וְתַכְסֵּנִי פִלְצוֹת:	φόβος καὶ τρόμος ἦλθεν ἐπ' ἐμέ, καὶ ἐκόλυψέν με σκότος.
		Fear and trembling have come upon me; shaking has overwhelmed me.	Fear and trembling have come upon me and darkness has overwhelmed me.
		Hebrew פִּלְצוֹת only appears four times (here and Isa 21.4; Ezek 7.18; Job 21.6) and is interpreted differently each time – ‘darkness’ is perhaps a guess on the part of the LXX translator looking for something that can ‘overwhelm’. Σκότος can also be a euphemism for death and ‘scared to death’ comes to mind.	
Ps 56.5 LXX 55.5	Flesh	בְּאֱלֹהִים אֶהְיֶה דִּבְכָּרוּ בְּאֱלֹהִים בְּטַחְתִּי לֹא אִירָא מִה-יַעֲשֶׂה בָּשָׂר לִי:	ἐν τῷ θεῷ ἐπαινέσω τοὺς λόγους μου ὅλην τὴν ἡμέραν. ἐπὶ τῷ θεῷ ἠλπισα, οὐ φοβηθήσομαι· τί ποιήσει μοι σὰρξ;
		In God, may his word be praised, in God I trust; I will not fear what flesh can do to me.	To God I will commend all my words; I will trust in God; I will not fear what flesh can do to me.
Ps 69. 24 LXX 68.24  See Distress	Eyes, loins (מתנים) LXX: eyes, back	תִּחְשַׁכְנָה עֵינֵיהֶם מִרְאֹת וּמִתְנֵיהֶם תִּמְיד הַמַּעַד:	σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν ὥτον αὐτῶν διὰ παντὸς σύγκαμψον.
		May their eyes become dim without sight and may their loins be made to shake continually	May their eyes be darkened so they cannot see, and their backs be bent continually
	§ 3.3.6.1	When approaching a difference of this type, I am reluctant to assume a difference in <i>Vorlage</i> before exhausting the possibilities of alternative understandings of the text. Here, as discussed, in the paragraph indicated, I propose that, as Hebrew מִנְתִּים can be ‘small	

		of the back', the LXX translator read <b>הכרע</b> for <b>המעד</b> – a combination of misreading and inverting letters.	
Ps 107.26 LXX 106.26 See Distress	Nefes	יַעֲלוּ שָׁמַיִם יִרְדּוּ תְּהוֹמוֹת נַפְשָׁם בָּרָעָה תִּתְמוּנָה:	ἀναβαίνουνσιν ἕως τῶν οὐρανῶν καὶ καταβαίνουνσιν ἕως τῶν ἀβύσσων, ἡ ψυχὴ αὐτῶν ἐν κακοῖς ἐτήκετο,
	§ 3.3.2, 3.3.1.8, 3.3.1.11	They went up to the heavens and went down to the depths; their <i>nefes</i> /throat melted away by trouble.	They went up to heaven and they went down to the depths; their spirit/life melted away by troubles.
Ps 107.27 LXX 106.27 See Distress		יִתְנוּ וַיִּנּוּעוּ כַּשָּׂכָר וְכָל־חֲכָמָתָם תִּתְפַּלֵּעַ:	ἐταράχθησαν, ἐσαλεύθησαν ὡς ὁ μεθύων, καὶ πᾶσα ἡ σοφία αὐτῶν κατεπόθη·
		They reel and totter like a drunkard and all their good sense is swallowed up/gone (they are at their wits' end)	They are in uproar, tottering like a drunkard, all their sense swallowed up (spent in tippling).
Ps 119.120 LXX 118.120	Flesh	סִמְרָ מִפִּחְדֶּיךָ בְּשָׂרִי וּמִמְשַׁפְּטֶיךָ יִרְאַתִּי:	καθήλωσον ἐκ τοῦ φόβου σου τὰς σάρκας μου· ἀπὸ γὰρ τῶν κριμάτων σου ἐφοβήθην.
		My flesh trembles for fear of you and I am afraid because of your judgements	May you nail down my flesh from fear of you; I am afraid because of your judgements
	§ 3.3.6, 3.3.4.1	The very strange expression in the LXX is discussed in § 3.3.4.1	
Ps 119.161 LXX 118.161	Heart	שָׁרִים רָדְפוּנִי חַנּוּם וּמִדְּבָרֶיךָ [וּמִדְּבָרֶיךָ] פָּחַד לִבִּי:	Ἄρχοντες κατεδίωξαν με δωρεάν, καὶ ἀπὸ τῶν λόγων σου ἐδειλίασεν ἡ καρδιά μου.
	§ 3.3.16	And my heart trembles because of your words	And because of your words my heart is afraid
Job 4.3	Hands	הִנֵּה יִסְרַף רַבִּים וַיְדִים רַפּוֹת תִּחַזֶּק:	εἰ γὰρ σὺ ἐνουθέτησας πολλοὺς καὶ χεῖρας ἀσθενοῦς παρεκάλεσας
		Behold you have rebuked/taught many and strengthened slack hands	For you yourself have rebuked many and encouraged feeble hands.
	§ 3.3.2.1	Here the LXX does not use the idiom – ‘slack hands’. It is the only example in <i>Job</i> of this idiom and may not have been familiar to the translator, who in any case is fairly free in his rendering.	
Job 4.4	Knees	כּוֹשֵׁל יְקִימוּן מַלְיָךְ וּבִרְכָּיִם כָּרַעוֹת תִּאֲמִין:	ἀσθενούντάς τε ἐξανέστησας ῥήμασιν γόνασίν τε ἀδυνατοῦσιν θάρσος περιέθηκας,
	§ 3.3.6.4	The one who is stumbling your words have helped/raised up and you have steadied tottering (bent) knees.	You have both raised up the weak with words and bestowed courage on feeble knees.
Job 4.14	Bones	פָּחַד קָרְאָנִי וַרְעָדָה וְרַב עֲצָמוֹתַי הִפְחִיד:	φρίκη δέ μοι συνήντησεν καὶ τρόμος καὶ μεγάλως μου τὰ ὀστά συνέσεισεν,
		Terror summoned me, and trembling, and made my bones shake	Then shivering fear came upon me and trembling and my bones

		exceedingly.	shook together exceedingly
	§ 3.3.5, 3.3.6, 3.4.3.1, 3.3.4.2, 3.3.5.2	The Greek φρίκη appears only here and in Amos 1.11 (Anger), and the verb συσσεῖω is only used with a part of the body here	
Job 4.15	Face, hairs, flesh	וְרוּחַ עָל־פָּנַי יַחְלֶף תְּסִמָּר שְׁעָרַת בְּשָׂרִי:	καὶ πνεῦμα ἐπὶ πρόσωπόν μου ἐπῆλθεν, ἔφριξαν δέ μου τρίχες καὶ σάρκες.
		A spirit passed across my face; the hairs of my body (flesh) bristled (stood on end).	And a spirit passed over my face and my hair and my flesh bristled.
	§ 3.3.5, 3.4.3.1, 3.3.4.2	The Greek verb φρίσσω appears only here and in Dan 7.15 (Th). This is one of the only two examples in the Hebrew bible of the hair standing on end in fear (the other is Ezek 27.35) both of which are omitted or changed (as above) in the LXX.	
Job 7.14-15	Nefes, bones	וַתִּתֵּנִי בַחֲלָמוֹת וּמַחְזִינוֹת תִּבְעֵתַנִּי: וַתִּבְחַר מִחֲנִיק נַפְשִׁי מוֹת מֵעַצְמוֹתַי:	ἐκφοβεῖς με ἐνυπνίοις καὶ ἐν ὁράμασίν με καταπλήσσεις. ἀπαλλάξεις ἀπὸ πνεύματός μου τὴν ψυχὴν μου, ἀπὸ δὲ θανάτου τὰ ὅστα μου.
		And you fill me with sudden fears and terrify me with visions, so that I would prefer to strangle myself (my nefes), death rather than my bones.	You frighten me with dreams and terrify me with visions. You will release my breath through my spirit, and my bones through death.
	§ 3.3.2, 3.3.5.3, 3.4.3.1	There are a number of interpretations of the difficult Hebrew of this verse - discussed in § 3.3.5.3	
Job 13.21	Hand	כַּפִּי מֵעַלִי הֲרַחֵק וְאַמְתֵּךְ אֶל־תִּבְעֵתַנִּי:	τὴν χεῖρα ἀπ' ἐμοῦ ἀπέχου, καὶ ὁ φόβος σου μὴ με καταπλησέτω.
	§ 3.3.3	Remove your hand far away from me and do not let your terror frighten me.	Take your hand far away from me and do not let your fear terrify me.
Job 15.21	Ears	קוֹל־פְּחָדִים בְּאָזְנָיו בְּשָׁלוֹם שׁוֹדֵד יְבוֹאָנוּ:	ὁ δὲ φόβος αὐτοῦ ἐν ὧσιν αὐτοῦ ὅταν δοκῇ ἡδὴ εἰρηνεύειν, ἥξει αὐτοῦ ἡ καταστροφή.
	§ 3.4.3.1	The voice of terrors in his ears, that in prosperity destruction will come upon him.	And his fear in his ears that now whilst he lives in prosperity destruction will come upon him
Job 18.11	Feet	סָבִיב בַּעֲתָהּ בַּלְהוֹת וְהַפִּיצָהּ לְרַגְלָיו:	κύκλω ὀλέσαισαν αὐτὸν ὀδύνας, πολλοὶ δὲ περὶ πόδας αὐτοῦ ἔλθοισαν ἐν λιμῷ στενωῷ.
		All around sudden terrors/dreadful events terrify him and make him gush out over his feet (i.e. wet himself).	Let pains all around destroy him and may many bring his feet into extreme hunger
	§ 3.3.6.4	The sense of the Hebrew verb פָּרַץ with 'feet' causes problems for all translators, including the LXX, but Driver's translation, 'Alarms come suddenly upon him round about and compel him to make water over his feet', explains the idiom. The verb also has	

		meanings of ‘scatter, disperse’ but it is difficult to see where ‘extreme hunger’ comes from.	
Job 21.6	Flesh	וְאִם-זָכַרְתִּי וְנִבְהַלְתִּי וְאַחֲזוּ בְּשָׂרִי פִלְצוֹת:	ἐάν τε γὰρ μνησθῶ, ἐσπούδακα, ἔχουσιν δέ μου τὰς σάρκας ὀδύναι.
		And if I call them to mind I am terrified and shuddering takes hold of my flesh.	And if I am reminded I make haste for pains take hold of my flesh.
	§ 3.3.6, 3.3.4.1	This verse has an example of ‘late use’ of verb בָּהַל – see Joosten – and also renders ‘pains’ for ‘shuddering’. Did the translator guess – the Hebrew is uncommon – or is it too far-fetched to assume he read מַכְאוֹב ‘sorrows’?	
Job 23.15, [15b]		עַל-כֵּן מִפְּנֵי אֲבָהֶל אֶתְבוֹנֵן וְאַפְחַד מִמֶּנּוּ:	διὰ τοῦτο ἐπ’ αὐτῷ ἐσπούδακα· νουθετούμενος δὲ ἐφρόντισα αὐτοῦ.  [ἐπὶ τούτῳ ἀπὸ προσώπου αὐτοῦ κατασπουδασθῶ· κατανοήσω καὶ πτοηθήσομαι ἐξ αὐτοῦ.]
		Therefore in his presence I am terrified; when I pay attention I tremble because of him.	Therefore near him him I make haste and I heed his instruction. [Because of this, in his presence I am troubled/anxious; I pay attention for I tremble because of him.]
		Again ‘late use’ of verb בָּהַל in verse 15. Origen’s addition of 15b brings the Greek closer to the Hebrew.	
Job 23.16	Heart	וְאַל יִהְיֶה לִּבִּי וְשִׁי הִבְהִילָנִי:	κύριος δὲ ἐμαλάκυνεν τὴν καρδίαν μου, ὁ δὲ παντοκράτωρ ἐσπούδασέν με.
		For God has made my heart timid and the Almighty has terrified me.	For the Lord has made my heart weak/cowardly and the Almighty has hastened me.
		‘Late use’ of verb בָּהַל as above	
Job 23.17	Face	כִּי-לֹא נִצְמַתִּי מִפְּנֵי-חֹשֶׁךְ וּמִפְּנֵי כְסֶה-אֶפֶל:	οὐ γὰρ ᾔδειν ὅτι ἐπελεύσεται μοι σκότος, πρὸ προσώπου δέ μου ἐκάλυπεν γνόφος.
		But I will not be silenced because of the presence of darkness, not even the presence of darkness that conceals (or: ‘even though my face is clouded over with darkness’)	For I did not know that he would bring darkness upon me; gloom that will cover/conceal my face
	§ 3.3.3.2	The Hebrew is uncertain here and English translations vary enormously. Whilst Job admits that ‘the Almighty has terrified me’ (vs 16), throughout he is keen to press his case, which is why this verse reflects his defiance – in the next verse (24.1) he asks ‘Why doesn’t the Almighty keep set times for judgement?’	
Job 37.1	Heart	אֶפְלִזְאֵת יַחֲרִיד לִבִּי וַיִּתֵּר מִמְּקוֹמִי:	[καὶ ταύτης ἐταράχθη ἡ καρδία μου καὶ ἀπερρύη ἐκ τοῦ τόπου αὐτῆς.]

	§ 3.3.1.5	Also at this my heart trembles and leaps from its place.	[And because of this my heart is stirred up/agitated and flows/moves from its place.]
Dan 4.2	Head	<p>חֶלֶם חֲזִית וַיִּדְחַלְנִי וַתַּהַרְרִין עַל־מִשְׁכְּבִי וַחֲזוֹנֵי רֹאשִׁי יִבְהַלְנִי:</p> <p>I dreamed a dream and it frightened me and the visions upon my bed and the images in my head terrified me.</p>	<p>ἐνύπνιον εἶδον, καὶ ἐφοβέρισέν με, καὶ ἐταράχθην ἐπὶ τῆς κοίτης μου, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου συνετάραζάν με.</p> <p>I saw a dream and it terrified me and I was disturbed on my bed and the visions of my head troubled me.</p>
Dan 5.6	Expression, hip joints, knees LXX (OG) - none T -fastenings of loins, knees	<p>אָדִין מִלְכָּא זִינְהִי שְׁנוּהִי וְרַעִינְהִי יִבְהַלְנִי וְקַטְרִי חֲרָצִיה מִשְׁתַּרְיִן וְאַרְכְּבָתֶיהָ דָּא לָדָא נִקְשָׁן:</p> <p>Then the king's expression changed and his thoughts terrified him; the knots of his hips/loins released themselves and his knees knocked together.</p>	<p>LXX (OG): καὶ ἡ ὄρασις αὐτοῦ ἡλλοιώθη, καὶ φόβοι καὶ ὑπόνοιαι αὐτὸν κατέσπευδον. ἔσπευσεν οὖν ὁ βασιλεὺς καὶ ἐξάνεστη καὶ ἑώρα τὴν γραφὴν ἐκείνην, καὶ οἱ συνεταῖροι κύκλω αὐτοῦ ἐκαυχῶντο.</p> <p>T: τότε τοῦ βασιλέως ἡ μορφή ἡλλοιώθη, καὶ οἱ διαλογισμοὶ αὐτοῦ συνετάρασσον αὐτόν, καὶ οἱ σύνδεσμοι τῆς ὀσφύος αὐτοῦ διελύοντο, καὶ τὰ γόνατα αὐτοῦ συνεκροτοῦντο.</p>
	§ 3.3.6, 3.3.7, 3.3.3.2, 3.3.6.4	<p>The Aramaic ܐܝܢܐ appears here and in Dan 5.9, 10 and 7.28 below and can be translated ‘expression’ (Holladay ‘complexion’) but also ‘brightness’ (his face fell?) – in effect indicating that fear shows on the face. The expression ‘the knots of his loins released themselves’ is discussed in § 3.3.6.4. The LXX does not have this expression, possibly because it was following a different source text (the NETS translator of Daniel, R. T. McLay considers the LXX source texts of chapters 4-6 to be ‘very different’ from the MT – see his ‘Daniel: to the reader’, p.992 – which may also explain the differences in 5.6, 9, 10)</p>	
Dan 5.9	Expression (face)	<p>אָדִין מִלְכָּא בְּלִשְׁאֲצֵר שְׁגִיָּא מִתְּבַהֲל וַיִּזְהִי שְׁנִין עָלוּהִי וְרַבְּרַבְנוּהִי מִשְׁתַּבְּשִׁין:</p>	<p>LXX (OG): τότε ὁ βασιλεὺς ἐκάλεσε τὴν βασίλισσαν περὶ τοῦ σημείου καὶ ὑπέδειξεν αὐτῇ, ὥς μέγα ἐστί, καὶ ὅτι πᾶς ἄνθρωπος οὐ δύναται ἀπαγγεῖλαι τῷ βασιλεῖ τὸ σύγκριμα τῆς γραφῆς.</p> <p>T: καὶ ὁ βασιλεὺς Βαλταसार πολὺ ἐταράχθη, καὶ ἡ μορφή</p>

			αὐτοῦ ἡλλοιώθη ἐπ’ αὐτῷ, καὶ οἱ μεγιστᾶνες αὐτοῦ συνεταράσσοντο.
	§ 3.3.3.2	Then King Belshazzar was absolutely terrified and his expression changed (on him) and his nobles/lords were perplexed.	LXX (OG): Then the king summoned the queen concerning the sign and he indicated to her how big it was and that nobody was able to tell the king the meaning of the writing. T: Then king Belshazzar was greatly disturbed and his expression changed upon him and his nobles were bewildered.
Dan 5.10	Expression (face)	מִלְכָּתָא לְקַבֵּל מִלִּי מִלְכָּא וְרַבְרָבָנֵיהּ לְבֵית מְשִׁתָּא עָלְלָת [עֲלָת] עֲנַת מִלְכָּתָא וְאַמְרַת מִלְכָּא לְעֲלָמִין חַיִּי אַל-יִבְהַלֶּנִּי רַעִיֹנֶיךָ וְזִינֶיךָ אַל-יִשְׁתַּנּוּ:	LXX (OG): τότε ἡ βασίλισσα ἐμνήσθη πρὸς αὐτὸν περὶ τοῦ Δανιηλ, ὃς ἦν ἐκ τῆς αἰχμαλωσίας τῆς Ἰουδαίας,  T: καὶ εἰσηλθεν ἡ βασίλισσα εἰς τὸν οἶκον τοῦ πότου καὶ εἶπεν Βασιλεῦ, εἰς τοὺς αἰῶνας ζῆθι· μὴ ταρασσέτωσάν σε οἱ διαλογισμοί σου, καὶ ἡ μορφή σου μὴ ἁλλοιούσθω·
	§ 3.3.3.2	... do not let your thoughts terrify you or your expression change	LXX (OG): Then the queen reminded him about Daniel, who was from the body of captives of Judaea T: ... do not let your thoughts trouble you or your expression change
Dan 7.15	Head	אֶתְפַּרִּית רוּחִי אָנָּה דְּנִיָּאל בְּנוֹא נִדְנָה וְחִזּוֹי רֵאשִׁי יִבְהַלֶּנִּי:  As for myself, Daniel, my spirit was distressed deep within me and the images in my head terrified me.	LXX (OG): καὶ ἀκηδιάσας ἐγὼ Δανιηλ ἐν τούτοις ἐν τῷ ὁράματι τῆς νυκτὸς T: ἔφριξεν τὸ πνεῦμά μου ἐν τῇ ἔξει μου, ἐγὼ Δανιηλ, καὶ αἱ ὁράσεις τῆς κεφαλῆς μου ἐτάρασσόν με.  LXX (OG): And I Daniel was exhausted by these things, by the vision of the night. T: And I Daniel, my breath shivered/bristled in possession of me (goose pimples). And the visions in my head troubled me.
	§ 3.4.3.2	Greek verb φρίσσω appears only here and in Job 4.15 – the image is of goose pimples.	
Dan 7.28	Expression, heart	עַד-כָּה סוּפָא דִּי-מִלְתָּא אָנָּה דְּנִיָּאל שְׁנִיא   רַעִיֹנֵי יִבְהַלֶּנִּי וְזִינֵי יִשְׁתַּנּוּ עָלַי וּמִלְתָּא בְּלִבִּי נִטְרַת:	LXX (OG): ἕως καταστροφῆς τοῦ λόγου ἐγὼ Δανιηλ σφόδρα ἐκστάσει περιειχόμεν, καὶ ἡ ἔξις μου διήνεγκεν ἐμοί, καὶ τὸ ῥῆμα ἐν καρδίᾳ μου ἐστήριξα. T: ἕως ὧδε τὸ πέρας τοῦ λόγου. ἐγὼ Δανιηλ, ἐπὶ πολὺ οἱ διαλογισμοί μου συνετάρασσόν με, καὶ ἡ μορφή μου ἡλλοιώθη ἐπ’ ἐμοί, καὶ τὸ ῥῆμα ἐν τῇ καρδίᾳ μου

			συνετήρησα.
	§ 3.4.3.2	I Daniel, greatly my thoughts terrified me and my expression was changed on me but I kept the matter in my heart.	LXX (OG): I Daniel was overcome greatly by astonishment, and my demeanour was changed on me, but I set the matter in my heart. T: [For] me Daniel, my thoughts troubled me greatly and my expression was changed on me, but I kept the matter in my heart.
Dan 10.10	Hand, knees, palms of hands LXX (OG) hand, knees, soles of feet T: hand, knees	וַהֲנִיחַ יָד נֹגַעַה בִּי וַתִּנְיַעַנִי עַל-בְּרַכְי וְכַפּוֹת יָדַי:	LXX (OG): καὶ ἰδοὺ χεῖρα προσήγαγέ μοι καὶ ἤγειρέ με ἐπὶ τῶν γονάτων ἐπὶ τὰ ἴχνη τῶν ποδῶν μου. T: καὶ ἰδοὺ χεὶρ ἀπτομένη μου καὶ ἤγειρέν με ἐπὶ τὰ γόνατά μου.
		And behold , a hand touched me and made me tremble upon my knees and the palms of my hands.	LXX (OG): And behold he brought a hand to me and put me upon my knees upon the soles of my feet. T: And behold a hand touched me and put me upon my knees
	§ 3.3.4	‘Soles of the feet’ is difficult to visualise in combination with the knees – perhaps the image is of the hand raising Daniel from his knees to his feet?	
Ezr 4.4 (LXX Neh 4.4)	Hands	וַיְהִי עִם-הָאָרֶץ מְרַפִּים יָדַי עִם-יְהוּדָה וּמִבְּלָהִים (וּמִבְּהָלִים) אוֹתָם לְבָנוֹת:	καὶ ἦν ὁ λαὸς τῆς γῆς ἐκλύων τὰς χεῖρας τοῦ λαοῦ Ἰουδα καὶ ἐνεπόδιζον αὐτοὺς τοῦ οἰκοδομεῖν
	§ 3.3.2.2.	Then the people of the land made the hands of the people of Judah slack/limp by making them frightened to build.	Then the people of the land made the hands of the people of Judah become slack/limp and hindered them from working
Neh 6.9 (LXX Neh 16.9)	Hands x 2	כִּי כָלָם מִירָאִים אוֹתָנוּ לְאֹמֹר יָרְפוּ יְדֵיהֶם מִן-הַמְּלָאכָה וְלֹא תַעֲשֶׂה וַעֲתָה חֲזַק אֶת-יָדַי:	ὅτι πάντες φοβερίζουσιν ἡμᾶς λέγοντες Ἐκλυθήσονται αἱ χεῖρες αὐτῶν ἀπὸ τοῦ ἔργου τούτου, καὶ οὐ ποιηθήσεται· καὶ νῦν ἐκραταίωσα τὰς χεῖράς μου.
		For all of them frightened us saying, ‘Their hands will be made slack/limp away from the labouring and it will not be done’, but now [O God] make my hands strong.	For all of them frightened us saying, ‘Their hands will become limp/slack away from this work and it will not be done’, but now may I make my hands strong.
2 Chr 13.7	Heart	וַיִּקְבְּצוּ עָלָיו אַנְשִׁים רַקִּים בָּנֵי בְלִיעֵל וַיִּתְאַמְצוּ עַל-רַחֲבֵעַם בֶּן-שְׁלֹמֹה וּרַחֲבֵעַם הָיָה נֶעֱר וְרַךְ-לֵבָב וְלֹא הִתְחַזַּק לִפְנֵיהֶם:	καὶ συνήχθησαν πρὸς αὐτὸν ἄνδρες λοιμοὶ υἱοὶ παράνομοι, καὶ ἀντέστη πρὸς Ροβοάμ τὸν τοῦ Σαλωμων, καὶ Ροβοάμ ἦν νεώτερος καὶ δειλὸς τῇ καρδίᾳ καὶ οὐκ ἀντέστη κατὰ πρόσωπον αὐτοῦ.



	§ 3.3.1.14	And Rehoboam was a youth and his heart fearful so that he could not show himself courageous before them.	And Rehoboam was too young/immature and cowardly/ fearful in heart and was unable to stand in opposition in their presence.
2 Chr 15.7	Hands	וְאַתֶּם חֲזָקוּ וְאַל-יִרְפוּ יְדֵיכֶם כִּי יֵשׁ שָׂכָר לַפֶּעֱלָתְכֶם:	καὶ ὑμεῖς ἰσχύσατε, καὶ μὴ ἐκλυέσθωσαν αἱ χεῖρες ὑμῶν, ὅτι ἔστιν μισθὸς τῇ ἐργασίᾳ ὑμῶν.
		And you, “Be strong and do not let your hands become slack/limp for there will be wages for your work.”	And you, “Be strong and do not let your hands become slack/limp, for there will be wages for your work.”
		‘Be strong’ is to be understood as ‘take courage’ (e.g. <i>RSV</i> ) – rather than implying laziness.	



## 4. ANGER

### 4.1. *Introductory remarks*

4.1.1. The nose may not be the most obvious ‘seat’ of anger but, if the 228 instances of Hebrew **אף** that relate to anger<sup>273</sup> are translated literally, it is the part of the body most commonly found in idioms depicting anger in the Hebrew Bible, with its nearest competitor, the face, occurring 24 times. Fohrer<sup>274</sup> considers that the ‘question of the primary meaning of **אף** remains open’, but that although the verb **אָנַף** is only found with the meaning ‘to be angry’ its basic meaning may have been something like ‘to snort’,<sup>275</sup> hence **אף** as ‘nose’.<sup>276</sup> Staubli and Schroer have translated Jer 21.5: ‘I myself will fight against you with outstretched hand and mighty arm, in anger, in fury and in great wrath’ but have added in brackets the suggested paraphrase, ‘with a nose snorting with rage’,<sup>277</sup> for the Hebrew **בִּאֵף וּבְחִמָּה וּבְקִצָּף**, which certainly brings the picture to life.

4.1.2. Closely related to ‘anger’ is ‘jealousy’, whether a provocation to anger or an aspect of anger itself.<sup>278</sup> The LORD describes himself as ‘a jealous God’

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<sup>273</sup> This includes 14 occurrences of the phrase ‘long of nostrils’, usually translated ‘long-suffering’ or ‘slow to anger’.

<sup>274</sup> G. Fohrer, 1968, ‘Twofold Aspects of Hebrew Words’ in P.R. Ackroyd (ed.), *Words and Meanings: Essays presented to David Winton Thomas on his retirement from the Regius Professorship of Hebrew in the University of Cambridge* (Cambridge University Press), pp. 95-103, p.95.

<sup>275</sup> H. Kleinknecht, 1964, ‘Ὀργή’, in G. Kittel (ed.), *Theological Dictionary of the New Testament* (Grand Rapids: Wm B. Eerdmans), Vol V, pp. 382-418, p. 392.

<sup>276</sup> Although there are many examples where it has been rendered ‘face’ in English translations.

<sup>277</sup> T. Staubli and S. Schoer, *Body Symbolism in the Bible*, p. 95.

<sup>278</sup> J. Pilch, 1996, ‘Slow to Anger and Long of Nose’, *TBT* 34, pp. 305-310, points out that ‘the Hebrew word for zeal [i.e. anger] etymologically means “intensively red”, describing the colour of the face of a person experiencing this emotion’.

(אל קנא)<sup>279</sup> and his jealousy is ‘fire’<sup>280</sup> (often the instrument of God’s anger), and jealousy appears in parallel to אף / אנף as well as to other words for anger such as עברה, חמה and כעס. Baloian includes an ‘Excursus on Jealousy’ as an addendum to his study, and considers that it is ‘in close association with the idea of anger in both humans and God’,<sup>281</sup> with the suggestion that jealousy may be positive or negative.<sup>282</sup> In Is 63.15, the appeal, ‘Where is your jealousy/zeal (קנא) and your mighty acts’ is followed by ‘[where are] the yearning/agitation (המון מעיד) and loving feelings (רחמים)’ , so perhaps here jealousy could be translated ‘concern’. Jealousy may therefore not be entirely synonymous with anger but anger may be provoked by, or involve jealousy; in this study I have included jealousy only where it is clearly associated with parts of the body and the expression of anger.

4.1.3. Another idiom that may possibly be related to anger is ‘to harden the face’, which could be included with anger: but does it signify sternness (e.g. Ezek 3.7-9) or stubbornness? Gruber extends this idiom by translating אף as ‘face’, for example Ps 90.11a, מי יודע עו אפך, which presumably he would render literally, ‘Who knows the hardness of your face?’ However, although his translation of עו אף as ‘frowning face’ is an attractive proposition,<sup>283</sup> I have chosen to treat אף exclusively

<sup>279</sup> E.g. Exod 20.5; 34.14.

<sup>280</sup> Ezek 36.5; 38.19; Zeph 1.18; 3.8; Ps 79.5. E.M. Good, 1962, ‘Jealousy’, *Interpreter’s Dictionary of the Bible*, Vol 2 (Nashville, New York: Abingdon Press), gives the meaning of the root קנא as ‘to become red in the face’ and jealousy is therefore hot.

<sup>281</sup> B.E. Baloian, 1992, *Anger in the Old Testament* (New York: Peter Lang), p. 181

<sup>282</sup> Ibid, p. 183, Baloian cites E.M. Good, *Interpreter’s Dictionary of the Bible*, Vol 2, p.806, who distinguishes according to whether it is ‘turned upon the self’ or ‘turned beyond the self’.

<sup>283</sup> M.I. Gruber, *Aspects of non-verbal communication* ..., p. 509.

as ‘nose’ (i.e. ‘anger’) in this study and Magonet points out the parallel with ‘wrath’:  
‘Who knows the power of your anger? Your wrath matches the fear of you.’<sup>284</sup>

4.1.4. Taking a literal approach, it is clear that anger in the Hebrew Bible is frequently understood to manifest through the nose growing hot. This suggests that a phrase such as ‘his nose grew hot’ was originally a metaphor in general use, rather as ‘hot under the collar’ or ‘his blood boiled’ are in English today.

4.1.5. Physiologically, the association of the nose with anger could be explained by some of the bodily changes that are observed to occur during the state of anger, such as an increase in heart rate, a rise in body temperature, rapid, heavy breathing and distension of the nostrils (‘his nostrils flared’).<sup>285</sup> There is some general cross-cultural agreement that anger is ‘hot’, and, in the 1996 five-nation study<sup>286</sup> of how emotions are perceived to be felt in the body, it was found that anger was considered to manifest mainly in the face, the head and the heart, with the representatives from four out of the five nations giving an equally high score to the breath (unfortunately the nose was not included as an option of choice for the participants in this piece of research).

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<sup>284</sup> J. Magonet, *A Rabbi Reads the Psalms*, p. 159. His translation of the second half of the verse is fairly free, but seems to capture the meaning and is neater than the more literal ‘... and according to fear of you, your wrath?’

<sup>285</sup> G. Abramson, 1972, ‘Colloquialisms in the Old Testament’, *Semitics*, 2, pp. 1-16, considers that ‘the connection between the nose and anger seems to lie in the verb נחיר from נחיריים “nostrils”’, p12. However, this word for nostrils would seem to derive from the verb נחר ‘to blow/pant’ and only occurs in connection with animals in the MT.

<sup>286</sup> R.B. Hupka, et al, ‘Anger, Envy, Fear and Jealousy as Felt in the Body: A Five-Nation Study’. The nations studied were Germany, Mexico, Poland, Russia and the United States. The USA gave a slightly higher score to the stomach than the breath, as did the Germans, but other nationalities did not rate the stomach particularly highly.

4.1.6. Taking a different approach, Kruger<sup>287</sup> applied the cognitive model of anger suggested by Lakoff and Kövescses<sup>288</sup> to the expressions of anger in the Hebrew Bible and took the image of anger as heat one stage further to the idea of ‘anger as the heat of a fluid in a container’, the container being the body.<sup>289</sup> This offers insight into some of the metaphors for anger discussed later that involve anger rising up and overflowing, or being ‘poured out’. It also recalls the imagery of weeping described by Collins<sup>290</sup> in Chapter 2: Distress, as well as that of the heart melting in fear (Chapter 3: Fear). If in distress the innards melt and pour out in tears, and in fear the heart melts into the bowels, it seems that in anger the inner parts of the body also in effect melt so that the heat of anger can no longer be contained within and the liquid/gas escapes in smoke or fire, or is poured, or flows out through the nose, rather as a stream of lava from a volcano (e.g. the ‘stream of brimstone’ in Isa 30.33).

4.1.7. In the Hebrew Bible, whilst descriptions of anger often involve heat, it is rare that any other part of the body is actually described as being hot or burning in anger. The heart is occasionally hot, but possibly only once in anger, in Deut 19.6.<sup>291</sup> Here the context is an instruction to anyone guilty of accidentally killing another to flee to one of the designated cities of safety, ‘lest the avenger of blood pursue after the killer whilst his heart is hot’ (כִּי־יִחַם לִבּוֹ). However, the verb root is חָם rather

<sup>287</sup> P.A. Kruger, 2000, ‘A Cognitive Interpretation of the Emotion of Anger in the Hebrew Bible’, *Journal of Northwest Semitic Languages* 26/1, pp. 181-193.

<sup>288</sup> G. Lakoff & Z. Kövescses, 1995 (1987), ‘The Cognitive Model of Anger Inherent in American English’ in: D. Holland & N. Quinn (eds.) *Cultural Models in Language & Thought* (6th Edition; Cambridge: Cambridge University Press), pp. 195-221.

<sup>289</sup> Ellen van Wolde, ‘Language of Sentiment’ also applied this model to a comparison of anger in English and Japanese with the Hebrew Bible, which showed similarities in the idea of anger rising.

<sup>290</sup> T. Collins, 1971, ‘The Physiology of Tears in the Old Testament’.

<sup>291</sup> There may be a less direct reference in Hos 7.6 where the heart is said to be like an oven but, whilst the RSV translation indicates anger, this is only possible with emendation to the Hebrew. This is discussed in Section 4.8.3, Chapter 4: Heart.

than חרה, the one used most often with אף. As חם is usually associated with the heat of sexual arousal (for both animals and human beings), the intention is probably to convey the instinctive desire to exact vengeance and retaliate - ‘passion’ rather than anger - which may cool when the mind has time to consider.

4.1.8. Elsewhere it appears to be the compulsion to prophesy that causes the heart to heat up: in Jer 20.9 the prophet describes the distress that follows his resolve never to speak in the Lord’s name as ‘in my heart it is as if a burning fire is shut up in my bones’, and in Ps 39.4 the psalmist declares, ‘My heart [was] hot (חם) within me; in my groaning a fire blazed up; I spoke with my tongue’.<sup>292</sup> Andersen and Freedman consider that this ‘blazing fire in the heart’ is a way of describing ‘an uncontrollable emotion’<sup>293</sup> – one that is perhaps not entirely explainable. Whilst the face might be expected to redden in anger, there is no direct reference to this in the Hebrew Bible, unless some of the ‘nose’ references are translated ‘face’, mentioned earlier as something that some interpreters have done. In Gen 4.5 ‘Cain became very hot/angry’ (ויחר לקין מאד), but his face ‘fell’ (נפל), it did not heat up.

4.1.9. The phrases that connect the nose with anger can be roughly divided into two types: those in which the nose is described as undergoing physical changes as the result of anger (usually becoming hot), and those in which the Hebrew word אף (nose) appears simply to have taken on the meaning ‘anger’. In the case of the former it is possible that there was once a live metaphor, ‘and his nose burned’

<sup>292</sup> Perhaps the effect of God’s anger, which is frequently ‘hot’.

<sup>293</sup> F.I. Andersen & D.N. Freedman, 1986, *Hosea* (Anchor Bible; New York: Doubleday), p. 459,

(וַחֲרָהּ / וַיַּחֲרֵ אֵף), used to describe anger, which was also part of a larger ‘word-picture’ of anger. Over time it would appear that אֵף became a metonymy for anger,<sup>294</sup> suggesting that anger was perceived as coming from the nose.<sup>295</sup> This theory could be supported by the fact that in ‘later’ books there are few examples of the complete metaphor, instead most references to אֵף are found supported with a preposition, usually כַּ (and his anger was ‘against’ ...) plus in most cases a pronominal suffix. However, there are a few examples of this ‘later’ use in most books and, whilst texts such as Gen 49.6 ‘For *in their anger* (בְּאַפָּם) they killed a man’, or 49.7, ‘Cursed be *their anger* (אֲפָם), would sound ridiculous nowadays rendered ‘for *with their noses* they killed a man’ or ‘*cursed be their noses*’, it is possible that אֵף standing alone became an idiom that acted as shorthand for a larger picture of anger. It is not possible to come to any conclusions or even raise a convincing theory, particularly as there is no obvious pattern to the distribution of nose/anger phrases in the Hebrew Bible, and later editing may also be implicated, but metaphors involving heat and fire and the nose are very common.

## 4.2. *Distribution of nose idioms/metonymy*

4.2.1. In terms of idiomatic expressions for anger involving the nose, the one most commonly used combines אֵף with the Hebrew root חָרַח which carries the primary meaning ‘to become hot’ and which I have in most cases translated ‘burn’. Since the statement ‘his nose burned’ may not convey the user’s intended meaning without

<sup>294</sup> A figure of speech where one noun is substituted for another related to it and comes to mean the same thing, for instance ‘mouth’ or ‘tongue’ for ‘word’, ‘hand’ for ‘power’ or ‘help’.

<sup>295</sup> B. Johnson, in J. Bergman, B. Johnson, אֵף אֲנִי TDOT pp. 348-360, points to a clear connection between anger and snorting and this may partly explain the origin.

explanation, this would be considered an idiom, but since it may have started out as a metaphor for anger that had a literal meaning behind it,<sup>296</sup> it could also be called a dead metaphor.<sup>297</sup> As stated in my introduction, I am reluctant to get too caught up with linguistic terminology, but it is clear that in most cases the phrase is no longer meaningful if translated literally and that metonymy has taken place.

4.2.2. The distribution of these ‘nose phrases’ involving the root **חַרַּח** is shown in Table 8 at the end of this chapter, with the highest instances occurring in the books of Exodus (7), Numbers (10), Deuteronomy (6), Judges (7), 1 & 2 Samuel (7), Job (6), and 1 & 2 Chronicles (4). In the same books there is also a corresponding frequency of forms of **חַרַּח** used on their own to express anger (shown in Table 10 at the end of this chapter), with Genesis joining the group with eleven instances, added to three uses with ‘nose’. Distribution of these in the other books in the group is Exodus (7), Numbers (10), Deuteronomy (6), Judges (7), 1 & 2 Samuel (13), Job (5), and 1 & 2 Chronicles (5). Taken together, the straightforward association of ‘heat’ with or without ‘nose’ as a signifier for ‘anger’ is therefore most prevalent in the books of Genesis (14), Exodus (14), Numbers (20), Deuteronomy (13), Judges (14), 1 & 2 Samuel (20), Job (11) and 1 & 2 Chronicles (9), with a lower incidence shown in the books of Joshua (4), 1 & 2 Kings (4), Isaiah (5), 12 Prophets (8), Psalms (7), Proverbs (2) and Lamentations (2). Jeremiah does make the association but exclusively uses the phrase **חַרֹּן אֵף** (‘burning nose/ anger’), which appears eight times; Ezekiel is notable for its absence.

<sup>296</sup> D. Davison, 1979, comments in, ‘What Metaphors Mean’, S. Sacks (ed) *On Metaphor* (Univ. of Chicago Press), p. 29-45, that ‘metaphors mean what the words, in their most literal interpretation mean, and nothing more’ (p. 29).

<sup>297</sup> A. Gibson, 1981, *Biblical Semantic Logic* (Oxford: Blackwell), p. 119, lists one of the qualities of idiom as ‘syntactic ossification’.

4.2.3. The idiom **אף חרון** found in Jeremiah appears twice in Isaiah, which also has two examples of the **אף + חרה** idiom. Elsewhere in the three major prophets the preferred expression uses **אף** on its own, mostly with an inseparable preposition, a pronominal suffix, or both. However, in many cases where **אף** appears to be used as metonymy for anger, it is connected with the subject of heat in its particular context, so that in effect the idiom is still present. For example, the noun **חמה** ('heat')<sup>298</sup> is notable, appearing over 70 times on its own, as well as 39 times either linked to **אף** with the *vav* conjunction, or in parallel with **אף** in the same verse. It is also seen in adjacent or nearby verses that introduce or continue the description of anger, particularly God's anger, so that 'heat' is in itself a metaphor or metonymy for anger that is also rarely completely unconnected with 'nose'. The use of **חמה** is most noticeable in the major prophets - Isaiah (8), Jeremiah (8) and Ezekiel (20) – the distribution overall is shown in Table 10 at the end of this chapter. All of the examples in Jeremiah are linked by the *vav* conjunction to **אף** whilst Isaiah twice uses the phrase **אפו חמה** and Ezekiel mostly uses **חמה** in parallel with **אף** but twice links them with the *vav* conjunction.

4.2.4. Even where **אף** is used without being directly described as heating up and without a close parallel within the same verse or an adjacent verse with a word for

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<sup>298</sup> M.I. Gruber, *Aspects of non-verbal communication* ... p. 542ff justifies at length his translation of this word as 'foam'. I can see a possible relationship to the English idiom 'foaming at the mouth', but I am not convinced this enhances the imagery. His source may be H.R. Cohen, 1971, 'Poison', *Encyclopaedia Judaica* Vol 13, pp. 702-3, but whilst this refers to its use in a double-entendre with its secondary meaning 'poison/venom', the idea of 'foam' comes from an Akkadian cognate, which does not mean 'wrath' but 'poisonous foam, slaver, produced from the mouth of angry gods, demons, humans and animals'.



‘heat’, its heating up may still be inferred by references to heat or fire in the context of a passage as a whole. For instance, in Isa 10.5 God describes Asshur as ‘the rod of my anger’ (שֶׁבֶט אַפִּי), following a refrain in 9.11, 16, 21 and 10.4 that declares, ‘in all this his anger (nose) is not turned away’ (בְּכָל־זֹאת לֹא־שָׁב אַפּוֹ), but there are still connections with heat. Isa 9.18 says that ‘through the wrath (עֲבָרָה) of the LORD of hosts the land will be scorched’ and that the people will be ‘as fuel for the fire’ (כַּמֵּאֲכֵלֶת אֵשׁ). Isa 10.16 continues the metaphor in the assertion that ‘he will kindle a burning like the burning of fire’ (יִקְדֵּי יִקְדֵּי כִּי־קוֹדֵד אֵשׁ) which in the Hebrew is wonderfully alliterative and could perhaps be paraphrased ‘he will kindle a fire to end all fires’. The last two words of this phrase are also echoed, in an alliterative sense, in 10.17 in קִדְּוֹשׁוֹ, ‘his holy one’, alluding perhaps to holy fire.

4.2.5. From this I would propose that, although אַף appears to be a metonymy for anger, it functions as part of the ongoing anger/heat metaphor and is shorthand for the full idiom ‘(his) nose burned’. An idiom is more than its individual parts and whilst today ‘nose’ may not bring to mind ‘anger’, it is likely that at the time the Hebrew Bible was compiled to say that somebody’s ‘nose burned’ needed no explanation.

4.2.6. There are a number of verses that could argue for a literal translation of אַף to reflect the idiom. For instance, Jer 15.14, כִּי־אֵשׁ קָדַחָהּ בְּאַפִּי עֲלֵיכֶם תֹּקֵד, and 17.4, כִּי־אֵשׁ קָדַחְתֶּם בְּאַפִּי עַד־עוֹלָם תֹּקֵד, which can be translated respectively, ‘For a fire has broken out in my nose to burn amongst you’ and ‘For you have lit a

fire in my nose to burn for ever’.<sup>299</sup> Whilst few English translations translate these verses literally (the *JPS* is an example), the majority<sup>300</sup> treat Isa 65.5 as I have done, ‘These [people] are a smoke in my nose, a fire that burns all day long’.<sup>301</sup> If we recall that in English usage somebody who ‘gets up your nose’ causes you annoyance, something that Prov 15.1 also suggests,<sup>302</sup> then the Hebrew idiom should be allowed to stand. These and other verses make it clear that the fire of God’s anger emanates from his nose, and even if the fire is not described as in his nose, fire often follows immediately upon his nose becoming hot.

### 4.3. Greek translation of ‘nose’ idioms

4.3.1. In all cases where the Hebrew text uses **אף** to signify anger, even where ‘nose’ may be considered appropriate translated literally,<sup>303</sup> the Greek text uses a form of **θυμός** (‘soul/breath/life/anger/wrath’) or **ὀργή** (‘anger/wrath/temperament/disposition’), or a combination of the two, either substantives or related verb forms, depending on the syntactic form of the Hebrew. For instance, the most popular forms of the idiom, **אף וחרה** and **אף ויחר** (‘and his nose burned’) are generally translated by a form of the verb **θυμώω** (‘to be/make angry’) or **ὀργίζω** (to make/become angry’, ‘to provoke/irritate’), with a substantive from the other, for example **ἐθυμώθη ὀργή** or **ὀργίσθη θυμῷ**. The phrase **אפו חרון** (‘his burning nose’

<sup>299</sup> Possibly both allude to Deut 32.22, ‘For a fire has broken out in my nose and it burns to the depths of Sheol, and it consumes the earth and its produce and sets ablaze the foundations of the mountains’.

<sup>300</sup> This is so for the *RSV*, *NRSV*, *NIV*, *JPS* and *AV*; the exceptions amongst those considered in this study is the *NJB*, which translates, ‘such people are like stifling smoke to me, an ever-burning fire’ and the *NJPS* which paraphrases ‘such things make my anger rage’.

<sup>301</sup> Although, except for the *AV* and *JPS*, the plural ‘nostrils’ is used.

<sup>302</sup> The verb **עלה** allows the translation: ‘A tender reply turns away wrath but an offensive word gets up the nose’.

<sup>303</sup> For example LXX Isa 65.5, ‘These are a smoke in my anger’ (**οὗτος καπνὸς τοῦ θυμοῦ μου**) and Prov 15.1, ‘an offensive word stirs up rage’ (**λόγος δὲ λυπηρὸς ἐγείρει ὀργάς**) – see § 4.2.6.

or ‘the burning of his nose’) appears, depending on case, as ὁ θυμὸς τῆς ὀργῆς, θυμὸν ὀργῆς, or ὀργὴ θυμοῦ, and something like 𐤀𐤓𐤁 is translated ἐν θυμῷ or ἐν ὀργῇ.<sup>304</sup> Kleinknecht<sup>305</sup> comments that etymologically the two words were originally quite distinct, θυμός being ‘the wrath which boils up’ and ὀργή ‘the wrath which breaks forth’, in other words ‘θυμός denotes the emotion, ὀργή its manifestation and expression’, but considers that ‘in LXX usage ... this distinction is completely lost’.<sup>306</sup> As these two words are also used to translate other Hebrew words for anger, such as 𐤀𐤓𐤁, he has a point.<sup>307</sup>

4.3.2. At no point is a Greek word for nose, such as μυκτήρ or ῥίς, associated with anger, but the fact that θυμός may be translated ‘breath’ indicates that the translators may at least have been aware of the nose idiom and, whilst avoiding a literal translation, attempted to retain the allusion. This is illustrated particularly by the translation of the idiom ‘long of nostrils’ (slow to anger) into Greek as μακρόθυμος, literally ‘long/slow of breath’.

4.3.3. As the use of parts of the body in relation to other emotions shows, there is little evidence that the Greek translators were avoiding anthropomorphism, so we can surmise that by the time of the LXX translation metonymy had already taken place and the nose idiom needed interpretation for Greek readers. Otherwise if

<sup>304</sup> There is no apparent pattern. T. Muraoka, 2001, ‘Pairs of Synonyms in the Septuagint Psalms’ in R.J.V. Hiebert, C.E. Cox & P.J. Gentry (eds), *The Old Greek Psalter: Studies in Honour of Albert Pietersma* (JSOT Supplement Series 332; Sheffield: Sheffield Academic Press), pp.35-43, comments that it is not apparent ‘why the sequence of the Greek words is reversed in translating an identical Hebrew collocation’, p. 30.

<sup>305</sup> Kleinknecht, et al, 1964, ὀργή, in G. Kittel (ed.), *TDOT*, Vol V, pp. 382-418.

<sup>306</sup> O. Grether, J. Fichter, ‘Wrath of God in the LXX’, Vol 5, *TDNT*, pp. 393-412, p.399.

<sup>307</sup> Although F. Buchsel, 1965, θυμός, *TDNT*, Vol 3, pp. 167-172, considers that ‘from the sense of “to boil up” there seems to have developed that of “to smoke” and then “to cause to go up in smoke”, “to sacrifice,”’, p.167, which is closer to ‘breath’.

anthropomorphism were a problem the idiom could have been retained where mortals were angry. There is a nose idiom used in Greek, but for mockery rather than anger, and this appears frequently in the LXX using the noun *μυκτήρ* or its related verb *μυκτηρίζω* with the meaning of ‘turning up the nose’ (i.e. sneering), its meaning rather like the English idiom ‘thumb the nose’.<sup>308</sup>

#### 4.4. *God’s nose*

4.4.1. In the majority of references to the nose and anger it is God who is angry and his nose apparently the instrument of his anger. Whilst the connection may go back to a common metaphor for anger, did the metaphor emanate from fear of the nose itself? God’s right arm fights for his people, and his hand comes down upon them to chastise, so could the nose itself have been feared? This may seem a ridiculous suggestion, but God’s nose is often depicted as active in anger.<sup>309</sup> If the nose were perceived as the instrument of God’s anger it would put a different perspective on passages such as Ps 6.2, ‘O LORD, do not rebuke me in/with your nose/anger’, which is paralleled in this verse by, ‘and do not discipline me in/with your heat/fury’.<sup>310</sup> Fire seems to be the preferred medium for directly punishing those who have

<sup>308</sup> Examples can be found to translate forms of the roots *בון* (‘despise, show contempt’, ptc ‘laughing stock’), *נאץ* (‘reject, disdain’, etc), *לעג* (‘ridicule, mock’, etc) and *התל* (piel: ‘mock’). An interesting use can be found at the end of the verse in Ezek 8.17: ‘they are putting the branch to their nose’ (*שלהים את חומורה אל-אפם*), which the LXX renders οὗτοι ὡς μυκτηρίζοντες (‘they are as scorners’).

<sup>309</sup> P. de Boer, 1972, ‘An Aspect of Sacrifice: II God’s Fragrance’, *Studies in the Religion of Ancient Israel* (Leiden: Brill), pp. 37-47, refers to the tendency to restrict ‘the anthropomorphic concept of god to those senses which can most easily be spiritualized: sight, hearing, touch. The sense of smell and taste are dropped’ (p. 42), but it is likely that the ancients were at ease with all five senses in their religious beliefs.

<sup>310</sup> This plea is repeated in Ps 38.2 and suggests it may have been a prayer formula. The parallel between *אף* and *חמה* appears elsewhere in the Psalms and also in the Major Prophets.

made God angry<sup>311</sup> and in Num 11.1 this follows immediately upon his nose becoming hot when, ‘the fire of the LORD blazed up against them (ותבער־בם אש יהוה) and consumed (אכל) throughout the camp’.<sup>312</sup> A more graphic example is found in Ps 21.10, ‘You will make them like a fiery furnace at the time of your appearance; the LORD will swallow them up in his nose (באפו יבלעם) and fire will consume them (ותאכלם אש)’. If fire originates in God’s nose, this verse not only conjures up an image of being sucked into its source, but also a cultic allusion through the root אכל, which is often associated with the fire of sacrifice as the burnt offering is ‘consumed’.

4.4.2. Clearly God’s anger often manifests in fire and this fire is produced in his nose. Psalm 18 (cf 2 Samuel 22.2ff) uses images of earthquake and storm as well as fire to paint a picture of an angry God. Verse 8 describes the smoking of the earth and the trembling of the foundations of the mountains, ‘because he was angry’ (חרה לו) and then verse 9 contains a parallel between mouth and nose: ‘Smoke rose up in his nose and fire from his mouth consumed, glowing coals blazed from him’ (עלה עשן באפו ואש־מפיו תאכל גחלים בערו ממנו). None of the English translations consulted avoids a literal translation, although all of them use the plural ‘nostrils’, so it is surprising that the LXX avoids both nose and mouth, especially as it retains the mouth in 2 Sam 22.9, rendering, ‘Smoke rose up in his rage and fire from his mouth<sup>313</sup> consumed’. In vs 14 God’s voice brings forth ‘hail and coals of fire’ and the list of things that have been brought about as the result of God’s anger

<sup>311</sup> As opposed to the ‘rod’ of God’s anger, which may be one of Israel’s enemies.

<sup>312</sup> J.W. Wevers, 1998, *Notes on the Greek text of Numbers* (Atlanta; Georgia: Scholars Press), comments on how the ‘Hebrew’s bald directness “And Yahweh’s fire burned among them” was tempered by referring to “a fire παρὰ κυρίου” that burned ‘a portion’ (p.160).

<sup>313</sup> Ps 18.9 substitutes πρόσωπον.

closes in verse 16 with the comment, ‘because of your rebuke, O LORD, because of the blowing of the breath of your nose’ (מִנְשַׁמַּת רוּחַ אִפְךָ) – the last phrase rendered πνεύματος ὀργῆς σου (‘the blast of your rage’) in the LXX. In Job 4.9 it is actually God’s breath that is the destructive force: ‘because of the blowing (מִנְשַׁמַּת) of God they perish and because of the breath (רוּחַ) of his nose they are consumed (אָכַל)’, but here the LXX seems to have read מִשְׁפַּט and translated ἀπὸ προστάγματος κυρίου (‘because of the command of the Lord’) – whether through carelessness, a different *Vorlage*, or an illegible original.<sup>314</sup> The nose is not described here as hot, but the destructive nature of the breath and the use of the verb אָכַל (‘consume’) implies heat – a hot wind.<sup>315</sup>

4.4.3. As discussed above, it is understood that God’s nose gets hot and therefore the breath that comes out of it must also be hot. Ps 2.12 warns that God’s nose/anger burns/blazes up (בִּעַר) suddenly, but his getting angry is usually triggered by wrongdoing, ‘Kiss purely<sup>316</sup>, lest he be angry ...’, may allude to Canaanite religious practices, e.g. kissing the hand (Job 31.27), or the worship of Baal (1 Kgs 19.18). The LXX seems to have had as much trouble with this verse as later translators. There is no obvious reason for the rendering, ‘Lay hold of discipline ...’ (δράξασθε παιδείας) for the Hebrew נִשְׁקוּ-בַר nor does it relate to any of the suggestions in the *BHS* footnotes, reflected in the various English translations. As there is also what

<sup>314</sup> There is also the possibility that the image was disturbing and this is discussed in § 4.6.2.

<sup>315</sup> Z. Kotze, 2005, ‘Metaphors and Metonymies for Anger in the Old Testament: A cognitive linguistic approach’, *Scriptura* 88, pp. 118-125, lists this as a ‘conceptual metonymy’ for anger, and sees its source in ‘the sirocco, the hot easterly wind that blows in Palestine ... bringing the highest temperatures of the year ... so hot that with one gust it withers the vegetation of the spring rains, and so strong it can cause severe devastation’, p. 122.

<sup>316</sup> The Hebrew for verses 11-12 is uncertain: translations include ‘kiss the son’ (*AV, NIV*), ‘kiss his feet’ (*RSV, NRSV, NJB*), ‘do homage in purity’ (*JPS*), ‘do homage in good faith’ (*NJPS*), based on suggestions in *BHS*. See discussion in Anger – bible verses.

appears to be an interpretative gloss later in the verse ('lest you ... slip from the *righteous* way' for 'lest you ... lose the way') I would suggest this was deliberate avoidance of any hint of pagan practice.

4.4.4. God does not have to be angry to produce fire; he does so also on special occasions, such as Aaron's ordination as priest in Lev 9.24: 'Then fire came out from the face of the LORD and consumed the burnt offering and the fat on the altar' (וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וְתָאכַל עַל־הַמִּזְבֵּחַ אֶת־הָעֹלָה וְאֶת־הַחֲלָבִים). Then, immediately following this passage, Aaron's sons, Nadab and Abihu, suffer the consequences of offering 'unholy fire before the LORD, such as he had not commanded them' (Lev 10.1), when 'fire came out from the face/presence of the LORD and consumed them' (וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וְתָאכַל אוֹתָם) just as it had consumed the burnt offering. Here, although it is not specifically mentioned, God's displeasure and therefore his burning anger can be assumed.<sup>317</sup>

4.4.5. The image of God roused to anger is not unlike that of Leviathan in Job 41.12-13:<sup>318</sup> 'Smoke comes from his nostrils<sup>319</sup> ... his breath kindles coals and a flame comes from his mouth', a terrifying image akin to the imagery in Ps 18 discussed above and not unrelated to depictions of some of the Canaanite gods.<sup>320</sup> Once God's nose has heated up, and especially once fire has broken out, it is

<sup>317</sup> Although here the fire appears to come from God's face, rather than his nose.

<sup>318</sup> English verses 21-22.

<sup>319</sup> Although Leviathan's 'nostrils' are נִחְיִיר which may be related to the verb נָחַר ('to blow/pant/snort'). The word appears only here in Job 41 but perhaps the phrase should be translated 'because of his snortings smoke appears'.

<sup>320</sup> J. Day, 2000, *Yahweh and the Gods and Goddesses of Canaan* (Sheffield: Sheffield Academic Press), shows how YHWH appropriated imagery from other gods as well as some of the mythology and these descriptions are similar to some of those found in stories of El and Baal, e.g. Isa 66.15 where 'the LORD will come with fire and his chariots like the wind', recalling a frequent depiction of Baal riding across the sky in a chariot.

fervently to be hoped that it will ‘turn away’ as soon as possible. The most frequent expression for an oft-repeated plea involves a form of the verbal root שׁוּב (‘turn/turn away’) with the short form of the preposition מִן (‘from/out of’) prefixed to חֲרוֹן (‘heat’), then אַף and a suffix. A typical example can be found in Exod 32.12, שׁוּב מִחֲרוֹן אַפֶּךָ, literally something like, ‘Turn away from the heat of your nose/anger’. This seems a little clumsy, but it should be possible to produce a translation that retains the idiom and makes sense. Suggested examples might be: ‘Turn away *because of* the heat of your nose’, ‘Turn away your burning nose’ or, since the basic meaning of the root involves returning to where one started, in the sense of changing one’s mind, or reversing what has occurred, ‘Recover from the burning of your nose’. As can be seen in the translation and commentary following this chapter, in the numerous examples of this expression, the LXX tends to favour the verb παύω (to cease, bring to an end) and only occasionally ἀποστρέφω (to turn back/away).

4.4.6. The fire of God’s anger is ‘kindled’ (נִשְׁקַע), ‘smokes’ (עֹשֵׁן), blazes up (בֹּעֵר) or ‘breaks out’ (קָדַח), it ‘consumes’ (אָכַל) or ‘swallows up’ (בָּלַע); it can also be a ‘flood’ (שֹׁטֵף) or a ‘rod’ (שִׁבְטָא); it can be ‘poured out’ (נָתַךְ / שָׁפַךְ) or ‘let loose’;<sup>321</sup> and people can be ‘struck down’ (נִכְחַד), ‘trodden’ (דָּרַךְ) and ‘trampled underfoot’ (בִּזְזָה) by God’s anger. Once it is aroused, until it is ‘spent’ (כָּלָה) or ‘satisfied’ (נִיחַ),

<sup>321</sup> In the LXX of Jer 49.18 (MT 42.18) and 51.6 (MT 44.6) this becomes ‘dropped upon’ or ‘was allowed to fall upon’ using a verb that is used elsewhere to describe the dropping of rain (στάζω) – a little gentler perhaps, but similarly liquid imagery.



it will not turn away, and having ‘covered’ (כָּסָה) with anger, if God then ‘covers’ (כָּסָה) himself in a cloud (Lam 3.43-44) it is impossible even to plead with him!

4.4.7. God does on occasions seem to struggle with his anger, however, and, as Andersen and Freedman put it, the question is whether his ‘nostrils are stronger than his intestines’<sup>322</sup> – the question voiced in Ps 77.10, ‘Has God forgotten to be gracious? Or has he in anger (nose) shut up his compassion (חַסְדִּים)? In Hos 11.8 God seems to be in anguish, ‘How shall I give you up, Ephraim? How shall I surrender you, Israel?’ and continues, ‘My heart is turning (הִפָּךְ) within me, my inward parts’<sup>323</sup> are churning together’, before resolving ‘I will not carry out the burning of my anger (nose) ... for I am God and not man ...’ The LXX reads ‘My heart is changed within me’, and the MT could be translated in this way, reflecting a change of mind, so that ‘my purpose is thrown into confusion’ (συνεταράχθη ἡ μεταμέλειά μου) – God’s feelings have caused a change in his mind but the best course of action is not yet clear. In Isa 54.8 also God seems to be sorry: ‘In a flooding of anger I hid my face from you [for] a moment, but in everlasting kindness I will have compassion on you’.

## 4.5. *Slow to Anger / Long of nostrils*

4.5.1. The image of anger as hot breath may perhaps be behind the idiom ‘long of nose/nostrils’ (אָרְךָ אֶפְיִם), usually translated into English as ‘long-suffering’,

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<sup>322</sup> F.I. Andersen & D.N. Freedman, 1986, *Hosea* (Anchor Bible), p.588.

<sup>323</sup> MT reads נַחֲוֵמִי but *BHS* suggests emending to רַחֲמֵי in line with Syriac and Targum.

‘patient’ or ‘slow to anger’.<sup>324</sup> Here, unlike virtually all other instances of the association between anger and the nose, in twelve of the fifteen examples the plural form **אַפִּים** is used. Whether ‘nose’ or ‘nostrils’, the image is perhaps the steady, even, slow breathing of the calm, unconcerned individual, as opposed to the rapid, heavy and noisy breathing of the one in a rage (LXX translation of the phrase as μακρόθυμος, ‘long of breath’ seems to pick up on this allusion). Two of the examples in the singular seem straightforward: on one occasion, in Isa 48.9, God declares: ‘For the sake of my name I will lengthen my nose’, i.e. ‘restrain my anger’ (**לְמַעַן שְׁמִי אֶאָרֶךְ אֶפִּי**), perhaps ‘take a deep breath’, advice with which many of us are familiar and which is given in Proverbs 19.11: ‘The understanding man lengthens his nose’, i.e. ‘restrains his anger’ or ‘takes a deep breath’ (**שָׂכַל אָדָם הָאָרֶץ אָפִי**). However, there may be more than one interpretation of the third example, Jer 15.15b. Here Jeremiah seems to be saying, ‘free me from those that persecute me; do not in your slowness to anger (forbearance) let me be taken away’. Gruber considers that interpreting **אַרְךְ אֶף** as a synonym for **אַרְךְ אֶפִּים** is unjustified’, arguing that the word of God in ‘vs 19, “If you repent I will restore you” makes it abundantly clear that Jeremiah’s plea ... is based not on his perception of the LORD’s patience towards his persecutors but on his being the object of divine anger’.<sup>325</sup> He claims the correct translation of the expression **אַל-לִאֲרֹךְ אַפֶּךָ** to be ‘Do not kill me in your extreme anger’. However, I consider that Jeremiah’s arguments in vss 15b-17 that he has borne reproach, avoided the

<sup>324</sup> M.I. Gruber, *Aspects of non-verbal communication*, p. 503, once again reads **אֶף** as ‘face’ and proposes a translation ‘relax the face’, proposing it as the opposite of his suggested ‘hard of face’ (**אֶף**) or his reading of ‘stiffen the face’ for Mic 7.18 – see my comments in § 4.1.3 and commentary under relevant verses in the translation and commentary at the end of the chapter.

<sup>325</sup> M.I. Gruber, 1980, *Aspects of non-verbal communication*, p. 507.

company of merry-makers and sat alone filled with indignation, followed by his accusation in vs 18, ‘Will you be like a deceitful brook, like waters that fail?’, point to somebody impatient to see proof that the word he has been ordered to deliver will come about quickly and end his persecution from those who don’t believe him.<sup>326</sup> This interpretation is supported by the LXX, ‘vindicate me before them that persecute me, do not be patient (long of breath)’.

4.5.2. An opposite expression, ‘short of nose/nostrils’, i.e. ‘short-tempered’ or ‘quick to anger’, exists but only appears once in the Hebrew Bible in Prov 14.17 (קצר־אפים), although an angry man is also described in Prov 22.24 as ‘a possessor of nose’ (בעל אף) and in Prov 29.22 as a ‘man of nose’ (איש־אף).<sup>327</sup> The LXX uses forms based on the Greek θυμός in all these examples: ὀξύθυμος in Prov 14.17 prefixes the adjective ὀξύς (sharp, quick) to the noun θυμός, and could be translated literally as ‘he that is short/quick of breath’, whilst Prov 22.24 and 29.22 use the same combination ἀνὴρ θυμώδης (‘hot-tempered man’). If the heat of anger is kindled in the nose, is the person with a long nose less likely, or slower, to take offence, or at least slow to manifest the outward signs of anger? A similar phrase occurs in Eccles 7.8, ‘patient in spirit’ or ‘long of breath’ (אריך־רוח) and leads to the admonition, ‘Be not hasty in your spirit/breath to be angry’ (אל־תבהל ברוחך לכעוס) in verse 9. It seems ironic that God is the one to whom ‘long of nostrils’ is most commonly applied<sup>328</sup> as, although his attributes ‘slow to

<sup>326</sup> Perhaps Jeremiah was minded of Jonah!

<sup>327</sup> J. Pilch, ‘Slow to Anger and Long of Nose’, points to a similar expression ‘short of breath’ (Mic 2.7, Exod 6.9), the former usually translated something like, ‘is the spirit of the LORD impatient?’

<sup>328</sup> The examples in Proverbs are the only ones where the phrase is applied to human beings – 4 out of 15 occurrences.

anger and abounding in loving kindness, etc.’ (with variations) are repeated several times,<sup>329</sup> his nose heats up many times more often.<sup>330</sup>

#### **4.6. God’s anger - breath or fire?**

4.6.1. In terms of anger, there seems to be a direct relationship between the breath of God and the fire of God, as sometimes God’s breath is instrumental in producing the fire and sometimes it appears to be the fire itself. Isa 30.33 describes ‘the breath of the LORD, like a stream of brimstone’ (נִשְׁמַת יְהוָה כְּנַחַל גַּפְרִית) kindling the fire, whereas Ezek 21.36 links fire and breath but uses a ‘non-nose’ metaphor in which God says, ‘With the fire of my wrath I will blow upon you’ (בְּאֵשׁ עֲבַרְתִּי אֶפִּיחַ עֲלֶיךָ). Here, although ‘nose’ is absent it appears to be alluded to in word play, as the first person Hifil imperfect of the verb פָּוַח (to blow) incorporates the sound of the noun אֶפֶס that is used in God’s statement in Ezek 20.8, 21, ‘and I said I would pour out my fury (heat) upon them and spend my anger (nose) upon them’ (וְאָמַר לְשַׁפֵּךְ חֲמָתִי עֲלֵיהֶם לְכָלֹת אֶפִּי בָם), and appears again in Ezek 22.20 as part of an extended metaphor in which God describes how he will smelt his people in a furnace.

4.6.2. This suggests that God’s angry breath is liquid fire, and the ‘stream of brimstone’ in Isa 30.33 illustrates the frequent references to anger being ‘poured out’, and to the image of it becoming a flood. However, there is tension, and perhaps irony, in the word used for ‘breath’ (נִשְׁמָה) here, and in Job 4.9, ‘because of the

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<sup>329</sup> Exod 34.6; Num 14.18; Joel 2.13; Jonah 4.2; Nahum 1.3; Ps 86.15; 103.8; 145.8; Neh 9.17.

<sup>330</sup> Out of more than 200 examples, 172 relate to God’s anger – see Table 8.

breath of God they perish' (מִנְשַׁמַּת אֱלֹהִים 'אֲבָדוּ'), as it is also the particular word used for the life-giving breath God breathed into Adam in Genesis 2.7, 'Then the LORD God formed man of the dust of the ground and breathed into his nostrils *the breath of life*' (נִשְׁמַת חַיִּים), which is roughly its meaning in all other examples of this word for breath.<sup>331</sup> The LXX translators may have felt uncomfortable in rendering simply 'breath' in relation to the destructive force of anger as Isa 30.33 translates נִשְׁמַת with θυμός (which can be translated 'breath' but in the context certainly alludes to anger) and Job 4.9 substitutes 'command' (πρόσταγμα), using πνεῦμα to translate רוּחַ in the second part of the verse, 'by the breath/blast of his rage they are utterly destroyed'.<sup>332</sup>

4.6.3. 'Breath' in Hebrew, is only occasionally rendered by נִשְׁמַת – far more often by רוּחַ and thus is close to both 'wind' and 'spirit'. In relation to anger רוּחַ may also express the 'blast/breath' of God's anger (nose) – i.e. one of the instruments of his anger. In Isa 11.4 anger is inferred: 'He will strike the land with the rod of his mouth and with the blast of his lips (רוּחַ שְׁפָתָיו) he will kill the wicked', followed later in 11.15 with 'And he will shake his hand over the river [along] with his scorching breath'. Whilst in the context of anger the LXX translates Hebrew רוּחַ with πνεῦμα where it obviously refers to 'breath', it has a tendency to substitute another expression when רוּחַ appears to refer to 'spirit'. For example in Exod 6.9 the children of Israel 'did not listen to Moses because of shortness of spirit/breath (מִקְצָר רוּחַ)', which the LXX renders ἀπὸ τῆς ὀλιγοψυχίας. This could be

<sup>331</sup> Job 26.4; 27.3; 32.8; 33.4; 34.14; Ps 150.6; Prov 20.27; Isa 2.22; 42.5; 57.16; Dan 10.17.

<sup>332</sup> Although here it is possible that the LXX translator read מִשְׁפַּת for נִשְׁמַת.

translated ‘faint-heartedness’ or ‘discouragement’ rather than anger and might be expected as a translation of the more frequent expression קצר נפש – for רוח the LXX usually renders πνεῦμα. The Greek rendition of this phrase is similar in Prov 14.29 although it is in parallel with ‘slow to anger’ – Hebrew ארך אפים / Greek μακρόθυμος. However, when this expression appears again in the Hebrew of Job 21.4, ‘And why should my spirit not be short’ (וְאֵם־מְדוּעַ לֹא־תִקְצַר רוּחִי), the LXX renders ‘Why should I not be angry?’ (τί οὐ θυμωθήσομαι). The LXX of Mic 2.7 also interprets the expression as anger and does translate רוח with πνεῦμα although, rather than the question, ‘Is the spirit of the LORD shortened?’ (רוח יהוה), it becomes part of a statement ‘The House of Jacob provoked the spirit of the Lord to anger’ (οἶκος Ιακωβ παρώργισεν πνεῦμα κυρίου). It is clear that there is some inconsistency in translation and Haak finds that examination of a similar phrase in Ugaritic literature also identifies two distinct meanings, concluding that even from the context it is not always possible to state categorically whether ‘impatience’ or ‘weakness’ is meant.<sup>333</sup>

4.6.4. Whether God’s anger manifests as fire or breath, or a breath that kindles fire, fire consumes, and since burnt offerings were central to religious life, it is perhaps not surprising that one of the verbs used most often with God’s anger as fire is אכל (‘eat/consume’), as this image recalls the consuming of the offering in cultic sacrifice. There is also irony as, whilst the sacrificial fire is under man’s control, the fire of God’s anger consumes and devours everything in its path – until such time as God himself turns it away. Labahn describes fire as ‘an ideal divine weapon’ that

<sup>333</sup> R.D. Haak, 1982, ‘A Study and New Interpretation of QSR NPS’, *JBL* 101/2, pp. 161-167.

‘stands for the elements of the world which are only commanded by God’<sup>334</sup> and perhaps the frequent manifestation of God’s anger as fire is intended to remind man of his dependency, and his helplessness before God.

#### 4.7. *Cultic allusions in the imagery surrounding anger*

4.7.1. To illustrate this it is useful to return to a particular description of God’s anger, a word picture that begins in Ps 18.9 (cf 2 Sam 22.9) in answer to David’s cry for help.<sup>335</sup> God’s answer comes with shaking and quaking of the earth and trembling of the mountains ‘because he was angry’ (כִּחְרָה לוֹ)<sup>336</sup> and continues in vs 9: ‘Smoke rose up in his nose and fire from his mouth consumed; glowing coals blazed from him’ (עָלָה עֶשֶׁן בְּאַפּוֹ וְאֵשׁ־מִפִּי תֹאכַל גְּחָלִים בְּעֵרָו מִמֶּנּוּ). The following verses provide a description of the effects of his anger, some of which recall a violent, destructive storm<sup>337</sup> and all of it happens according to verse 16, ‘because of the blowing of the breath of your nose’ (מִנִּשְׁמַת רֹוח אַפְךָ).<sup>338</sup> Here again the smoke in his nose and the fire from his mouth link fire and breath.<sup>339</sup>

<sup>334</sup> A. Labahn, 2006, ‘Fire from Above: Metaphors and Images of God’s Actions in Lamentations 2: 1-9’, *JSOT* 31.2, pp. 239-256, p.246.

<sup>335</sup> See section 4.3.2.

<sup>336</sup> This supports my argument against Gruber’s interpretation of this phrase as ‘depression’ – see § 2.5.1.3.

<sup>337</sup> Thick darkness (vs 10); darkness of waters, thick clouds of the skies (vs 12); hailstones (vs 13,14); thunder (vs 14); lightning (vs 15).

<sup>338</sup> Here again the LXX avoids ‘nose’, translating ‘the blowing of the blast of your anger’.

<sup>339</sup> The similarities of the storm imagery in Ps 18, and references to the deity riding across the sky, with depictions of Baal, is discussed by J. Day, 2000, *Yahweh and the Gods and Goddesses of Canaan*, pp 91-127. Day cites a number of other passages not all of which allude to anger, but Hab 3.8 is also relevant here where the question ‘Is your anger (nose) against the rivers or is your wrath against the sea?’ implies a storm and is followed by ‘that you ride upon your horses, upon your chariots of victory?’, pp 93-4.

4.7.2. In this particular passage, if the source of anger, the place where it first arises, is taken to be the nose, it makes sense to translate the preposition ב as ‘within’. In the first half of the verse the smoke arises and the fire is kindled and comes out of his mouth; in the second half the comment is made that glowing coals burst into flames because of ‘him’ (God) or ‘it’ (fire). The verbs used, עלה (‘to go up/ascend’) and אכל (‘to eat/consume’) recall the cultic sacrifices during which the fire consumes (אכל) the burnt offering, and the meal offering mixed with frankincense creates smoke that rises (עלה) as a ‘sweet savour’ (ריח ניחח) to God. After this the priest eats (אכל) what is left.<sup>340</sup> The fire for the sacrifice was to be kept burning continually (Lev 6.6), in readiness perhaps to act to placate the deity should his nose show signs of anger.

4.7.3. Smell would appear to play a part in provoking anger, although there are no specific instances of God’s nose being offended. In Exod 5.21 Moses and Aaron are rebuked, ‘May the LORD look at you and judge in that *you have made our smell odious in the eyes of Pharaoh*’ (הבאשתם את־ריחנו בעיני פרעה).<sup>341</sup> Perhaps the English produces rather a mixed metaphor here but used elsewhere, without ריח (‘smell/odour’) – as when Israel makes itself odious to the Philistines (1 Sam 13.4), the Ammonites become so to David (2 Sam 10.6), and Absalom is advised to make himself so by Ahithophel (2 Sam 16.21) – it recalls the English idiom of being ‘in

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<sup>340</sup> See Lev 6.2-16.

<sup>341</sup> R. Gordis, 1974, *Song of Songs & Lamentations*, suggests in connection with Lam 2.7 that the verb זנח should carry the meaning ‘smell bad’ and cites Hos 8.2 זנח ישראל טוב, translating ‘Israel smells bad’, i.e. has sinned greatly (p.162) – in Lam 2.6 the LORD ‘has rejected king and priest in the curse of his nose/anger’ and in Lam 2.7, Gordis suggests: ‘the LORD finds his altar odious’, p.162.



bad odour' with somebody, as in the *NRSV* translation of Exod 5.21, 'You have brought us into bad odour with Pharaoh'.

4.7.4. Sweet smells are certainly pleasing to God and the first we hear of this is in Gen 8.21, after Noah's burnt offering, when God resolves never again to destroy mankind after 'the LORD smelled the sweet savour' (וַיִּרַח יְהוָה אֶת־רִיחַ הַנִּיחֹחַ).

We might again surmise from this that one of the purposes of sacrifice was to keep God's anger at bay, and this is suggested in God's warning to the people of Israel in Lev 26.31 not to break the law. Here one of the consequences of rebellion given is, 'I will not smell the savour of your sweet odours' (וְלֹא אִירַח בְּרִיחַ נִיחֹחְכֶם) and in Amos 5.21, in condemning cultic practices, the LORD declares, 'I will not enjoy the smell in your festive assemblies' (וְלֹא אֲרִיחַ בַּעֲצֵרְתִּיכֶם).<sup>342</sup> David alludes to this aspect of sacrifice when he says to Saul, in 1 Sam 26.19: 'If it is the LORD who has stirred you up against me, may he accept, literally 'smell an offering' (יִרַח מִנְחָה), i.e. 'if I have offended God I promise to make amends through sacrifice'.<sup>343</sup> Incense is also decreed 'holy' and it is forbidden to make 'any like it to use as perfume' (Exod 30.38); it is suitable, presumably, only for God's nose.

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<sup>342</sup> I.D.Ritchie, 2000, 'The Nose Knows: Bodily Knowing in Isaiah 11.3', *JSOT* 87, 59-73, states that the Geneva Bible of 1560 translated 'I will not smell in your solemn assemblies', but notes that by the time of the *RSV* there was a 'tendency to avoid olfactory language' and it is rendered 'delight', p.71.

<sup>343</sup> P. de Boer, 1972, 'An Aspect of Sacrifice: II God's Fragrance', argues that רִיחַ, particularly the Hifil form, can mean both a smell enjoyed and a smell given out and that we might therefore render Amos 5.21, 'I shall withhold my odour at your feast day', and 1 Sam 26.19, 'may he emanate the smell of reassurance' (p. 43), on the grounds that gods generally emanate a 'divine odour' (p. 39). He regards רִיחַ נִיחֹחַ (Gk ὁσμη εὐωδίας), 'sweet fragrance', as a 'technical term in sacrificial practice' that indicates 'that the divinity accepts the sacrifice as his own', i.e. God emanates an odour to indicate his acceptance. The term appears almost exclusively in connection with לַיהוָה ('to/for the LORD'), but it is difficult to reconcile his idea that 'the god who emanates no odour because he will not accept the sacrifice, is the god who withdraws from the people' (p. 44), presumably because he is angry, with the frequent plea to the angry God of Israel to 'turn back/away his nose'. However, this is beyond the scope of this study.

4.7.5. Moses' blessing on Levi describes in Deut 33.10 how the Levites are to offer incense and whole, or perfect, offerings on the altar, 'They shall put incense within your nose and a whole offering upon your altar'

(יְשִׁמוּ קְטֹרֶת בְּאַפְךָ וְכִלְיִל עַל־מִזְבֵּחַךְ), and here the Greek of the LXX may offer an insight into the relationship with the deity. Perhaps the Greek translators had in mind the way God's anger consumed Nadab and Abihu (Lev 10.1-2), changing rejoicing to terror, as the LXX suggests that God's anger is always in danger of erupting: ἐπιθήσουσιν θυμίαμα ἐν ὀργῇ σου διὰ παντὸς ἐπὶ τὸ θυσιαστήριόν σου. Whether Deut 33.10 is translated as, 'Because of your anger, they will place incense continually upon your altar' or, 'When you are angry they will place incense continually upon your altar' (which seems rather reactive), it would seem that the Greek translator has opted for the 'standard' rendering of בְּאַפְךָ as 'in your anger' (ἐν ὀργῇ σου). However, it would appear that this passage is actually concerned with outlining the cultic ritual, stating that, 'They [the Levitical priests] will place incense within<sup>344</sup> your nose and a whole offering upon your altar', so the Greek seems rather to miss the point. Either that or the Greek translator really did perceive God's anger as always present and incense was to be used in a continual effort to keep it from erupting. The idea that God's anger is a constant threat is not unknown, for example it is suggested in the Hebrew of Isa 65.5 that certain people really get up God's nose: 'They are a smoke in my nose, a fire that burns all day'

(אֵלֶּה עֵשֶׁן בְּאַפִּי אֲשֶׁר יִקְדַּת כָּל־הַיּוֹם). Here the Greek θυμός is used to translate אֵף and the LXX passage could be translated, 'This is the smoke of my anger, a fire burns in/by it every day' (οὗτος καπνὸς τοῦ θυμοῦ μου, πῦρ καίεται ἐν αὐτῷ

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<sup>344</sup> To translate the כְּ preposition 'in' or 'within' connects with the idea of God's anger somehow residing inside his nose.

πάσας τὰς ἡμέρας). As θυμός can also mean ‘breath’, the first part could be brought closer to the Hebrew if rendered ‘the smoke of my breath’.

## **4.8. Other parts of the body and their association with anger**

### **4.8.1. Face**

4.8.1.1. Face, i.e. פָּנִים, may carry the meaning of ‘appearance’ or ‘presence’, but whilst it does not always make sense translated literally, sometimes there is a choice. For example, Deut 28.50 refers to a ‘nation fierce of face’ (גִּוִּי עוֹ פָּנִים), but ‘fierce in appearance’ would also be correct. The LXX translates with πρόσωπον with exactly the same range of meaning.

4.8.1.2. The main images associating the face with anger are those of the face ‘falling’ (נָפַל) or someone, usually God, ‘setting his face against’ (בָּ + פָּנִים + נָתַן + preposition) a person or place.<sup>345</sup> The ‘face’ is also associated with ‘nose’ and ‘heat’ in Deut 9.19: ‘For I was afraid because of the presence/appearance (face) of the anger (nose) and the fury (heat) with which the LORD raged against you ...’ (כִּי יִגְרַתִּי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קִצַּף יְהוָה אֵלֵיכֶם). The passage in Gen 4.5, where Cain’s face falls, was mentioned earlier and discussed in § 2.5.1.3 (Chapter 2: Distress), but a similar expression in Jer 3.12 is rendered in the *NRSV* ‘I will not look on you in anger’ or, more literally, ‘I will not let my face fall at/upon you’,

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<sup>345</sup> P. Dhorme, 1921 ‘L’emploi métaphorique des noms des parties du corps en Hébreu et Akkadien’, Part 3: Le Visage, *Revue Biblique* pp. 374-399, points out the difference between this expression and that of setting one’s face to go somewhere and its similarity with the expressions in Jer 24.6, ‘I will set my eyes upon them for good’ and in Amos 9.4 ‘I will set my eyes on them for evil and not for good’.

(לֹא־אֶפִּיל פְּנֵי בָכֶם), and is rather neatly expressed in *JPS*, ‘I will not frown upon/at you’.<sup>346</sup> Heat is not present in God’s warnings in Lev 20.3,5,6, ‘I will set my face against him’ or 26.17, ‘I will set my face against you’,<sup>347</sup> yet when Ezekiel 15.7 uses the same expression, here at least the result is heat, in that ‘they will come out of the fire but the fire will consume them’ (מִהָאֵשׁ יֵצְאוּ וְהָאֵשׁ תֹּאכְלֵם). Elsewhere, in Jer 21.10, the LORD says ‘For I have set my face against this city for evil and not for good’, and this time the fire will come from the King of Babylon, who will burn it down. In all the above examples the LXX follows the MT almost word for word; the only inconsistency is in the verbs used: ἐφίστημι translates both נָתַן and שָׂם in Leviticus and στηρίζω is used in all other examples except Ezek 15.7, which uses δίδωμι, and Deut 9.19 where ‘face/presence’ is omitted.

4.8.1.3. When God is angry he may hide (סָתַר) his face. In Deut 31.17 this follows the heat of his nose, ‘And my anger will burn against him on that day and I will abandon them and hide my face from them ...’, and this is repeated in vs 18, ‘I will indeed hide my face on that day’. In Jer 33.5 the declaration that ‘I have hidden my face from this city because of all their wickedness’ again follows a description of God’s anger. The LXX favours ‘turn away’ (ἀποστρέφω) in all instances.<sup>348</sup> Rather more petulant than raging in anger is Ahab’s reaction to Naboth’s refusal to sell his vineyard (1 Kings 21.4): ‘And he lay down on his bed and turned his face away and would not eat any bread’ – hiding his face to demonstrate his displeasure, but also to gain sympathy and attention (here the LXX prefers ‘covered his face’ using the verb συγκαλύπτω).

<sup>346</sup> Here the LXX renders ‘I will not set my face against you’ (στηρίζω).

<sup>347</sup> The majority of examples of this phrase use the root נָתַן but Lev 20.5 uses שָׂם.

<sup>348</sup> Deut 31.17, 18; Isa 54.8; Jer 33.5; Ps 27.9; 44.25; 102.3.

4.8.1.4. Whilst sadness may be the understanding of **ברע פנים** in Eccles 7.3, it follows the statement that ‘anger (**כעס**) is better than laughter’ and therefore both this and the LXX ἐν κακίᾳ προσώπου could be translated ‘in/by bad humour’. In Neh 2.2, Nehemiah’s sad face is mistaken for bad temper by the king who asks him why is ‘your face sad?’ (**פניך רעים**) – see § 2.5.2.9.

## 4.8.2. *Nefes*

4.8.2.1. The expression ‘bitter of *nefes*’ (i.e. ‘bitter of throat’) has been discussed in Chapter 2: Distress, § 2.5.3.3, but it may also be interpreted as anger. For example, Judg 18.25, ‘And the sons of Dan said to him, “Do not let your voice be heard among us in case men bitter of *nefes* (**אנשים מרי נפש**) attack you”’.

Amongst those that followed David in 1 Sam 22.2, those ‘bitter of *nefes*/throat’ were probably angry as well as grieving. This is certainly a more likely interpretation of the same phrase in 2 Sam 17.8 where David is forced to flee from Absalom and he and his men are described as ‘bitter of *nefes*, like a bear deprived of its cubs’. The *ruah* is used in a similar expression in Ps 106.33: ‘For they made his spirit bitter’ (**כי־המרו את־רוחו**),<sup>349</sup> which follows the statement in vs 32, ‘They angered him also at the waters of Meribah’.<sup>350</sup>

4.8.2.2. An expression involving the *nefes* is found in Job 18.4 that translates literally, ‘He who tears his *nefes* to pieces with his anger/nose’ (**טרף נפשו באפו**),

<sup>349</sup> LXX is similar: ὅτι παρεπύκρναν τὸ πνεῦμα αὐτοῦ.

<sup>350</sup> See also Isa 63.10 where God’s spirit is ‘offended/provoked’ (**עצב**), mentioned in § 2.5.2.11.

which might be rendered ‘he who tears himself apart in his anger’ but, bearing in mind the argument for translating *nefes* as ‘throat’, could be translated, ‘he who tears his own throat in his anger’. In the LXX, whilst the translation of the phrase ‘bitter of *nefes*’ into Greek reflects the Hebrew,<sup>351</sup> that of Job 18.4 ignores both the *nefes* and the nose and translates, κέχρηταί σοι ὀργή, ‘rage has possessed/used you’.

4.8.2.3. Another expression involving the *nefes* appears in Judg 16.16 where Delilah is attempting to get Samson to divulge the secret of his strength, and ‘his *nefes* was irritated to death’ (וּתְקַצַּר נַפְשׁוֹ לְמוֹת). The expression נַפְשׁוֹ is discussed in section 4.6.3 and this example illustrates the difficulty of deciding which of its meanings is appropriate.<sup>352</sup> Translated this way the meaning of the Hebrew is annoyance or exasperation, not the ‘tired to death’ of some modern English translations.<sup>353</sup> The Greek may be interpreted as despair, ‘he became faint-hearted, ready to die’ (ὀλιγοψύχησεν ἕως τοῦ ἀποθανεῖν) but could reflect the Hebrew if ‘short of spirit’ were put forward as a Greek idiom for ‘irritated’.<sup>354</sup> Apart from ‘reap’, the root קָצַר carries the secondary meaning of ‘shortened’, as in the expression קָצַר אַפִּים (‘short tempered’) in Prov 14.17. Whilst Holladay gives ‘despondency of spirit’ for a similar expression קָצַר רוּחַ in Exod 6.9,<sup>355</sup> ‘impatience of spirit’, i.e. anger, may be more accurate. Although only one of the

<sup>351</sup> Judg 18.25 (ἄνδρες κατώδυνοι ψυχῇ); 1 Sam 22.2 (πᾶς κατώδυνος ψυχῇ); 2 Sam 17.8: (κατάπικροι τῇ ψυχῇ αὐτῶν).

<sup>352</sup> ‘Impatience’ or ‘weakness’.

<sup>353</sup> *NRSV*, *NIV*, *NJPS*, ‘wearied to death’, with *NJB* ‘sick to death’. My rendering is more like *RSV*, *JPS* and *AV*, ‘vexed to death’.

<sup>354</sup> Although ὀλιγοψυχέω and its related noun and adjective are listed in dictionaries as meaning ‘faint-hearted’, the compound unpicks as ‘short/small’ and ‘spirit/breath’.

<sup>355</sup> Holladay, p. 322.

English translations consulted agrees with this,<sup>356</sup> once again the Greek ἀπὸ τῆς ὀλιγοψυχίας ('from shortness of spirit') seems to reflect the Hebrew. Other examples combining the root קצר with רוח occur in Job 21.4, where he asks 'Why shouldn't I be impatient?' (לֹא־תִקְצַר רוּחִי), supported by the Greek 'Why shouldn't I be angry?' (τί οὐ θυμωθήσομαι), and in Micah 2.7, which asks 'Is the spirit of the LORD impatient/ short?' (הֲקִצַּר רוּחַ יְהוָה), where the Greek is not close to the Hebrew but retains the idea of impatience.<sup>357</sup> With *nefes* קצר also seems to mean 'impatient' in the majority of cases, as in Num 21.4 where the children of Israel are impatient on the journey (תִּקְצַר נַפְשֵׁהֶם),<sup>358</sup> and in Zech 11.8 where the LORD describes his *nefes* as impatient (תִּפְצַּר נַפְשִׁי).<sup>359</sup> Even in Judg 10.16 the meaning is more 'shortened' than 'grieved': once again the children of Israel have turned back to the LORD and the second half of the verse is variously translated, 'and his soul was grieved for the misery of Israel' (*JPS, AV*), 'and he became indignant over the misery of Israel' (*RSV*), 'and he could no longer bear to see Israel suffer' (*NRSV*), 'he could not bear the miseries of Israel' (*NJPS*), 'who could bear Israel's suffering no longer' (*NJB*). The last four convey aspects of the Hebrew (וַתִּקְצַר נַפְשׁוֹ בַּעֲמַל יִשְׂרָאֵל), but a closer translation might be 'and he became exasperated by Israel's suffering', rather as parents feel when watching offspring once again fail to learn from experience!

<sup>356</sup> *JPS* has 'impatience of spirit', *AV* 'anguish of spirit', *NIV* 'discouragement', *RSV* and *NRSV* 'broken spirit', *NJB* 'so crushed was their spirit' and *NJPS* 'their spirits crushed'.

<sup>357</sup> The LXX says that 'the house of Jacob has provoked the spirit of the Lord to anger' (οἶκος Ἰακώβ παρώργισε πνεῦμα Κυρίου).

<sup>358</sup> Greek καὶ ὀλιγοψύχησέ ὁ λαὸς ἐν τῇ ὁδῷ.

<sup>359</sup> Although here, the Greek root is βαρύνω, which can mean 'annoyed' but usually means 'weighed down, oppressed', etc, C.L. Meyers and E.M. Meyers, 1993, *Zechariah 9-14* (Anchor Bible; New York: Doubleday), p. 265, render 'my soul grew short', i.e. 'impatient'.

### 4.8.3. Heart

4.8.3.1. The heating up of the heart in Deut 19.6 is discussed above (§ 4.1.7-8) but, if the Hebrew is emended, there is another possible reference to the heart becoming hot in anger in Hos 7.6, ‘For they prepare their hearts like a furnace while they lie in ambush’.<sup>360</sup> As it reads in the MT, the translation of אֶפְרַיִם would be ‘their baker’, so that the next line reads ‘all night their baker sleeps’, which obviously puzzled the LXX translators as the Greek reads Εφραιμ<sup>361</sup> and renders ‘all night Ephraim was filled with sleep’. *BHS* suggests changing the pointing of the Hebrew to read ‘their anger’ (אֶפְרַיִם),<sup>362</sup> which makes perfect sense in the context, rendering ‘all night their anger sleeps; in the morning it burns like a flaming fire’, but of the main English translations only the *RSV/NRSV* render ‘anger’. The passage as a whole is about adultery<sup>363</sup> and whilst the *NIV* and *NJB* render ‘passion’, staying with the translation ‘baker’ (as do the *AV* and both *JPS* and *NJPS* translations) refers back to verse 4 ‘They are all adulterers; they are like a heated oven, whose baker does not need to stir the fire’ (*NRSV*). ‘Baker’ therefore makes perfect sense in verse 6: ‘... all night long their [hearts’] baker sleeps’<sup>364</sup> and the theme is continued in verse 7, ‘They are as hot as an oven’, (כָּלֵם יִחַמוּ כְּתֹנֹר), where the verb used is associated with the heat of sexual passion.<sup>365</sup>

<sup>360</sup> A literal translation of the Hebrew might be ‘Their hearts drew near like an oven’.

<sup>361</sup> It is easy to see how אֶפְרַיִם could be read as אֶפְרַיִם in an unpointed text where perhaps the ם is not fully formed – especially as Ephraim is mentioned in 6.4; 7.1, 8, 11 – but it is also possible that this was what appeared in the the translator’s text.

<sup>362</sup> In line with Syriac *rwgzhwn*.

<sup>363</sup> Arguably the main theme of the book of Hosea.

<sup>364</sup> F.I. Andersen & D.N. Freedman, 1986, *Hosea*, p.449, consider that ‘since the baker is mentioned in two passages ... symmetrically placed in the whole structure, it is not likely that such a pattern resulted from accidental errors in two different passages’.

<sup>365</sup> The form used is probably from חָמַם but unpointed could be from חָמַח – both carry similar connotations.



4.8.3.2. There are some other likely associations of the heart with anger. In Ps 55.22 a contrast is made: ‘His mouth was smoother than cream, *but his heart drew near*’ (וּקְרַב לִבּוֹ) and, as קָרַב is used in the sense of drawing near in battle, this could also be translated ‘his heart drew near to do battle’.<sup>366</sup> The LXX reads קָרַב as ‘near’, but the first phrase is quite different, ‘They were scattered by the rage of his presence and his heart drew near’.<sup>367</sup> It could be that ‘his heart drew near’ was an idiom for becoming angry – it is the literal sense of Hos 7.6, discussed above, where the Hebrew reads כִּי־קָרְבוּ כְתֹנֹר לָבָם (‘For their hearts drew near like an oven’). Another example of the heart and anger is in Prov 19.3, in the observation, ‘The folly of man leads him astray and his heart rages (וַעֲרָף) against the LORD’, which the LXX renders ‘The folly of man ruins his plans and he blames God in his heart’, which tones it down but retains the sense. As the heart resides in the breast, we may also consider the advice in Eccles 7.9, ‘Do not be hasty in your spirit (רוּחַ) to be angry (כָּעַס), for anger rests in the bosom (חֵיק) of fools’ (where LXX translates the verb כָּעַס with θυμώω) and, more specifically, Eccles 11.10 ‘Remove anger from your heart’ (where the LXX translates the substantive כָּעַס with θυμός). The root כָּעַס is also associated with the heart in Ezek 32.9, ‘I will provoke to anger the hearts of many peoples ...’, where the verb כָּעַס is translated in the LXX by the compound verb παροργίζω.

4.8.3.3. The question ‘Why does your heart carry you away?’ in Job 15.12, seems to be related to anger as it is followed in vs 13 with the accusation, ‘you turn

<sup>366</sup> English translations are fairly uniform: *AV, JPS, RSV, NIV* ‘war was in his heart’, *NRSV* ‘with a heart set on war’, *NJB* ‘enmity is in their hearts’, *NJPS* ‘his mind was on war’

<sup>367</sup> See Anger: bible verses for discussion of translation.

your spirit against God' (תשיב אל-אל רוחך), which LXX translates 'you let loose anger in the presence of the Lord'. Some English translations follow the LXX, for example *NIV*, *NJPS* with '... you vent your rage/anger against God'; whilst *AV/JPS/RSV/NRSV* render '... you turn your spirit against God', and *NJB* translates the whole passage fairly freely and perhaps better conveys the rather scoffing tone of Eliphaz, 'How passion carries you away! And how you roll your eyes when you vent your anger on God, and speeches come tripping off your tongue!' The second question in vs 12, 'Why do your eyes wink?' may also be related to anger, but does not appear elsewhere so the translation has no support. *AV/JPS* let it flow into vs 13, 'What do your eyes wink at ...' In *RSV/NRSV/NIV* the eyes 'flash' which suggests anger, and whilst *NJPS* translates רוח as 'anger' (see above), 'How your eyes have failed you' is a novel solution. Commentaries generally offer no further insights, even Driver and Gray make no suggestion and, although they produce a different translation from any of the above, 'And what do your eyes hint at?' it is not remarked upon.<sup>368</sup> None takes note of the *BHS* apparatus which cites a 'few' manuscripts with רמון which would give 'Why are your eyes lifted up?' – i.e. proud/haughty, which is plausible in the context.

4.8.3.4. A question mark hovers over the combination of רע לב, which may be translated 'evil-hearted', as to whether it may in some cases mean 'angry'. If טוב לב basically means 'happy', or 'glad of heart' (e.g. 1 Kings 8.66; Isa 65.14), then the opposite would be 'sad'. However, in Neh 2.2, discussed in § 2.5.2.11, where the king mistakes the expression on the face (also described with the adjective

<sup>368</sup> S.R. Driver and G.B. Gray, 1921, *A Critical and Exegetical Commentary on the Book of Job* (International Critical Commentary series; Edinburgh: T & T Clark), p.135.

רע) as emanating from resentment/surliness rather than sadness, רע לב could be translated ‘bad temper’. This seems to be the implication in Neh 2.10, when the reaction of Sanballat the Horonite and Tobiah the servant/official, the Ammonite, to hearing of Nehemiah’s activities is described as ירע להם רעה גדלה (‘it was extremely annoying to them’).<sup>369</sup> The same phrase also appears in Jonah 4.1 in parallel with ‘and he was angry’ (ויחר לו).<sup>370</sup> Obviously, it does not just mean ‘sad’ or ‘bad-tempered’: David’s eldest brother Eliab says to him (1 Sam 17.28) that he knows רע לבבך (the evil/naughtiness of your heart), and most references mean ‘evil-hearted’.

#### 4.8.4. Eyes

4.8.4.1. Unlike common English usage, the eyes do not blaze in anger in the Hebrew Bible and the imagery is sometimes difficult to assign conclusively to anger. Two examples are obviously anger: God ‘sharpens his eyes’ (ילטוש עיניו) on Job (16.9), after ‘his nose (anger) has torn ... he gnashes his teeth’, and in Gen 45.5 Joseph pleads with his brothers, ‘do not be distressed and do not let there be anger/heat in your eyes’ (ואל־יחר בעיניכם). Neither of these examples translate literally in the LXX: in Job 16.9 the eye is inferred with ‘an arrow of his attack has fallen upon me’ (where the word for arrow, βέλος, may be translated ‘glance’); and in Gen 45.5 the LXX renders ‘... neither be distressed nor hard on yourselves’, which makes little difference to the basic meaning but loses the image.

<sup>369</sup> *RSV, NRSV, NJB, NJPS* ‘displeased’, *NIV* ‘disturbed’, *JPS* ‘grieved’, LXX πονηρός ‘grieved’.

<sup>370</sup> I have interpreted this as anger – along with *RSV, NRSV, AV, NIV, NJB, JPS*. However, *NJPS* does reflect other interpretations of חרה לו (discussed earlier) translating ‘grieved’.

4.8.4.2. Less obvious is Ps 6.8 ‘My eye is dissolved because of provocation/irritation’, which may be distress, but perhaps should be interpreted as anger as the LXX renders ‘My eye is troubled because of anger’ (θυμός). There is one other possible example, in Isa 3.8, where ‘their deeds are against the LORD, making bitter the eyes of his glory’ (לַמְרוֹת עֵינֵי כְבוֹדוֹ), which could mean that God’s glorious eyes were bitter, i.e. angry, but LXX omits ‘eyes’ and renders ‘his [the Lord’s] glory has been brought low’. Elsewhere God’s eyes refuse to pity, for example (לֹא־תַחֲסוּ עֵינַי) in Ezek 5.11 and 7.4, which is perhaps related to anger although anger is not specifically mentioned. The LXX of Ezek 5.11 renders ‘my eye will not spare’ but Ezek 7.4 is missing.

#### 4.8.5. Innards

4.8.5.1. The ‘innards’ as such do not appear to be involved directly in expressions of anger, but there is at least one passage which may indicate that the liver was perceived as raging. In Isa 30.27, Hummel suggests emendation, suggesting that ‘We obtain a good parallel to בָּעַר אָפֹר (‘breathing fire’ perhaps), as well as to the rest of the verse, if we read כִּבְדֹּם־שָׂאָה “his liver raging”’.<sup>371</sup>

Kruger notes this and also quotes Irwin who ‘suggests a slight variation along the same lines: “his liver fuming”, vocalising the second word as מְשִׂאָה literally

<sup>371</sup> H.D. Hummel, 1957, ‘Enclitic *MEM* in early Northwest Semitic, especially Hebrew’ *JBL* 76, pp. 83-107, p. 100. The MT reads וְכִבְדֹּם־שָׂאָה for which a number of English versions translate variants on ‘burning with his anger and in thick rising smoke’ (*RSV, NRSV, NIV, JPS*), and others reflect the ‘heaviness’ of the כִּבְדֹּם: *AV* ‘burning *with* his anger, and the burden *thereof* is heavy’; *NJB* ‘blazing his anger, heavy his threat’; *NJPS* ‘in blazing wrath, with a heavy burden’.

“sending up (smoke)” (Hiphil feminine participle of נשא<sup>372</sup>). Bearing in mind the parallels in the rest of the verse (‘His lips are full of cursing and his tongue like a consuming fire’), I tend towards Hummel and would propose, ‘Behold the name of the LORD comes from far away, his nose blazing and liver raging’. Whilst Smith asserts that ‘biblical evidence for כבד in expressing emotion is limited to grief<sup>373</sup> some consider that it could also be involved in expressing gladness (see section 5.2.6 in chapter 5: Gladness), and if the liver can be considered the seat of emotions, why not include anger? Another example that would bear closer study is Isa 10.16, where ‘his glory’ is the usual rendering<sup>374</sup> but, in the light of Isa 30.27, perhaps תחת כבודו יקר יקר כיקוד אש in Isa 10.16 could be translated ‘under his liver shall be kindled a burning like the burning of fire’, especially as it is preceded by a reference to ‘fatness’ wasting away.<sup>375</sup> *NJPS* hints at this interpretation with ‘under its body shall burn a burning like that of fire’ (reflecting the understanding of the liver as a metonymy for the whole).<sup>376</sup> *LXX* of course offers no support, sticking with ‘glory’, but hints at an understanding of the underlying meaning in 10.16 with ‘... the Lord of hosts will send upon your honour, dishonour and on your glory a burning fire will burn’ (see ‘Anger: bible verses’ at the end of this chapter for further discussion of the differences in translation).

<sup>372</sup> W.H. Irwin, 1977, *Isaiah 28-33 Translation with Philological Notes* (BibOr 30; Rome: Biblical Institute Press), p. 97, quoted in P.A. Kruger, 2000, ‘The Obscure Combination מִשְׁאֵה כִּבֹּד in Isaiah 30:27: Another Description for Anger?’, *Journal of Northwest Semitic Languages* 26/2 pp 155-162, p. 156. Irwin seems to have influenced a number of English translations – see previous footnote.

<sup>373</sup> M.S. Smith, ‘The Heart and Innards in Israelite Emotional Expressions’, p.431

<sup>374</sup> *AV, JPS, RSV, NRSV, NJB – NIV* reads ‘pomp’, which is similar.

<sup>375</sup> Which is also the case for Isa 17.4 where כבוד parallels בשר.

<sup>376</sup> ‘כבד’ in *Dictionary of Classical Hebrew*, p. 24, gives Isa 10.16 as an example of where it can stand for ‘body’ (other possibilities are discussed elsewhere).

#### 4.8.6. Mouth/lips/tongue

4.8.6.1. Destructive fire comes from the mouth, as discussed earlier, but also in Isa 30.27, above, from the tongue and the lips. Fire may not be mentioned specifically but, as God's angry breath is always hot, it seems to be inferred in Isa 11.4, 'And he will strike the land with the rod of his mouth and with the breath of his lips he will kill the wicked' (LXX 'ungodly').

4.8.6.2. The reference to the lips in Ps 106.33 refers to the consequences of anger, 'For they made his spirit (ΠΝ) bitter/angry and he spoke rashly with his lips'. Here the LXX retains both spirit and lips but, unless it was idiomatic in the Greek of the time, the meaning of the verb διαστέλλω does not include 'speak rashly' – Liddell and Scott suggest a range of meanings, including 'put asunder/tear open', but also 'distinguish/define', 'determine' or 'command/give orders'<sup>377</sup> *NETS* chooses 'parted with his lips', explaining in a footnote 'possibly spoke rashly', and I would like to imagine the graphic 'he tore open with his lips' but consider that 'commanded' is more likely, given the preferences of the LXX.

#### 4.8.7. Hand/arm/foot

4.8.7.1. In the book of Judges, the hand of the Lord is frequently said to be against the children of Israel, when 'the anger (nose) of the LORD burned against Israel'. Isa 5.25 tells how 'the anger (nose) of the LORD burned against his people and he stretched out his hand over them and struck them down', and there it remains – 'his anger (nose) has not turned away and still his hand is stretched out.' More

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<sup>377</sup> Intermediate Greek-English Lexicon, p. 195, and Greek-English Lexicon, 5<sup>th</sup> edition, p. 306.

vividly in Jer 21.5, the Lord says, ‘And I myself will fight against you with outstretched hand and with strong arm and with anger (nose) and in heat/fury and in great rage/wrath’, an ironic reversal of the promises that the Lord himself will fight for his people (e.g. Exod 14.14; Deut 1.20, 3.22). The hand therefore is depicted as a vehicle for God’s anger and the LXX retains the image.

4.8.7.2. In Isa 30.30 the Lord’s arm joins his nose in carrying out his anger, ‘And the LORD will make the power of his voice heard and show his right arm descending in the rage of his anger (nose) and a flame of consuming fire, pelting rain, and thunder and hailstones’, a picture reproduced in the LXX (minus ‘nose’) that is much like the storm and fire imagery discussed earlier. The imagery of Ezek 6.11 is something still quite familiar today, ‘Strike with your hand and stamp with your foot’ (or ‘clap your hands and stamp your feet’) and introduces a list of things that will happen to people when, as the Lord GOD says in vs 12 ‘I will spend my fury on them’. The LXX follows the Hebrew as it does in Num 24.10 where clapping the hands seems to have been a gesture associated with anger, ‘And Balak’s anger (nose) burned towards Balaam and he clapped his hands’.

## **4.9. Findings**

4.9.1. The distribution of body imagery associated with anger complicates attempts at comparative analysis because of the sheer number of ‘nose’ phrases compared with other parts of the body and the fact that the LXX never translates ‘nose’ or ‘nostrils’ literally. In order not to distort the figures, I have set these out separately: Table 8 maps common ‘nose’ expressions and Table 9 maps the use of other parts of the body associated with anger.

4.9.2. The use of ‘nose’ expressions is most prevalent in the Torah (41), with the prophets, Psalms and Job also well represented. The other parts of the body are overwhelmingly outnumbered by the nose – 227 against 89, with the face (24) the nearest contender. Apart from the ‘nose’, the majority of the other parts of the body used in expressions of anger are retained in the LXX. One exception is the liver, but this is true of all other references to it in relation to emotion and will be discussed further in the next chapter ‘Gladness’.

4.9.3. The association of the nose with anger in the Hebrew Bible may have arisen from a metaphor ‘his nose burned’, but it is not clear why it was the nose that was considered to grow hot in anger, rather than the face or even the heart. Whilst I would be cautious about asserting unreservedly, as de Boer does, that ‘it is clear from various Old Testament texts that believers conceived of their god in anthropomorphic form’,<sup>378</sup> God’s nose looms large in the Hebrew Bible and the images of heat and fire call to mind a dragon beast rather than a human form. The image of the raging YHWH portrayed in a number of passages seems to owe a fair amount to Baal – a mixture of storm god and god of fertility. The loss of the ‘nose’ imagery in the LXX makes it rather less vivid, but it is very similar.

4.9.4. The association of smell seems to be significant, whether it is God who breathes it in or gives it out, as God’s ‘nose’ needs to be kept at bay with incense and burned offerings. The association has been noted by de Boer and, in this connection, Ritchie cites research that has found smell to be a significant factor in memory as an

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<sup>378</sup> P. de Boer, 1972, ‘An Aspect of Sacrifice’, p.27.



area for investigation when considering ‘a culture which stressed so heavily the importance of *remembering* YHWH at all times’.<sup>379</sup> It is well known that animals, and some people, can smell fear; Ritchie suggests that people can also smell anger,<sup>380</sup> and this may offer a clue to its association with the nose.

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<sup>379</sup> I. Ritchie, 2000, ‘The Nose Knows: Bodily Knowing in Isaiah 11.3’, *JSOT* 87 (2000), pp. 59-73, p.62. The reference he gives is S. van Toller and G. Dodd (eds.), *Perfumery: The Psychology and Biology of Fragrance* (London: Chapman, 1988), p. 123.

<sup>380</sup> *Ibid*, p.64.

**Table 8: Mapping of common Nose/Anger expressions**

Idiom	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr	TOTAL
חָרָהּ + אֵף	3 (Gen) 7 (Exod) 10 (Num) 6 (Deut)	2 (Josh) 7 (Judg)	4 (1 Sam) 3 (2 Sam) 2 (2 Kgs)	2			1 (Hos) 1 (Zech)	2		6	1 (Lam)		1 (1 Chr) 3 (2 Chr)	61
חָרוֹן + אֵף	2 (Num) 1 (Exod) 1 (Deut) [3]	1 (Josh) [1]	2 [1]	2	8 [2]		1 (Hos) 1 (Jon) 1 (Nah) 2 (Zeph) [1]	3 [1]		1	2 (Lam)		1 (Ezra) 4 (2 Chr) [3]	33 [12]
שׁוֹב + אֵף	1 (Gen) 1 (Exod) 1 (Num) 1 (Deut)	1 (Josh)	1 (2Kgs)	6	4		1 (Hos) 1 (Jon)	2	2	2		1	1 (Ezra) 3 (2 Chr)	29
אֵף +/- preposition +/- suffix	2 (Gen) 1 (Exod) 5 (Deut)		2 (2 Sam) 1 (2 Kgs)	11	13	12	2 (Hos) 1 (Amos) 2 (Mic) 2 (Hab) 1 (Zeph)	25	4	9	7 (Lam)	1	1 (Ezra)	102
אֵךְ אֵפִים slow to anger	1 (Exod) 1 (Num)			1			1 (Joel) 1 (Jon) 1 (Nah)	3	4				1 (Neh)	14
<b>TOTALS</b>	41	10	14	22	23	12	19	34	10	18	10	2	12	227
<b>God's anger</b>	27	8	7	16	22	11	17	25	7	14	9	1	8	172

NB: Numbers in square brackets are where חָרוֹן + אֵף appears with שׁוֹב – these have not been counted twice.

Smoke theme: Deut 29.19; 2 Sam 22.19 (cf Ps 18.9) Isa 65.5; Ps 74.1

Heat/smoke rises: עָלָה - 2 Sam 22.19 (cf Ps 18.9); Ezek 38.18; Ps 78.21, 31

**Table 9: Mapping of other body parts associated with Anger**

Body part	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr	TOTAL
פנים	2 (Gen) 4 (Lev) 3 (Deut)	1 (Judg)	1 (1 Kgs)	1	4	1	1 (Amos)	4	1		1 (Ecc)			24
נפש	1 (Num)	3 (Judg)	1 (1 Sam) 1 (2 Sam)							2				8
לב	1 (Deut)					1	1 (Hos)	2	1	1	1 (Ecc)		1 (2 Chron)	9
Innards c) בשן f) כבד				2 x f						1 x c				1 x c 2 x f
עינים	1 (Gen)			1		2		1		3				8
פה				1	1			1		1				4
שפתים				2				1						3
לשון				1					1					2
זרוע				1	1									2
יד	1 (Num)	1		6	1	1		1						11
רגל						1								1
חיק										1	1 (Ecc)			2
בשר										1				1
רוח	2 (Exod)	1 (Judg)		2		1	1 (Mic)	2		2				11
<b>TOTAL</b>	<b>15</b>	<b>6</b>	<b>3</b>	<b>17</b>	<b>7</b>	<b>7</b>	<b>3</b>	<b>12</b>	<b>3</b>	<b>12</b>	<b>3</b>	<b>0</b>	<b>1</b>	<b>89</b>

+ Teeth – Job 16.9, ‘limbs/organs’ – Job 17.7

**Table 10: Mapping of common non-nose words for Anger**

Hebrew	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr	TOTAL
חַמָּה	1 (Gen) 1 (Lev) 1 (Num) 2 (Deut)		1 (2 Sam) 3 (2 Kgs)	8	8	20	1 (Hos) 1 (Nah) 1 (Zech)	10	4	4		1	5 (2 Chr)	<b>72</b>
חַרָּה	11 (Gen) 7 (Exod) 10 (Num) 6 (Deut)	2 (Josh) 7 (Judg)	7 (1 Sam) 6 (2 Sam) 2 (2 Kgs)	4			1 (Hos) 3 (Jon) 2 (Zech)	5	2	5	1 (Lam)		3 (Neh) 2 (1 Chr) 3 (2 Chr)	<b>81</b>
זַעַם	1 (Num)			3	3	3	1 (Hos) 1 (Zech) 1 (Mal) 1 (Mic)	3	3		1 (Lam)	3		<b>24</b>
זַעַף	1 ( Gen)		1 (2 Kgs)				1 (Jon) 1 (Mic)		2			1	3 (2 Chr)	<b>10</b>
כָּעַס	6 (Deut)		4 (1 Sam) 10 (1Kgs) 7 (2 Kgs)	1	9	5	1 (Hos)	6	4		6 (Eccl)		4 (Neh) 4 (2 Chr)	<b>67</b>
עִבְרָה	1 (Deut)			3	2	4	1 (Hos) 1 (Hab) 2 (Zeph)	4	8	1	2 (Lam)			<b>29</b>
חֲרוֹן	1 (Deut)					2		1					2 (Neh)	<b>6</b>
רָגַז			1 (1 Sam) 1 (1 Kgs)	2		1			1	1				<b>7</b>
קִצָּף	2 (Gen) 1 (Exod) 2 (Lev) 5 (Num) 3 (Deut)	3 (Josh)	1 (1 Sam) 3 (2 Kgs)	10	4		1 (Hos) 6 (Zech)	3			3 (Est) 2 (Eccl) 1 (Lam)	1	1 (Esr) 1 (1 Chr) 6 (2 Chr)	<b>59</b>
אַנְף	3 (Deut)		2 (1 Kgs) 1 (2 Kgs)					2					1 (Ezr) 1 (2 Chr)	<b>10</b>
<b>TOTAL</b>	<b>65</b>	<b>12</b>	<b>50</b>	<b>31</b>	<b>26</b>	<b>35</b>	<b>27</b>	<b>34</b>	<b>24</b>	<b>11</b>	<b>16</b>	<b>6</b>	<b>36</b>	<b>365</b>

**Table 11: parallel use of the nose and other parts of the body - MT**

	Hands	<i>Nefes</i>	Eyes	Face	Lips	Mouth	Belly	<i>Ruah</i>
Nose	3	1	1	3	1	1	1	2

Examples where more than two parts of the body are used together:

Nose, lips, liver, tongue – Isa 30.27

Nose, belly, flesh – Job 20.33

Nose, hands, arm – Jer 21.5

Nose, eyes, teeth – Job 16.9

**Table 12: parallel use of other body parts associated with anger – MT**

	Mouth	<i>Ruah</i>	Hand	Eyes	Heart
<i>Ruah</i>	1			1	1
Lips	1	1			
Foot			1		
Eyes	1				
Heart	1			1	

Example where more than two parts of the body are used together:

Heart, eyes, *ruah*, mouth – Job 15.12-13

**Table 13: parallel use of body parts associated with anger – LXX**

	Mouth	πνεῦμα	Face	Eyes	Hand
Lips	1	1			
Tongue			1		
Teeth				1	
Foot					1
Heart	1			1	

Example where more than two parts of the body are used together:

Heart, eyes, mouth – Job 15.12-13

## Anger – Bible verses with translations

Gen 4.5-6	Face x 2	<p>וְאֶל-קַיִן וְאֶל-מִנְחָתוֹ לֹא שָׁעָה וַיַּחַר לְקַיִן מְאֹד וַיִּפְּלוּ פָנָיו:</p> <p>וַיֹּאמֶר יְהוָה אֶל-קַיִן לָמָּה חָרָה לָךְ וְלָמָּה נִפְּלוּ פָנֶיךָ:</p>	<p>ἐπὶ δὲ Καὶν καὶ ἐπὶ ταῖς θυσίαις αὐτοῦ οὐ προσέσχεν. καὶ ἐλύπησεν τὸν Καὶν λίαν, καὶ συνέπεσεν τῷ προσώπῳ.</p> <p>καὶ εἶπεν κύριος ὁ θεὸς τῷ Καὶν Ἵνα τί περίλυπος ἐγένου, καὶ ἵνα τί συνέπεσεν τὸ πρόσωπόν σου;</p>
		<p>But towards Cain and his offering he paid no regard (did not look with favour) and Cain became very angry (hot) and his face fell (was cross/grumpy).</p> <p>Then the LORD said to Cain, ‘What has angered you and why has your face fallen?’</p>	<p>But towards Cain and his offering he paid no regard and it distressed Cain greatly and his face fell (lit. ‘he was fallen/collapsed in face’)</p> <p>Then the Lord God said to Cain, ‘Why have you become so upset and why has your face fallen?’</p>
	§ 2.5.1.3, 4.8.1.2	The question is whether Cain was angry, upset or depressed – this is discussed in § 2.5.1.3	
Gen 27.45	Nose	<p>עַד-שִׁנּוּב אַף-אַחֶיךָ מִמֶּךָ וְשָׁכַח אֶת אֲשֶׁר-עָשִׂיתָ לוֹ וְשָׁלַחְתִּי וְלָקַחְתִּיךָ מִשָּׁם לָמָּה אֲשַׁכֵּל נַם-שְׁנֵיכֶם יוֹם אֶחָד:</p>	<p>(εὗρος τοῦ ἀποστρέψαι τὸν θυμὸν,) καὶ τὴν ὀργὴν τοῦ ἀδελφοῦ σου ἀπὸ σοῦ καὶ ἐπιλάθῃται ἃ πεποίηκας αὐτῷ, καὶ ἀποστείλασα μεταπέμψομαί σε ἐκεῖθεν, μήποτε ἀτεκνωθῶ ἀπὸ τῶν δύο ὑμῶν ἐν ἡμέρᾳ μιᾷ.</p>
		<p>Vs 44 ‘until your brother’s heat/fury (חַמָּה) turns away; Until your brother’s anger turns away from you and he forgets what you have done to him; then I will send and bring you back from there</p>	<p>Vs 44b-45 (‘turn away’ not repeated in vs 45) Until your brother’s anger and rage turn away from you and he forgets what you have done to him, then I will send for you to bring you back from there.</p>
Gen 30.2	Nose	<p>וַיַּחַר-אַף יַעֲקֹב בְּרַחֵל וַיֹּאמֶר הִתַּחַת אֱלֹהִים אֲנִכִּי אֲשֶׁר-מָנַע מִמֶּךָ פְּרִי-בֶטֶן:</p>	<p>ἐθυμώθη δὲ Ἰακωβ τῇ Ραχὴλ καὶ εἶπεν αὐτῇ Μὴ ἀντὶ θεοῦ ἐγώ εἰμι, ὃς ἐστέρησέν σε καρπὸν κοιλίας;</p>
		And Jacob’s anger (nose) burned against Rachel ...	And Jacob was angry with Rachel ...
Gen 39.19	Nose	וַיְהִי כְשֶׁמַּע אֲדָמִי אֶת-דְּבָרֵי אִשְׁתּוֹ אֲשֶׁר	ἐγένετο δὲ ὡς ἤκουσεν ὁ κύριος αὐτοῦ τὰ ῥήματα

		<p>דְּבַרָּהּ אֵלָיו לֵאמֹר כִּדְבָרִים הָאֵלֶּה עָשָׂה לִי עַבְדְּךָ וַיַּחַר אָפוֹ:</p> <p>... and his [Potiphar's] anger (nose) burned</p>	<p>τῆς γυναικὸς αὐτοῦ, ὅσα ἐλάλησεν πρὸς αὐτὸν λέγουσα Οὕτως ἐποίησέν μοι ὁ παῖς σου, καὶ ἐθυμώθη ὀργῇ.</p> <p>... and he [Potiphar] was burning with rage</p>
Gen 44.18	Nose	<p>וַיֵּנֶשׂ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אָדֹנָי יִדְּבַר-נָא עַבְדְּךָ דָּבָר בְּאָזְנִי אָדֹנָי וְאַל-יַחַר אַפְּךָ בְּעַבְדְּךָ כִּי כְמוֹךָ כִּפְרָעָה:</p> <p>(Judah to Joseph) Do not let your anger (nose) burn against your servant</p>	<p>Ἐγγίσας δὲ αὐτῷ Ἰουδᾶς εἶπεν Δέομαι, κύριε, λαλησάτω ὁ παῖς σου ῥῆμα ἐναντίον σου, καὶ μὴ θυμωθῆς τῷ παιδί σου, ὅτι σὺ εἶ μετὰ Φαραῶ.</p> <p>And do not be angry with your servant</p>
Gen 45.5	Eyes LXX no eyes	<p>וְעַתָּה   אַל-תַּעֲצֹבוּ וְאַל-יַחַר בְּעֵינֵיכֶם כִּי-מִכְרַתֶּם אֹתִי הִנֵּה כִּי לְמַחֲיָה שָׁלַחֲנִי אֱלֹהִים לְפָנֵיכֶם:</p> <p>And now do not be distressed and do not let there be anger/heat in your eyes (do not be angry with yourselves)</p>	<p>νῦν οὖν μὴ λυπεῖσθε μηδὲ σκληρὸν ὑμῖν φανήτω ὅτι ἀπέδοσθέ με ὧδε· εἰς γὰρ ζωὴν ἀπέστειλέν με ὁ θεὸς ἔμπροσθεν ὑμῶν·</p> <p>And now neither be distressed nor hard on yourselves</p>
	§ 4.8.4.1	LXX paraphrases but conveys a similar meaning	
Gen 49.6	Nose	<p>בְּסֹדֶם אַל-תִּבָּא נַפְשִׁי בְּקֶהָלָם אַל-תַּחַד כְּבֹדִי כִּי בְאַפָם הָרְגוּ אִישׁ וּבְרָצֹנָם עָקְרוּ-שׁוֹר:</p> <p>For in their anger (by their nose) they killed men</p>	<p>εἰς βουλὴν αὐτῶν μὴ ἔλθοι ἡ ψυχὴ μου, καὶ ἐπὶ τῇ συστάσει αὐτῶν μὴ ἐρείσαι τὰ ἥπατά μου, ὅτι ἐν τῷ θυμῷ αὐτῶν ἀπέκτειναν ἀνθρώπους καὶ ἐν τῇ ἐπιθυμίᾳ αὐτῶν ἐνευροκόπησαν ταῦρον.</p> <p>For in their anger they killed men</p>
Gen 49.7	Nose	<p>אָרוּר אַפָּם כִּי עָז וְעִבְרָתָם כִּי קָשָׁתָה אֲחֶלְקֵם בִּיעָקֹב וְאַפִּיצֵם בִּישְׂרָאֵל:</p> <p>Cursed [is] their anger (nose) for [it is] fierce</p>	<p>ἐπικατάρατος ὁ θυμὸς αὐτῶν, ὅτι αὐθάδης, καὶ ἡ μῆνις αὐτῶν, ὅτι ἐσκληρύνθη· διαμεριῶ αὐτοὺς ἐν Ἰακωβ καὶ διασπερῶ αὐτοὺς ἐν Ἰσραὴλ.</p> <p>Accursed [is] their anger for [it is] wilful/stubborn</p>
		The Hebrew עָז is literally ‘strong’ but may be ‘fierce’ – Gruber translates ‘hard’ – see § 4.1.3. The Greek αὐθάδης has a range of meanings, including ‘self-willed, stubborn’	
Exod 4.14	Nose	<p>וַיַּחַר-אַף יְהוָה בַּמִּשְׁנֶה וַיֹּאמֶר הֲלֹא אֶהְרֶן אֶחֱיָךְ הֲלֹאִי יִדְּעָתִי</p>	<p>καὶ θυμωθεὶς ὀργῇ κύριος ἐπὶ Μωσῆν εἶπεν Οὐκ ἰδοὺ Ααρων ὁ ἀδελφός σου ὁ Λευΐτης; ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι· καὶ ἰδοὺ αὐτὸς</p>

		<p>כִּי־דָבַר יְדָבַר הוּא וְגַם הִנֵּה־הוּא יֵצֵא לִקְרֹאתָךְ וְרֹאךְ וְשָׂמַח בְּלִבּוֹ:</p> <p>And the LORD's anger (nose) burned against Moses</p>	<p>ἐξελεύσεται εἰς συνάντησίν σοι καὶ ἰδὼν σε χαρήσεται ἐν ἑαυτῷ.</p> <p>And the Lord burned with rage against Moses</p>
Exod 6.9	Ruah LXX verb related to ψυχή	<p>וַיְדַבֵּר מֹשֶׁה בֵּן אֶל־בְּנֵי יִשְׂרָאֵל וְלֹא שָׁמְעוּ אֶל־מֹשֶׁה מִקְצָר רוּחַ וּמִעֲבֹדָה קָשָׁה:</p> <p>But they did not listen to Moses for impatience (shortness of spirit) and because of the hard labour</p>	<p>ἐλάλησεν δὲ Μωσῆς οὕτως τοῖς υἱοῖς Ἰσραὴλ, καὶ οὐκ εἰσήκουσαν Μωσῆ ἀπὸ τῆς ὀλιγοψυχίας καὶ ἀπὸ τῶν ἔργων τῶν σκληρῶν.</p> <p>But they did not listen to Moses because of faint-heartedness (short spirit) and because of the harshness of the labour.</p>
	§ 4.6.3, 4.8.2.3	Shortness of spirit may be interpreted 'anger/impatience' or 'faintheartedness' – see discussion and Mic 2.7; Prov 14.29; Job 21.4	
Exod 11.8	Nose	<p>וַיֵּרָדוּ כָל־עַבְדֵיךָ אֵלֶּה אֵלַי וְהִשְׁתַּחֲוּוּ־לִי לֵאמֹר צֵא אִתָּהּ וְכָל־הָעָם אֲשֶׁר־בְּרִגְלֶיךָ וְאַחֲרֵי־כֵן אֵצְא וַיֵּצֵא מִעַם־פַּרְעֹה בְּחָרִי־אַף:</p> <p>And he went away from Pharaoh in/with burning anger (nose)</p>	<p>καὶ καταβήσονται πάντες οἱ παῖδές σου οὗτοι πρὸς με καὶ προκυνήσουσίν με λέγοντες Ἐξέλθε σὺ καὶ πᾶς ὁ λαός σου, οὗ σὺ ἀφηγή· καὶ μετὰ ταῦτα ἐξελεύσομαι. ἐξῆλθεν δὲ Μωσῆς ἀπὸ Φαραῶ μετὰ θυμοῦ.</p> <p>And Moses went away from Pharaoh with anger</p>
Exod 15.8	Nose, ruah	<p>וּבְרוּחַ אַפִּיךָ נִעְרְמוּ מַיִם נִצְבּוּ כַּמּוֹנֵד נֹזְלִים קָפְאוּ תְּהֻמַּת בְּלָבִיִּים:</p> <p>(vs 7: You send your wrath (חַרֹן) it consumes (אָכַל) them like stubble) And with/by the blast/wind of your nostrils (anger) the waters were dammed up (rose)</p>	<p>καὶ διὰ πνεύματος τοῦ θυμοῦ σου διέστη τὸ ὕδωρ· ἐπάγη ὥσει τεῖχος τὰ ὕδατα, ἐπάγη τὰ κύματα ἐν μέσῳ τῆς θαλάσσης.</p> <p>(vs 7: as MT)</p> <p>And with/by the blast of your anger the waters separated</p>
		The phenomenon is slightly differently expressed – this only affects the picture in the mind, not the meaning.	
Exod 22.23	Nose	<p>וַיִּחַר אַפִּי וְהִרְגַּתִּי אֶתְכֶם בַּחֶרֶב וְהָיוּ נְשִׁיכֶם אֱלִמְנוֹת וּבְנֵיכֶם יְתֻמִּים:</p> <p>And my anger (nose) shall burn and I will kill you with the sword</p>	<p>καὶ ὀργισθήσομαι θυμῷ καὶ ἀποκτενῶ ὑμᾶς μαχαίρᾳ, καὶ ἔσονται αἱ γυναῖκες ὑμῶν χήραι καὶ τὰ παιδία ὑμῶν ὀρφανά.</p> <p>And I will rage with anger and I will kill you with the sword</p>
Exod 32.10	Nose	<p>וַעֲתָה הִנֵּיחָה לִּי וַיִּחַר־אַפִּי בָהֶם וְאָכַלְתִּם</p>	<p>καὶ νῦν ἔασόν με καὶ θυμωθεὶς ὀργῇ εἰς αὐτοὺς</p>



		וְאַעֲשֶׂה אוֹתָךְ לְגוֹי נָדוּל:	ἐκτρίψω αὐτούς καὶ ποιήσω σὲ εἰς ἔθνος μέγα.
		And now leave me alone and let my anger (nose) burn against them and consume them	And now let me be and, burning with rage against them, I will destroy them ...
		The LXX appears to avoid the image of God devouring the people – but in 2 Sam 22.9, where ‘fire from his mouth devoured’, the LXX translates אָכַל literally with the verb κατασθίω. There is a similar inhibition in Ezek 43.8 where God does not ‘consume’ but, as in the present verse, ‘destroys’ (ἐκτρίβω). Elsewhere there is a correspondence even where it is ‘fire from his mouth’ that consumes, e.g. 2 Sam 22.9, Jer 5.14, or just ‘consuming fire’ e.g. Isa 30.30, Ezek 15.7.	
Exod 32.11	Nose	וַיַּחַל מֹשֶׁה אֶת־פָּנָיו יְהוָה אֱלֹהָיו וַיֹּאמֶר לָמָּה יְהוָה יַחַרְה אַפְּךָ בְּעַמֶּךָ אֲשֶׁר הוֹצֵאתָ מֵאֶרֶץ מִצְרַיִם בְּכַח נָדוּל וּבִיד חֲזָקָה:	καὶ ἐδεήθη Μωσῆς ἔναντι κυρίου τοῦ θεοῦ καὶ εἶπεν Ὑνα τί, κύριε, θυμοὶ ὀργῇ εἰς τὸν λαόν σου, οὓς ἐξήγαγες ἐκ γῆς Αἰγύπτου ἐν ἰσχύι μεγάλη καὶ ἐν τῷ βραχίονί σου τῷ ὑψηλῷ;
		Why, O LORD, is your anger (nose) burning against your people?	Why, O Lord, are you burning with rage against your people?
Exod 32.12	Nose	לָמָּה יֹאמְרוּ מִצְרַיִם לֵאמֹר בָּרַעַה הוֹצִיאָם לְהַרְג אֹתָם בְּהָרִים וּלְכַלֶּתָם מֵעַל פְּנֵי הָאָדָמָה שׁוּב מִחֲרוֹן אַפְּךָ וְהִנָּחָם עַל־הָרָעָה לְעַמֶּךָ:	μήποτε εἰπωσιν οἱ Αἰγύπτιοι λέγοντες Μετὰ πονηρίας ἐξήγαγεν αὐτούς ἀποκτεῖναι ἐν τοῖς ὄρεσιν καὶ ἐξαναλῶσαι αὐτούς ἀπὸ τῆς γῆς. παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου καὶ ἴλεως γενοῦ ἐπὶ τῇ κακίᾳ τοῦ λαοῦ σου
	§ 4.4.5	Turn away your burning anger (nose) and lament over the harm to your people	Cease from the raging of your anger and become compassionate at the misfortune of your people
Exod 32.19	Nose	וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַמִּחֻנָּה וַיֵּרָא אֶת־הָעֵגֹל וּמַחֲלֹתָ וַיַּחַר־אַף מֹשֶׁה וַיִּשְׁלַךְ מִיָּדוֹ [מִיָּדָיו] אֶת־הַלֵּחָת וַיִּשְׂבֹּר אֹתָם תַּחַת הָהָר:	καὶ ἥνίκα ἤγγιζεν τῇ παρεμβολῇ, ὅρα τὸν μόσχον καὶ τοὺς χορούς, καὶ ὀργισθεὶς θυμῷ Μωσῆς ἔρριπεν ἀπὸ τῶν χειρῶν αὐτοῦ τὰς δύο πλάκας καὶ συνέτριπεν αὐτὰς ὑπὸ τὸ ὄρος.
		And Moses' anger (nose) burned	And Moses raged in anger
Exod 32.22	Nose	וַיֹּאמֶר אֱהָרֹן אֶל־יֹחֵר אָף אֲדֹנָי אֲתָּה יָדַעְתָּ אֶת־הָעָם כִּי בָרַע הוּא:	καὶ εἶπεν Ααρων πρὸς Μωσῆν Μὴ ὀργίζου, κύριε· σὺ γὰρ οἶδας τὸ ὄρημα τοῦ λαοῦ τούτου.

		And Aaron said, ‘Do not let your anger (nose) burn my Lord’	And Aaron said to Moses, ‘Do not be enraged, O Lord’
Exod 34.6	Nose (long)	<p>וַיַּעֲבֹר יְהוָה   עַל-פָּנָיו וַיִּקְרָא יְהוָה   יְהוָה אֵל רַחוּם וְחַנּוּן אַךְ אַפִּים וְרַב-חֶסֶד וְאֱמֶת:</p> <p>And the LORD passed by before him and the LORD proclaimed, ‘The LORD God, compassionate and gracious, slow to anger (long of nostrils) and abounding in faithfulness and truth’.</p>	καὶ παρήλθεν κύριος πρὸ προσώπου αὐτοῦ καὶ ἐκάλεσεν Κύριος ὁ θεὸς οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός
	§ 4.5.1	The Greek μακρόθυμος could be translated literally ‘long of breath’ – this produces an idiom that recognises the sense of ‘nose’.	
Lev 20.3	Face	<p>וְאֲנִי אֶתֵּן אֶת-פְּנִי בְּאִישׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ כִּי מִזֵּד עָוֹן נָתַן לְמִלְךָ לְמַעַן טַמֵּא אֶת-מִקְדָּשִׁי וּלְחַלֵּל אֶת-שֵׁם קֹדֶשִׁי:</p> <p>And I will set my face against him and cut him off from among his people</p>	καὶ ἐγὼ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ ἀπολῶ αὐτὸν ἐκ τοῦ λαοῦ αὐτοῦ, ὅτι τοῦ σπέρματος αὐτοῦ ἔδωκεν ἄρχοντι, ἵνα μιάνῃ τὰ ἁγία μου καὶ βεβηλώσῃ τὸ ὄνομα τῶν ἡγιασμένων μοι.
	§ 4.8.1.2 (also vss 5,6,17)	And I will set my face against him and cut him off from among his people	And I will set my face against that man and drive him out from out of his people.
Lev 20.5	Face	<p>וְשִׁמַּתִּי אֲנִי אֶת-פָּנַי בְּאִישׁ הַהוּא וּבְמִשְׁפַּחְתּוֹ וְהִכְרַתִּי אֹתוֹ וְאֶת   כָּל-הָעֲנִים אַחֲרָיו לְזִנוּת אַחֲרֵי הַמֶּלֶךְ מִקֶּרֶב עַמָּם:</p> <p>And I will set my face again him, and against his family, and I will cut him off</p>	Καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὸν ἄνθρωπον ἐκεῖνον καὶ τὴν συγγένειαν αὐτοῦ καὶ ἀπολῶ αὐτὸν καὶ πάντας τοῦ ὁμονοοῦντας αὐτῷ ὥστε ἐκπορνεύειν αὐτὸν εἰς τοὺς ἄρχοντας ἐκ τοῦ λαοῦ αὐτῶν.
		And I will set my face against that person and cut him off from amongst his people	And I will surely set my face against that man and his family and I will kill/destroy him
Lev 20.6	Face	<p>וְהִנֵּפֶשׁ אֲשֶׁר תִּפְנֶנָּה אֶל-הָאֵבֶת וְאֶל-הַיָּדְעָנִים לְזִנוּת אַחֲרֵיהֶם וְנִתַּתִּי אֶת-פָּנַי בְּנִפְשׁ הַהוּא וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ:</p> <p>And I will set my face against that person and cut him off from amongst his people</p>	καὶ ψυχὴ, ἥ ἐὰν ἐπακολουθήσῃ ἐγγαστριμύθοις ἢ ἐπαιδοῖς ὥστε ἐκπορνεύσαι ὀπίσω αὐτῶν, ἐπιστήσω τὸ πρόσωπόν μου ἐπὶ τὴν ψυχὴν ἐκείνην καὶ ἀπολῶ αὐτὴν ἐκ τοῦ λαοῦ αὐτῆς.
		And I will set my face against that person and cut him off from amongst his people	And I will set my face against that person and kill/destroy him from out of his people
Lev 26.17	Face	וְנִתַּתִּי פָנַי בָּכֶם וְנִנְפַתְּם לְפָנַי אִיבֵיכֶם	καὶ ἐπιστήσω τὸ πρόσωπόν μου ἐφ’ ὑμᾶς, καὶ πεσεῖσθε ἐναντίον τῶν ἐχθρῶν ὑμῶν, καὶ

		וְרָדוּ בָכֶם שְׂנְאֵיכֶם וְנִסְתָּם וְאִין־רָדָף אֶתְכֶם: And I will set my face against you ...	διώξονται ὑμᾶς οἱ μισοῦντες ὑμᾶς, καὶ φεύξεσθε οὐθενὸς διώκοντος ὑμᾶς. And I will set my face against you ...
Num 11.1	(Ears), nose LXX- no ears	וַיְהִי הָעַם כְּמִתְאַנְנִים רָע בְּאָזְנֵי יְהוָה וַיִּשְׁמַע יְהוָה וַיִּחַר אָפוֹ וַתִּבְעַר־בָּם אֵשׁ יְהוָה וַתֹּאכַל בְּקִצָּה הַמַּחֲנֶה: And the people were complaining in the ears of the LORD and when the LORD heard, his anger (nose) burned and the fire of the LORD blazed up against them and consumed throughout the camp.	Καὶ ἦν ὁ λαὸς γογγύζων πονηρὰ ἔναντι κυρίου, καὶ ἤκουσεν κύριος καὶ ἐθυμώθη ὀργῇ, καὶ ἐξεκαύθη ἐν αὐτοῖς πῦρ παρὰ κυρίου καὶ κατέφαγεν μέρος τι τῆς παρεμβολῆς. And the people were murmuring dreadfully in the presence of the Lord and the Lord heard and burned with rage, and fire from the Lord was kindled among them and consumed part of the encampment.
	§ 4.4.1	LXX changes the image – possibly an infrequent example of avoiding anthropomorphism – the Lord’s ‘ears’, but there is no such inhibition in Ps 102.3 (see Distress). The imagery is toned down and although here אָכַל is translated by κατεσθίω (‘eat up/devour’), the devouring is done by the ‘fire from the Lord’, not ‘fire of the Lord’.	
Num 11.10	Nose	וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בֹּכָה לְמִשְׁפָּחָתוֹ אִישׁ לְפֶתַח אֹהֶלוֹ וַיִּחַר־אַף יְהוָה מְאֹד וּבָעִינֵי מֹשֶׁה רָע: And Moses heard the people weeping to their families, each man at the entrance of his tent, and the LORD’s anger (nose) burned greatly and in Moses’ eyes [it was] bad.	καὶ ἤκουσεν Μωσῆς κλαίωντων αὐτῶν κατὰ δῆμους αὐτῶν, ἕκαστον ἐπὶ τῆς θύρας αὐτοῦ· καὶ ἐθυμώθη ὀργῇ κύριος σφόδρα, καὶ ἔναντι Μωσῆ ἦν πονηρόν. And Moses heard their weeping, each in their clans, each at his door, and the Lord burned greatly with rage and Moses was grieved over it
Num 11.33	Nose	הַבָּשָׂר עֹדֵנָה בֵּין שִׁנֵּיהֶם טָרָם יִכְרֹת וְאַף יְהוָה חָרָה בָּעָם וַיִּךְ יְהוָה בָּעָם מַכָּה רַבָּה מְאֹד: And [while] the flesh [was] still between their teeth before it had been chewed up, the LORD’s anger (nose) burned against the people and the LORD struck against the people a very great blow	τὰ κρέα ἔτι ἦν ἐν τοῖς ὀδοῦσιν αὐτῶν πρὶν ἢ ἐκλείπειν, καὶ κύριος ἐθυμώθη εἰς τὸν λαόν, καὶ ἐπάταξεν κύριος τὸν λαὸν πληγὴν μεγάλην σφόδρα. While the flesh was still between their teeth, before it was finished, the Lord became angry with the people and the Lord struck the people a very great blow.
Num 12.9	Nose	וַיִּחַר אַף יְהוָה בָּם וַיֵּלֶךְ: And the LORD’s anger (nose) burned against them and he left	καὶ ὀργὴ θυμοῦ κυρίου ἐπ’ αὐτοῖς, καὶ ἀπῆλθεν. And the raging of the Lord’s anger was upon them and he left

Num 14.18	Nose (long)	יְהוָה אָרֶךְ אַפַּיִם וְרַב־חֶסֶד נִשְׂא עֹן וּפֶשַׁע וְנִקְהָ לֹא יִנְקָה פֶקֶד עֹן אָבוֹת עַל־בָּנִים עַל־שְׂלֵשִׁים וְעַל־רִבְעִים:	Κύριος μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός, ἀφαιρῶν ἀνομίας καὶ ἀδικίας καὶ ἁμαρτίας, καὶ καθαρισμῷ οὐ καθαριεῖ τὸν ἔνοχον ἀποδιδούς ἁμαρτίας πατέρων ἐπὶ τέκνα ἕως τρίτης καὶ τετάρτης.
		The LORD is slow to anger (long of nostrils) and abounding in loving kindness, pardoning wrongdoing and rebellion	The Lord is patient (long of breath) and full of mercy and truth, setting aside lawlessness and wrongdoing and sin
		The LXX has added 'lawlessness' (ἀνομία) to the list – a fairly frequent addition or amendment	
Num 21.4	Nefes LXX Verb rel. to ψυχή	וַיִּסְעוּ מִהָרִ הָהָר יֶדְרֶךְ יַם־סוּף לִסְבֹּב אֶת־אֶרֶץ אֲדוֹם וַתִּקְצַר נַפְשֵׁהֶם בַּדֶּרֶךְ:	Καὶ ἀπάραντες ἐξ Ὠρ τοῦ ὄρους ὁδὸν ἐπὶ θάλασσαν ἐρυθρὰν περιεκύκλωσαν γῆν Εδωμ· καὶ ὀλιγοψύχησεν ὁ λαὸς ἐν τῇ ὁδῷ.
	§ 4.8.2.3	And the <i>nefes</i> of the people was impatient (lit. short of spirit) at the way	And the people became fainthearted (short of spirit) at the way
Num 22.22	Nose	וַיַּחַר־אַף אֱלֹהִים כִּי־הוֹלִךְ הוּא וַיִּתְיַצֵּב מִלְּאֵף יְהוָה בַּדֶּרֶךְ לְשֹׁטֵן לוֹ וְהוּא רִכַּב עַל־אֲתָנּוֹ וַשִּׁנִּי נַעֲרָיו עִמּוֹ:	καὶ ὠργίσθη θυμῷ ὁ θεὸς ὅτι ἐπορεύθη αὐτός, καὶ ἀνέστη ὁ ἄγγελος τοῦ θεοῦ ἐνδιαβάλλειν αὐτόν, καὶ αὐτὸς ἐπιβεβήκει ἐπὶ τῆς ὄνου αὐτοῦ, καὶ δύο παῖδες αὐτοῦ μετ' αὐτοῦ.
		And God's anger (nose) burned because he was leaving ...	And God raged in anger because he was leaving ...
Num 22.27	Nose	וַתֵּרָא הָאֲתָנּוֹן אֶת־מִלְּאֵף יְהוָה וַתִּרְבֵּץ תַּחַת בִּלְעָם וַיַּחַר־אַף בִּלְעָם וַיִּךְ אֶת־הָאֲתָנּוֹן בַּמֶּקֶל:	καὶ ἰδοῦσα ἡ ὄνος τὸν ἄγγελον τοῦ θεοῦ συνεκάθισεν ὑποκάτω Βαλααμ· καὶ ἐθυμώθη Βαλααμ καὶ ἔτυπεν τὴν ὄνον τῇ ῥάβδῳ.
		And Balaam's anger (nose) burned and he struck the donkey with a stick	And Balaam became angry and he beat the donkey with a stick
Num 24.10	Nose, hands	וַיַּחַר־אַף בָּלָק אֶל־בִּלְעָם וַיִּסְפֹּק אֶת־כַּפָּיו וַיֹּאמֶר בָּלָק אֶל־בִּלְעָם לָקֵב אֵיבִי קָרְאֲתִיד וְהִנֵּה בִּרְכָתָ בְּרֶךְ זֶה שְׁלֹשׁ פַּעַמִּים:	καὶ ἐθυμώθη Βαλακ ἐπὶ Βαλααμ καὶ συνεκρότησεν ταῖς χερσὶν αὐτοῦ, καὶ εἶπεν Βαλακ πρὸς Βαλααμ Καταρᾶσθαι τὸν ἐχθρόν μου κέκληκά σε, καὶ ἰδοὺ εὐλογῶν εὐλόγησας τρίτον τοῦτο·
		And Balak's anger (nose) burned towards Balaam and he clapped his hands	And Balak became angry with Balaam and he clapped his hands

Num 25.3	Nose	וַיִּצְמַד יִשְׂרָאֵל לְבַעַל פְּעֹר וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל:	καὶ ἐτελέσθη Ἰσραὴλ τῷ Βεελφεγορ· καὶ ὠργίσθη θυμῷ κύριος τῷ Ἰσραὴλ.
		And Israel committed to Baal of Peor and the LORD's anger (nose) burned against Israel.	And Israel paid homage to Baal Peor and the Lord raged with anger against Israel
Num 25.4	Nose	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה קַח אֶת־כָּל־רָאשֵׁי הָעָם וְחַקֵּע אותם לַיהוָה נֶגֶד הַשֶּׁמֶשׁ וַיָּשָׁב חֲרוֹן אַף־יְהוָה מִיִּשְׂרָאֵל:	καὶ εἶπεν κύριος τῷ Μωσῇ Λαβὲ πάντας τοὺς ἀρχηγούς τοῦ λαοῦ καὶ παραδειγματίσον αὐτοὺς κυρίῳ ἀπέναντι τοῦ ἡλίου, καὶ ἀποστραφήσεται ὀργὴ θυμοῦ κυρίου ἀπὸ Ἰσραὴλ.
		And the LORD said to Moses, 'Take each of the leaders of the people and expose them to the LORD facing the sun and the burning anger (nose) of the LORD will turn away from Israel.	And the Lord said to Moses, 'Take all the leaders of the people and make an example of them to the Lord facing the sun, and the raging of the Lord's anger will turn away from Israel
Num 32.10	Nose	וַיַּחַר־אַף יְהוָה בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר:	καὶ ὠργίσθη θυμῷ κύριος ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ ᾤμωσεν λέγων
		And the LORD's anger (nose) burned on that day and he swore, saying ...	And the Lord raged with anger on that day and he swore, saying ...
Num 32.13	Nose	וַיַּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּנְעַם בְּמַדְבָּר אַרְבָּעִים שָׁנָה עַד־תָּם כָּל־הַדֹּר הָעֹשֶׂה הָרַע בְּעֵינֵי יְהוָה:	καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὸν Ἰσραὴλ καὶ κατερρόμβευσεν αὐτοὺς ἐν τῇ ἐρήμῳ τεσσαράκοντα ἔτη, ἕως ἐξανηλώθη πᾶσα ἡ γενεὰ οἱ ποιοῦντες τὰ πονηρὰ ἐναντι κυρίου.
		And the LORD's anger (nose) burned against Israel and he made them wander in the desert for forty years until the end of the whole generation that did the wrong in the eyes of the LORD.	And the Lord raged in anger against Israel ... etc (as Hebrew)
Num 32.14	Nose	וַהֲגִה קַמְתָּם תַּחַת אֲבֹתֵיכֶם תַּרְבוֹת אַנְשִׁים חַטָּאִים לְסִפּוֹת עוֹד עַל חֲרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל:	ἰδοὺ ἀνέστητε ἀντὶ τῶν πατέρων ὑμῶν σύστρεμμα ἀνθρώπων ἀμαρτωλῶν προσθεῖναι ἔτι ἐπὶ τὸν θυμὸν τῆς ὀργῆς κυρίου ἐπὶ Ἰσραὴλ,
		And behold you rose up after your fathers, a brood of sinful men, still provoking the burning anger (nose) of the LORD towards Israel.	Behold you arose in your fathers' place, a brood of sinful men, still provoking the burning rage of the Lord towards Israel
Deut 6.15	Nose	כִּי אַל קִנְאָה יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ	ὅτι θεὸς ζηλωτὴς κύριος ὁ θεός σου ἐν σοί, μὴ ὀργισθεὶς θυμωθῇ κύριος ὁ θεός σου ἐν σοί καὶ

		<p>פְּנֵי־יְחִירָה אֶף־יִהְיֶה אֱלֹהֶיךָ בְּךָ וְהִשְׁמִידֶךָ מֵעַל פְּנֵי הָאֲדָמָה:</p>	<p>ἐξολεθρεύσει σε ἀπὸ προσώπου τῆς γῆς.</p>
		<p>For a jealous God, [is] the LORD your God in the midst of you; lest the nose of the LORD your God burns against you and he destroys you from upon the face of the earth.</p>	<p>For a jealous God is the Lord your God amongst you; let not the Lord your God rage in anger against you so that he destroys you from the face of the earth.</p>
Deut 7.4	Nose	<p>כִּי־יִסֹר אֶת־בְּנֶךָ מֵאֲחֵרִי וְעַבְדִּי אֱלֹהִים אֲחֵרִים וְחָרָה אֶף־יִהְיֶה בָּכֶם וְהִשְׁמִידֶךָ מִהָרָ:</p>	<p>ἀποστήσει γὰρ τὸν υἱόν σου ἀπ' ἐμοῦ, καὶ λατρεύσει θεοῖς ἑτέροις, καὶ ὀργισθήσεται θυμῷ κύριος εἰς ὑμᾶς καὶ ἐξολεθρεύσει σε τὸ τάχος.</p>
		<p>... then the LORD's anger (nose) will burn against you and he will quickly exterminate you.</p>	<p>... then the Lord will rage in anger against you and he will quickly destroy/exterminate you</p>
Deut 9.19	Nose	<p>כִּי יִגְרָתִי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קָצַף יְהוָה עָלֵיכֶם לְהִשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַהוּא:</p>	<p>καὶ ἔκφοβός εἰμι διὰ τὴν ὀργὴν καὶ τὸν θυμόν, ὅτι παρωξύνθη κύριος ἐφ' ὑμῖν ἐξολεθρεῦσαι ὑμᾶς· καὶ εἰσήκουσεν κύριος ἐμοῦ καὶ ἐν τῷ καιρῷ τούτῳ.</p>
	§ 4.8.1.2	<p>For I was afraid because of the presence of the anger (nose) and the heat (anger) with which the LORD raged against you to exterminate you ...</p>	<p>For I was afraid because of the rage and the anger with which the Lord was provoked against you to exterminate you ...</p>
Deut 11.17	Nose	<p>וְחָרָה אֶף־יִהְיֶה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִתְאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבִדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:</p>	<p>καὶ θυμωθεὶς ὀργῇ κύριος ἐφ' ὑμῖν καὶ συσχητὸν οὐρανόν, καὶ οὐκ ἔσται ὑετός, καὶ ἡ γῆ οὐ δώσει τὸν καρπὸν αὐτῆς, καὶ ἀπολείσθε ἐν τάχει ἀπὸ τῆς γῆς τῆς ἀγαθῆς, ἧς ἔδωκεν ὁ κύριος ὑμῖν.</p>
		<p>And the LORD's anger (nose) burned against you ...</p>	<p>And the Lord was burning with rage against you ...</p>
Deut 13.18	Nose	<p>וְלֹא־יִדְבֹק בְּיָדְךָ מְאִימָה מִן־הַחַרֵּם לְמַעַן יָשׁוּב יְהוָה מִחֲרוֹן אָפָיו וְנָתַן־לְךָ רַחֲמִים וְרַחֲמָהּ וְהִרְבָּךְ כַּאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:</p>	<p>οὐ προσκολληθήσεται ἐν τῇ χειρὶ σου οὐδὲν ἀπὸ τοῦ ἀναθέματος, ἵνα ἀποστραφῇ κύριος ἀπὸ θυμοῦ τῆς ὀργῆς αὐτοῦ καὶ δώσει σοι ἔλεος καὶ ἐλεήσῃ σε καὶ πληθυνεῖ σε, ὃν τρόπον ὥμοσεν κύριος τοῖς πατράσιν σου,</p>
		<p>In order that the LORD might turn away [from] the burning of his anger (nose) ...</p>	<p>So that the Lord might turn away from his burning rage ...</p>

Deut 19.6	Heart	פֶּן־יִרְדֹּף גַּאֵל הַדָּם אַחֲרֵי הָרָצָח כִּי־יִחַם לִבָּבוֹ וְהִשְׁיגוֹ כִּי־יִרְכָּה הַדֹּרֶךְ וְהִכֵּהוּ נֶפֶשׁ וְלֹא אֵין מִשְׁפַּט־מָוֶת כִּי לֹא שָׁנָא הוּא לוֹ מִתְמוּל שְׁלֹשִׁים:	ἵνα μὴ διώξας ὁ ἀγγιστεύων τοῦ αἵματος ὀπίσω τοῦ φονεύσαντος, ὅτι παρατεθέρμανται τῇ καρδίᾳ, καὶ καταλάβῃ αὐτόν, ἐὰν μακροτέρα ἢ ἡ ὁδός, καὶ πατάξῃ αὐτοῦ τὴν ψυχὴν, καὶ ἀποθάνῃ, καὶ τούτῳ οὐκ ἔστιν κρίσις θανάτου, ὅτι οὐ μισῶν ἦν αὐτὸν πρὸ τῆς ἐχθρῆς καὶ πρὸ τῆς τρίτης.
	§ 4.1.7+8, 4.8.3.1	Lest the avenger of the blood pursue after the killer while his heart is hot ...	Lest the avenger of the blood pursue after the killer while he is overheated in his heart ...
Deut 28.50	Face	גּוֹי עֹז פָּנִים אֲשֶׁר לֹא־יִשָּׂא פָּנִים לְזָקֵן וְנָעַר לֹא יִחַן:	ἔθνος ἀναιδὲς προσώπῳ, ὅστις οὐ θαυμάσει πρόσωπον πρεσβύτου καὶ νέον οὐκ ἐλεήσει,
	§ 4.8.1.1	A nation strong/fierce of face that does not lift up (treat kindly / show favour) to the old or be gracious to the young	A nation shameless/impudent in face that does not respect the presence of an elder and is not gracious to a youth ...
Deut 29.19	Nose	לֹא־יֵאָכֶה יְהוָה סֵלַח לוֹ כִּי אָז יַעֲשֶׂן אֶף־יְהוָה וְקִנְאָתוֹ בָּאִישׁ הַהוּא וְרַבְצָה בּוֹ כָּל־הָאֱלֹהִים הַכְּתוּבָה בַּסֵּפֶר הַזֶּה וּמִחָה יְהוָה אֶת־שְׁמוֹ מִתַּחַת הַשָּׁמַיִם:	οὐ μὴ θελήσῃ ὁ θεὸς εὐιλατεῦσαι αὐτῷ, ἀλλ' ἢ τότε ἐκκαυθήσεται ὀργὴ κυρίου καὶ ὁ ζῆλος αὐτοῦ ἐν τῷ ἀνθρώπῳ ἐκείνῳ, καὶ κολληθήσονται ἐν αὐτῷ πάσαι αἱ ἀραὶ τῆς διαθήκης ταύτης αἱ γεγραμμέναι ἐν τῷ βιβλίῳ τοῦ νόμου τούτου, καὶ ἐξαλείψει κύριος τὸ ὄνομα αὐτοῦ ἐκ τῆς ὑπὸ τὸν οὐρανόν·
		... for then the anger (nose) of the LORD will smoke and his jealousy [will be] against that man ...	... then the rage of the Lord will be kindled and his jealousy [will be] against that man
Deut 29.22	Nose	נִפְרִית וּמָלַח שְׂרָפָה כָּל־אַרְצָהּ לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא־יַעֲלֶה בָּהּ כָּל־עֵשֶׂב כַּמִּהְפֹּכֶת סֶדֶם וַעֲמָרָה אֲדָמָה וְצַבִּיִּים [וְצִבּוֹיִם] אֲשֶׁר הִפָּךְ יְהוָה בְּאַפּוֹ וּבְחֵמָתוֹ:	θεῖον καὶ ἄλλα κατακεκαυμένον, πάντα ἡ γῆ αὐτῆς οὐ σπαρήσεται οὐδὲ ἀνατελεῖ, οὐδὲ μὴ ἀναβῇ ἐπ' αὐτὴν πᾶν χλωρόν, ὥσπερ κατεστράφη Σοδομα καὶ Γομορρα, Αἰμα καὶ Σεβωιμ, αἷς κατέστρεψεν κύριος ἐν θυμῷ καὶ ὀργῇ--,
		... which the LORD destroyed with his anger (nose) and in his fury (with his heat)	... which the Lord destroyed in anger and rage
Deut 29.23	Nose	וְאָמְרוּ כָּל־הַגּוֹיִם עַל־מָה עָשָׂה יְהוָה כִּכָּה לָאָרֶץ הַזֹּאת	καὶ ἐροῦσιν πάντα τὰ ἔθνη Διὰ τί ἐποίησεν κύριος οὕτως τῇ γῇ ταύτῃ; τίς ὁ θυμὸς τῆς ὀργῆς ὁ μέγας οὗτος;



		<p>מָה חֲרֵי הָאֵף הַגָּדוֹל הַזֶּה:</p> <p>And all the nations will say, ‘Why has the LORD acted like this towards this land? What is this great burning anger?’</p>	<p>And all the nations will say, ‘Why has the Lord acted like this towards this land? What is this great burning of rage?’</p>
Deut 29.26	Nose	<p>וַיִּחַר־אֵף יְהוָה בָּאָרֶץ הַהִוא לְהִבִּיאַ עָלֶיהָ אֶת־כָּל־הַקְלָלָה הַכְּתוּבָה בַּסֵּפֶר הַזֶּה:</p> <p>So the LORD’s anger (nose) burned against that land ...</p>	<p>καὶ ὠργίσθη θυμῷ κύριος ἐπὶ τὴν γῆν ἐκείνην ἐπαγαγεῖν ἐπ’ αὐτήν κατὰ πάσας τὰς κατάρas τὰς γεγραμμένας ἐν τῷ βιβλίῳ τοῦς νόμου τούτου,</p> <p>And the Lord raged in anger against that land ...</p>
Deut 29.27	Nose	<p>וַיִּתְּשֵׁם יְהוָה מֵעַל אַדְמָתָם בָּאֵף וּבְחֵמָה וּבְקֶצֶף גָּדוֹל וַיִּשְׁלַכֵם אֶל־אֶרֶץ אַחֶרֶת כִּי־וָה הַזֶּה:</p> <p>And the LORD drove them out of their land with anger (nose) and in great heat/fury and rage</p>	<p>καὶ ἐξῆρεν αὐτοῦ κύριος ἀπὸ τῆς γῆς αὐτῶν ἐν θυμῷ καὶ ὀργῇ καὶ παροξυσμῷ μεγάλῳ σφόδρα καὶ ἐξέβαλεν αὐτοῦ εἰς γῆν ἑτέραν ὥσει νῦν.</p> <p>And the Lord drove them out of their land in anger and rage and very great fury/exasperation</p>
Deut 31.17	Nose, face	<p>וַחֲרָה אַפִּי בּוֹ בַּיּוֹם־הַהוּא וְעִזְבֹתִים וְהִסְתַּרְתִּי פָּנִי מֵהֶם וְהָיָה לֹאֲכָל וּמִצָּאָהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בֵּינִים הָהוּא הָלָא עָלַי כִּי־אֵין אֱלֹהִי בְּקִרְבִּי מִצָּאוֹנִי הָרָעוֹת הָאֵלֶּה:</p> <p>And my anger (nose) will burn against him on that day and I will abandon them and I will hide my face from them ...</p>	<p>καὶ ὀργισθήσομαι θυμῷ εἰς αὐτούς ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ καταλείψω αὐτούς καὶ ἀποστρέψω τὸ πρόσωπόν μου ἀπ’ αὐτῶν, καὶ ἔσται κατάβρωμα, καὶ εὐρήσουσιν αὐτὸν κακὰ πολλὰ καὶ θλίψεις, καὶ ἔρεϊ ἐν τῇ ἡμέρᾳ ἐκείνῃ Διότι οὐκ ἔστιν κύριος ὁ θεός μου ἐν ἐμοί, εὕροσάν με τὰ κακὰ ταῦτα.</p> <p>And I will rage with anger against them on that day and I will abandon them and turn my face away from them ...</p>
Deut 31.18	Face	<p>וְאַנֹכִי הִסְתַּר אֶסְתִּיר פָּנִי בֵּינִים הַהוּא עַל כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָנָה אֶל־אֱלֹהִים אֲחֵרִים:</p> <p>And I will indeed hide my face on that day ...</p>	<p>ἐγὼ δὲ ἀποστροφῇ ἀποστρέψω τὸ πρόσωπόν μου ἀπ’ αὐτῶν ἐν τῇ ἡμέρᾳ ἐκείνῃ διὰ πάσας τὰς κακίας, ἃς ἐποίησαν, ὅτι ἐπέστρεψαν ἐπὶ θεοὺς ἄλλοτρίους.</p> <p>And I will indeed turn my face away from them on that day ...</p>
		<p>§4.8.1.3</p> <p>Note that LXX prefers ‘turn away’ to ‘hide’.</p>	
Deut 32.22	Nose	<p>כִּי־אֵשׁ קָדַחָהּ בְּאַפִּי וַתִּיָּקַד עַד־שְׂאֵזֶל תַּחֲתֶיהָ:</p> <p>ὅτι πῦρ ἐκκέκανται ἐκ τοῦ θυμοῦ μου, καυθήσεται ἕως ᾧδου κάτω, καταφάγεται γῆν καὶ</p>	



		וְתֹאכַל אֶרֶץ נִבְלָה וְתִלְהֹט מִזִּסְדֵּי הָרִים:	τὰ γενήματα αὐτῆς, φλέξει θεμέλια ὀρέων.
		For a fire has broken out in my anger (nose) and it will burn to the depth of Sheol	For a fire has been kindled by my anger; it will burn as far as Hades below
Deut 33.10	Nose (not anger)	יִזְרוּ מִשִּׁפְטֵיךָ לִיעֲקֹב וְתוֹרֶתֶךָ לְיִשְׂרָאֵל יִשְׁיִמוּ קְטֹרֶת בְּאַפֶּךָ וְכָלִיל עַל-מִזְבְּחֶךָ:	δηλώσουσιν τὰ δικαιώματά σου τῷ Ιακώβ καὶ τὸν νόμον σου τῷ Ισραηλ· ἐπιθήσουσιν θυμίαμα ἐν ὀργῇ σου διὰ παντὸς ἐπὶ τὸ θυσιαστήριόν σου.
		They shall put incense within your nose and a whole offering upon your altar.	Because of your anger (or – when you are angry), they will place incense continually upon your altar
	§ 4.7.5	Although the Hebrew does not indicate anger, this is included to show how the LXX translator's word for word rendition could sometimes change the meaning, and also because, as discussed, it could offer an insight into the perception of the deity.	
Josh 7.1	Nose	וַיִּמְעַלּוּ בְנֵי-יִשְׂרָאֵל מֵעַל בַּחֲרָם וַיִּלָּח עִכְּן בֶּן-כָּרְמִי בֶן-זִבְדִּי בֶן-זָרַח לְמִיטָה יְהוּדָה מִן-הַחֲרָם וַיַּחַר-אַף יְהוָה בְּבָנֵי יִשְׂרָאֵל:	Καὶ ἐπλημμέλησαν οἱ υἱοὶ Ισραηλ πλημμέλειαν μεγάλην καὶ ἐνοσφίσαντο ἀπὸ τοῦ ἀναθέματος· καὶ ἔλαβεν Αχαρ υἱὸς Χαρμι υἱοῦ Ζαμβρι υἱοῦ Ζαρα ἐκ τῆς φυλῆς Ιουδα ἀπὸ τοῦ ἀναθέματος· καὶ ἐθυμώθη ὀργῇ κύριος τοῖς υἱοῖς Ισραηλ.
		And the LORD's anger (nose) burned against the children of Israel	And the Lord burned in rage with the children of Israel
Josh 7.26	Nose	וַיִּקְיִמוּ עָלָיו גִּל-אֶבְנִים גָּדוֹל עַד הַיּוֹם הַזֶּה וַיָּשָׁב יְהוָה מִחֲרֹן אַפּוֹ עַל-כֵּן קָרָא שְׁם הַמָּקוֹם הַהוּא עֵמֶק עָכוֹר עַד הַיּוֹם הַזֶּה:	καὶ ἐπέστησαν αὐτῷ σωρὸν λίθων μέγαν. καὶ ἐπαύσατο κύριος τοῦ θυμοῦ τῆς ὀργῆς. διὰ τοῦτο ἐπωνόμασεν αὐτὸ Εμεκαχωρ ἕως τῆς ἡμέρας ταύτης.
		And the LORD will turn away the burning of his anger (nose)	And the Lord will cease the burning rage ...
Josh 23.16	Nose	בְּעִבְרֶכֶם אֶת-בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר צִוָּה אֲתֶכֶם וְהִלַּכְתֶּם וְעַבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם וַיַּחַר אַף-יְהוָה בָּכֶם וַאֲבַדְתֶּם מִהָרָה מֵעַל הָאָרֶץ הַטּוֹבָה אֲשֶׁר נָתַן לָכֶם:	ἐν τῷ παραβῆναι ὑμᾶς τὴν διαθήκην κυρίου τοῦ θεοῦ ὑμῶν, ἣν ἐνετείλατο ὑμῖν, καὶ πορευθέντες λατρεύσητε θεοῖς ἑτέροις καὶ προσκυνήσητε αὐτοῖς.

		Then the LORD's anger (nose) will burn against you and you will perish quickly from upon the good land which he gave to you	Corresponding text omitted from LXX – i.e. verse shorter.
Judg 2.14	Nose	<p>וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתְּנֵם בְּיַד־שָׂשִׁים וַיִּשְׁסוּ אוֹתָם וַיַּמְכְּרֵם בְּיַד אוֹיְבֵיהֶם מִסָּבִיב וְלֹא־יָכְלוּ עוֹד לָעֹמֵד לִפְנֵי אוֹיְבֵיהֶם:</p>	<p>A/B: καὶ ὀργίσθη θυμῷ κύριος τῷ Ἰσραὴλ καὶ παρέδωκεν αὐτοὺς ἐν χειρὶ προνομευόντων, καὶ ἐπρονόμευσαν αὐτούς· καὶ ἀπέδοτο αὐτοὺς ἐν χειρὶ τῶν ἐχθρῶν αὐτῶν κυκλόθεν, καὶ οὐκ ἠδυνάσθησαν ἀντιστῆναι κατὰ πρόσωπον τῶν ἐχθρῶν αὐτῶν.</p>
		And the anger (nose) of the LORD burned against Israel	And the Lord raged in anger with Israel ...
Judg 2.15	Hand	<p>בְּכָל ׀ אֲשֶׁר יֵצְאוּ יַד־יְהוָה הִיתָּה־בָּם לְרָעָה כַּאֲשֶׁר דִּבֶּר יְהוָה וְכַאֲשֶׁר נִשְׁבַּע יְהוָה לָהֶם וַיַּיָּצֵר לָהֶם מָאָד:</p>	<p>A: ἐν πᾶσιν, οἷς ἐπόρνευον, καὶ χεὶρ κυρίου ἦν αὐτοῖς εἰς κακά, καθὼς ἐλάλησεν κύριος καὶ καθὼς ὤμοσεν κύριος, καὶ ἐξέθλιπεν αὐτοὺς σφόδρα.</p> <p>B: ἐν πᾶσιν, οἷς ἐξεπορεύοντο, καὶ χεὶρ κυρίου ἦν ἐπ' αὐτοὺς εἰς κακά, καθὼς ἐλάλησεν κύριος καὶ καθὼς ὤμοσεν κύριος αὐτοῖς, καὶ ἐξέθλιπεν αὐτοὺς σφόδρα.</p>
		Wherever they went the hand of the LORD was against them for harm ...	<p>A: Whenever they prostituted themselves, the hand of the Lord was against them for harm ...</p> <p>B: Wherever they went out the hand of the Lord was against them for harm ...</p>
		The difference in the 'A' version of the LXX ( <i>Alexandrinus</i> ) suggests interpretation – the theme of prostitution recurs in the Hebrew Bible in describing the unfaithfulness of the children of Israel to the Lord. The 'B' version is <i>Vaticanus</i> , which in this example reflects the Hebrew more closely. However, P. E. Satterthwaite, 'Judges: to the reader' ( <i>NETS</i> ), p. 196, considers the difference as 'probably due to inner Greek corruption' where ἐπόρνευον 'has probably arisen as a miscopying of ἐπορεύοντο, "would go" or ἐξεπορεύοντο, "marched out" (LXX B)'.	
Judg 2.20	Nose	<p>וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיֹּאמֶר יְעֹן אֲשֶׁר עָבְרוּ הַנָּזִי הַזֶּה אֶת־בְּרִיתִי</p>	<p>A: καὶ ὀργίσθη θυμῷ κύριος ἐν τῷ Ἰσραὴλ καὶ εἶπεν Ἄνθ' ὧν ὅσα ἐγκατέλιπαν τὸ ἔθνος τοῦτο τὴν διαθήκην μου, ἣν ἐνετειλάμην τοῖς πατράσιν αὐτῶν, καὶ οὐχ ὑπήκουσαν τῆς φωνῆς μου,</p>

		אֲשֶׁר צִוִּיתִי אֶת־אַבוֹתָם וְלֹא שָׁמְעוּ לְקוֹלִי:	B: Relevant text as above
		And the LORD's anger (nose) burned against Israel	And the Lord raged in anger against Israel
Judg 3.8	Nose	וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם בְּיַד כּוֹשֵׁן רַשָּׁעִים מֶלֶךְ אֲרָם נַחֲרִים וַיַּעֲבְדוּ בְנֵי־יִשְׂרָאֵל אֶת־כוֹשֵׁן רַשָּׁעִים שְׁמֹנֶה שָׁנִים:	A: καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ἰσραὴλ καὶ ἀπέδοτο αὐτοὺς εἰς χεῖρας Χουσαρσαθωμ βασιλέως Συρίας ποταμῶν, καὶ ἐδούλευσαν αὐτῷ ὀκτὼ ἔτη.  B: Relevant text as above
		And the LORD's anger (nose) burned against Israel ...	And the Lord raged in anger against Israel
Judg 6.39	Nose	וַיֹּאמֶר גִּדְעוֹן אֶל־תְּאַלְהִים אֱלֹהֵי אָפֶךְ בִּי וְאַדְבָּרָה אִתְּךָ הַפֶּעַם אֲנֹסָה נֶאֱרַק־הַפֶּעַם בַּגָּזָה יְהִי־נָא חֶרֶב אֶל־הַגָּזָה לְבִבְךָ וְעַל־כָּל־הָאָרֶץ יִהְיֶה־טָל:	A: καὶ εἶπεν Γεδεων πρὸς τὸν θεόν Μη ὀργισθήτω ὁ θυμός σου ἐν ἐμοί, καὶ λαλήσω ἔτι ἅπαξ· καὶ πειράσω ἔτι ἅπαξ ἐν τῷ πόκῳ, καὶ γεννηθήτω ξηρασία ἐπὶ τὸν πόκον μόνον, ἐπὶ δὲ πᾶσαν τὴν γῆν γεννηθήτω δρόσος.  B: Relevant text as above
		Do not let your anger (nose) burn against me ...	Do not let your anger rage against me ...
Judg 8.3	Ruah LXX πνεῦμα	בְּיָדְכֶם נָתַן אֱלֹהִים אֶת־שָׂרֵי מַדִּיָּן אֶת־עַרְבֵי וְאֶת־זֵאֵב וּמַה־יִּכְלְתִּי עֲשׂוֹת כָּכֶם אֹז רִפְתָּה רוּחַם מֵעַלְיוֹ בַּדְּבָרוֹ הַדָּבָר הַזֶּה:	A: ἐν χειρὶ ὑμῶν παρέδωκεν κύριος τοὺς ἄρχοντας Μαδιαμ, τὸν Ωρηβ καὶ τὸν Ζηβ· καὶ τί ἡδυνάσθην ποιῆσαι καθὼς ὑμεῖς; καὶ κατέπαυσαν. τότε ἀνήκε* τὸ πνεῦμα αὐτῶν ἀπ' αὐτοῦ ἐν τῷ λαλήσαι αὐτὸν τὸν λόγον τοῦτον.  B: *ἀνέθη
		Then their spirit/anger eased/abated towards (from upon) him	Then their spirit eased/abated towards (from) him
		The רוּחַ may be translated 'anger' in some contexts – thus 'their anger abated'.	
Judg 9.30	Nose	וַיִּשְׁמַע זֶבֶל שַׂר־הָעִיר אֶת־דְּבָרֵי גַעַל בֶּן־עֶבֶד וַיִּחַר אָפֶּי:	A: καὶ ἤκουσεν Ζεβουλ ὁ ἄρχων τῆς πόλεως τοὺς λόγους Γαλ υἱοῦ Αβεδ καὶ ἐθυμώθη ὀργῇ.  B: Ἰωβηλ - Jobal
		And when Zebul, the chief of the city, heard the words of Gaal, son of	And when Zebul, the chief of the city, heard the words of

		Ebed, his anger (nose) burned.	Gaal, son of Abed (B: Jobal), he burned with rage.
Judg 10.7	Nose	<p>וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּמְכְּרֵם בְּיַד־פְּלִשְׁתִּים וּבְיַד בְּנֵי עַמּוֹן:</p>	<p>A: καὶ ἐθυμώθη ὀργῇ κύριος ἐν τῷ Ἰσραὴλ καὶ ἔπεδοτο αὐτοὺς ἐν χειρὶ ἀλλοφύλων καὶ ἐν χειρὶ υἱῶν Ἀμμων.</p> <p>B: καὶ ὠργίσθη θυμῷ κύριος ἐν Ἰσραὴλ καὶ ἔπεδοτο αὐτοὺς ἐν χειρὶ Φυλιστιμ καὶ ἐν χειρὶ υἱῶν Ἀμμων.</p>
		And the LORD's anger (nose) burned against Israel ...	And the Lord burned with rage against Israel (B: raged with anger)
Judg 10.16	Nefes LXX verb rel. to ψυχή	<p>וַיִּסְרֻ אֶת־אַלְהֵי הַנֹּכַר מִקֶּרְבָּם וַיַּעֲבְדוּ אֶת־יְהוָה וַתִּקְצַר נַפְשׁוֹ בַּעֲמַל יִשְׂרָאֵל:</p>	<p>A: καὶ μετέστησαν (B: ἐξέκλιναν) τοὺς θεοὺς τοὺς ἄλλοτρίους ἐκ μέσου αὐτῶν καὶ ἐλάτρευσαν τῷ κυρίῳ· καὶ οὐκ εὐηρέστησεν ἐν τῷ λαῷ, καὶ ὀλιγοψύχησεν ἐν τῷ κόπῳ Ἰσραὴλ. (B: καὶ ὀλιγώθη ἢ ψυχὴ αὐτοῦ ἐν κόπῳ Ἰσραὴλ)</p>
		But he was irritated (his spirit was shortened) by the mischief of Israel.	But he was discouraged (short of spirit/faint-hearted) at the suffering of Israel
	§ 4.8.2.3	This is an example of the LXX translating literally and producing a different meaning – although there is no agreement between English versions as to whether anger or discouragement is meant.	
Judg 14.19	Nose	<p>וַתִּצְלַח עָלָיו רוּחַ יְהוָה וַיֵּרֶד אֲשָׁקְלוֹן וַיֵּף מֵהֶם שְׁלֹשִׁים אִישׁ וַיִּקַּח אֶת־הַלִּיצוֹתָם וַיִּתֵּן הַחֲלִיפוֹת לְמַגִּידֵי הַחֲדָה וַיִּחַר אָפּוֹ וַיַּעַל בֵּית אָבִיהוּ:</p>	<p>A: καὶ κατεύθυνεν ἐπ' αὐτὸν πνεῦμα κυρίου, καὶ κατέβη εἰς Ἀσκαλῶνα καὶ ἔπαισεν ἐκεῖθεν τριάκοντα ἄνδρας καὶ ἔλαβεν τὰς στολὰς αὐτῶν καὶ ἔδωκεν τοῖς ἀπαγγέλλασιν τὸ πρόβλημα. καὶ ἐθυμώθη ὀργῇ (B: θυμῷ) Σαμψων καὶ ἀνέβη εἰς τὸν οἶκον τοῦ πατρὸς αὐτοῦ.</p>
		And his anger (nose) burned and he went up to his father's house.	A: And Samson burned with rage (B: raged in anger) and he went up to his father's house
Judg 16.16	Nefes LXX verb rel. to ψυχή	<p>וַיְהִי כִּי־הִצִּיקָהּ לוֹ בַּדְּבָרֶיהָ כָּל־הַיָּמִים וַתֵּאֱלָצֶהוּ וַתִּקְצַר נַפְשׁוֹ לָמוּת:</p>	<p>A: καὶ ἐγένετο ὅτε κατειργάσατο αὐτὸν τοῖς λόγοις αὐτῆς ὅλην τὴν νύκτα καὶ παρηνώχλησεν αὐτόν, καὶ ὀλιγοψύχησεν ἕως εἰς θάνατον·</p> <p>B: καὶ ἐγένετο ὅτε ἐξέθλιψεν αὐτὸν ἐν λόγοις</p>

			αὐτῆς πάσας τὰς ἡμέρας καὶ ἐστενοχώρησεν αὐτόν, καὶ ὀλιγοψύχησεν ἕως τοῦ ἀποθανεῖν·
	§ 4.8.2.3	So it was that she pressed him hard with her words all day long and nagged him and his life ( <i>nefes</i> ) was irritated to death (life was not worth living)	B: So it was that she pressed him hard with her words all day long (A: all night) and nagged (pressed) him until he lost heart, ready to die (A: nagged him to death).
Judg 18.25	<i>Nefes</i> LXX ψυχή	וַיֹּאמְרוּ אֵלָיו בְּנֵי־דָן אֶל־תִּשְׁמַע קוֹלְךָ עִמָּנוּ כִּן־יִפְגְּעוּ בָכֶם אַנְשִׁים מְרִי נָפֶשׁ וְאַסְפֹּתָה נַפְשְׁךָ וְנָפֶשׁ בֵּיתְךָ:	A: καὶ εἶπον πρὸς αὐτόν οἱ υἱοὶ Δαν Μὴ ἀκουσθήτω δὴ ἡ φωνή σου μεθ' ἡμῶν, μήποτε ἀπαντήσωσιν (B: συναντήσωσιν ἐν) ὑμῖν ἄνδρες κατώδουνοι (B: πικροὶ) ψυχῇ, καὶ προσθήσεις τὴν ψυχὴν σου καὶ τὴν ψυχὴν τοῦ οἴκου σου.
	§ 4.8.2.1	And the sons of Dan said to him, ‘Do not let your voice be heard among us in case men bitter of <i>nefes</i> attack you and your life ( <i>nefes</i> ) is ended, and the life ( <i>nefes</i> ) of your household.	And the sons of Dan said to him, ‘Do not let your voice be heard among us in case men grieved (B: bitter) in spirit come against you (B: fall upon you) and take your life and the life of your household
1 Sam 11.6	Nose	וַתִּצְלַח רוּחַ־אֱלֹהִים עַל־שָׁאוּל בְּשָׁמְעוֹ [כְּשָׁמְעוֹ] אֶת־הַדְּבָרִים הָאֵלֶּה וַיַּחַר אָפוֹ מְאֹד:	καὶ ἐφίλατο πνεῦμα κυρίου ἐπὶ Σαουλ, ὥς ἤκουσεν τὰ ῥήματα ταῦτα, καὶ ἐθυμώθη ἐπ' αὐτοὺς ὀργὴ αὐτοῦ σφόδρα.
		And the spirit of the LORD was powerful upon Saul when he heard these words and his anger (nose) burned greatly.	And the spirit of the Lord sprang upon/assailed Saul as he heard these words and his rage burned greatly because of them.
		The LXX provides a powerful image –it is possibly that the translator read צַמַח (if the <i>Vorlage</i> was not different). Mem and Lamed can look similar in some scripts.	
1 Sam 17.28	Nose	וַיִּשְׁמַע אֱלִיאָב אָחִיו הַגָּדוֹל בְּדַבְרוֹ אֶל־הָאֲנָשִׁים וַיַּחַר־אַף אֱלִיאָב בְּדָוִד וַיֹּאמֶר לָמָּה־זֶּה יָרֵדְתָּ וְעַל־מִי נִטְשָׁתָּ מֵעַט הֲצֹאן הַחַיָּה בַּמִּדְבָּר אֲנִי יָדַעְתִּי אֶת־זִדְדְּךָ וְאַתָּה רָע לְבָבְךָ כִּי לְמַעַן רָאוֹת הַמִּלְחָמָה יָרֵדְתָּ: ... and Eliab's anger (nose) burned against David	Vss 12-31 not in LXX
1 Sam 20.30	Nose	וַיַּחַר־אַף שָׁאוּל בִּיתְוִנָתָן וַיֹּאמֶר לוֹ	καὶ ἐθυμώθη ὀργῇ Σαουλ ἐπὶ Ἰωναθαν σφόδρα καὶ εἶπεν αὐτῷ Ὡς κορασίων αὐτομολούντων, οὐ γὰρ

		<p>בְּיָנֵעוֹת הַמַּרְדּוֹת הָלֹא יָדַעְתִּי כִּי־בָחַר אֶתָּה לְבֶן־יִשְׂרָאֵל לְבָשֶׁתְּךָ וּלְבָשֶׁת עֲרֹת אֲמֹךְ:</p>	<p>οἶδα ὅτι μέτοχος εἶ σὺ τῷ υἱῷ Ἰεσσαὶ εἰς αἰσχύνην σου καὶ εἰς αἰσχύνην ἀποκαλύψεως μητρός σου;</p>
		Then Saul's anger (nose) burned against Jonathan ...	Then Saul burned greatly with rage against Jonathan ...
1 Sam 20.34	Nose	<p>וַיָּקָם יְהוֹנָתָן מֵעַם הַשֻּׁלְחָן בַּחֲרִי־אַף וְלֹא־אָכַל בַּיּוֹם־הַהוּא הַשְּׂנִי לָחֶם כִּי נִעְצַב אֶל־דָּוִד כִּי הִכְלִמוּ אָבִיו:</p>	<p>καὶ ἀνεπήδησεν Ἰωναθαν ἀπὸ τῆς τραπέζης ἐν ὀργῇ θυμοῦ καὶ οὐκ ἔφαγεν ἐν τῇ δευτέρᾳ τοῦ μηνὸς ἄρτον, ὅτι ἐθραύσθη ἐπὶ τὸν Δαυιδ, ὅτι συνετέλεσεν ἐπ' αὐτὸν ὁ πατὴρ αὐτοῦ.</p>
		And Jonathan got up from the table in burning anger (nose)	And Jonathan leaped up from the table in raging anger ...
1 Sam 22.2	Nefes LXX ψυχή	<p>וַיִּתְקַבְּצוּ אֵלָיו כָּל־אִישׁ מְצוֹק וְכָל־אִישׁ אֲשֶׁר־לוֹ נָשָׂא וְכָל־אִישׁ מֶרֶזְנִישׁ וַיְהִי עֲלֵיהֶם לְשֹׁר וַיַּהֲנוּ עִמּוֹ פְּאַרְבַּע מֵאוֹת אִישׁ:</p>	<p>καὶ συνήγοντο πρὸς αὐτὸν πᾶς ἐν ἀνάγκῃ καὶ πᾶς ὑπόχρεως καὶ πᾶς κατώδυνος ψυχῇ, καὶ ἦν ἐπ' αὐτῶν ἡγούμενος· καὶ ἦσαν μετ' αὐτοῦ ὡς τετρακόσιοι ἄνδρες.</p>
See Distress	§ 4.8.2.1	And all those bitter of <i>nefes</i> ...	And all those grieved in spirit ...
1 Sam 28.18	Nose	<p>כְּאֲשֶׁר לֹא־שָׁמַעְתָּ בְּקוֹל יְהוָה וְלֹא־עָשִׂיתָ חֲרוֹן־אַפּוֹ בַּעֲמָלֶךְ עַל־כֵּן הַדָּבָר הַזֶּה עָשָׂה־לְּךָ יְהוָה הַיּוֹם הַזֶּה:</p>	<p>διότι οὐκ ἤκουσας φωνῆς κυρίου καὶ οὐκ ἐποίησας θυμὸν ὀργῆς αὐτοῦ ἐν Ἀμαλῆκ, διὰ τοῦτο τὸ ῥῆμα ἐποίησεν κύριός σοι τῇ ἡμέρᾳ ταύτῃ.</p>
		Because you did not heed the voice of the LORD and did not carry out the burning of his anger (nose) against Amalek, therefore the LORD has done this thing to you today.	Because you did not heed the voice of the Lord and did not carry out his burning rage against Amalek, therefore the Lord has done this thing to you today.
2 Sam 6.7	Nose	<p>וַיַּחַר־אַף יְהוָה בְּעֻזָּה וַיַּכּוּ שָׁם הָאֱלֹהִים עַל־הַשָּׁל וַיָּמָת שָׁם עִם אָרוֹן הָאֱלֹהִים:</p>	<p>καὶ ἐθυμώθη κύριος τῷ Οὐζα, καὶ ἔπαισεν αὐτὸν ἐκεῖ ὁ θεός, καὶ ἀπέθανεν ἐκεῖ παρὰ τὴν κιβωτὸν τοῦ κυρίου ἐνώπιον τοῦ θεοῦ.</p>
		And the LORD's anger (nose) burned against Uzzah and God struck him down there for his disrespect and he died there with/beside the ark of God.	And the Lord became angry with Uzzah and God struck him there and he died there beside the ark of the Lord in front of God.
2 Sam 12.5	Nose	<p>וַיַּחַר־אַף דָּוִד בְּאִישׁ מָאָד וַיֹּאמֶר אֶל־נָתָן חַי־יְהוָה כִּי בֶן־מָוֶת הָאִישׁ הָעָשָׂה זֹאת:</p>	<p>καὶ ἐθυμώθη ὀργῇ Δαυιδ σφόδρα τῷ ἀνδρί, καὶ εἶπεν Δαυιδ πρὸς Ναθαν Ζῆ κύριος, ὅτι υἱὸς θανάτου ὁ ἀνὴρ ὁ ποιήσας τοῦτο</p>
		And David's anger (nose) burned greatly against the man	And David burned greatly with rage with the man ...

2 Sam 17.8	Nefes	וַיֹּאמֶר חוּשִׁי אֶתָּה יָדַעְתָּ אֶת־אֲבִיךָ וְאֶת־אֲנָשָׁיו כִּי גִבּוֹרִים הֵמָּה וּמָרִי נִפְשׁ הֵמָּה כְּדֹב שְׂפוּל בַּשָּׂדֶה וְאֲבִיךָ אִישׁ מִלְחָמָה וְלֹא יִלִּין אֶת־הָעָם:	καὶ εἶπεν Χουσι Σὺ οἶδας τὸν πατέρα σου καὶ τοὺς ἄνδρας αὐτοῦ ὅτι δυνατοὶ εἰσιν σφόδρα καὶ κατάπικροι τῇ ψυχῇ αὐτῶν ὡς ἄρκος ἡτεκνωμένη ἐν ἀγρῷ καὶ ὡς ὕς τραχεῖα ἐν τῷ πεδίῳ, καὶ ὁ πατήρ σου ἀνὴρ πολεμιστὴς καὶ οὐ μὴ καταλύσῃ τὸν λαόν·
		And Hushai said, ‘You yourself know your father and his men, that they are strong men and that they are bitter of <i>nefes</i> , like a bear deprived of its cubs in the countryside, and your father is a man of war and will not spend the night (lodge) with the people.	And Hushai said, ‘You yourself know your father and his men that they are very powerful and very bitter in spirit, like a bear deprived of its cubs in the countryside, and like a wild boar in the plain, and your father is a man of war and will not let the people rest.
		Note the additional image in the LXX – was it perhaps to balance the female image with one that was more masculine?	
2 Sam 22.9 (cf Ps 18.9)	Nose	עָלָה עָשָׁן בְּאַפּוֹ וְאֵשׁ מִפִּיו תֹּאכַל נִחְלָיִים בָּעָרוֹ מִמֶּנּוּ:	ἀνέβη καπνὸς ἐν τῇ ὀργῇ αὐτοῦ, καὶ πῦρ ἐκ στόματος αὐτοῦ κατέδεται, ἄνθρακες ἐξεκαύθησαν ἀπ’ αὐτοῦ.
	§ 4.4.2, 4.7.1+2	Smoke rose up from his nose and fire from his mouth consumed/devoured; glowing embers blazed up from/out of him.	Smoke rose up in his rage and fire from his mouth devoured; coals burned out from him.
2 Sam 22.16 (cf Ps 18.16)	Nose	וַיֵּרְאוּ אַפְקֵי יָם וַיֵּגְלוּ מַסְדּוֹת תֵּבֵל בְּנִעְרַת יְהוָה מִנִּשְׁמַת רוּחַ אָפּוֹ:	καὶ ὤφθησαν ἀφέσεις θαλάσσης, καὶ ἀπεκαλύφθη θεμέλια τῆς οἰκουμένης ἐν τῇ ἐπιτιμῇ κυρίου, ἀπὸ πνοῆς πνεύματος θυμοῦ αὐτοῦ.
		And the depths of the sea became visible, the foundations of the world were revealed by the rebuke of the LORD through the blowing of the wind/breath of his nose.	The channels of the sea were visible and the foundations of the world were revealed by the rebuke of the Lord through the blast of the wind/breath of his anger.
2 Sam 24.1	Nose	וַיִּסַּף אֶף־יְהוָה לַחֲרוֹת בְּיִשְׂרָאֵל וַיִּסַּת אֶת־דָּוִד בָּהֶם לֵאמֹר לֵךְ מִנָּה אֶת־יִשְׂרָאֵל וְאֶת־יְהוּדָה:	Καὶ προσέθετο ὀργὴ κυρίου ἐκκαῆναι ἐν Ἰσραὴλ, καὶ ἐπέσεισεν τὸν Δαυὶδ ἐν αὐτοῖς λέγων Βάδιζε ἀρίθμησον τὸν Ἰσραὴλ καὶ τὸν Ἰουδα.
		And again the LORD’s anger (nose) was burning against Israel	And the rage of the Lord was brought to burn against Israel
1 Kings 21.4 LXX 20.4	Face	וַיָּבֹא אַחָאָב אֶל־בֵּיתוֹ סָר וּזְעָף	καὶ ἐγένετο τὸ πνεῦμα Ἀχασαβ τεταραγμένον, καὶ ἐκοιμήθη ἐπὶ τῆς κλίνης αὐτοῦ καὶ συνεκάλυπεν



		<p>עַל־הַדָּבָר אֲשֶׁר־דִּבֶּר אֵלָיו נָבוֹת הַיִּזְרְעֵאלִי וַיֹּאמֶר לֹא־אֶתֵּן לְךָ אֶת־נַחֲלַת אָבוֹתַי וַיִּשְׁכַּב עַל־מִטָּתוֹ וַיִּסָּב אֶת־פָּנָיו וְלֹא־אָכַל לֶחֶם:</p>	<p>τὸ πρόσωπον αὐτοῦ καὶ οὐκ ἔφαγεν ἄρτον.</p>
		<p>So Ahab came into his house dejected and raging because of the word that Naboth the Jezreelite had said to him .... And he lay down on his bed and turned his face away and would not eat any bread.</p>	<p>And Ahab's spirit became agitated and he lay on his bed and he covered his face and would not eat bread</p>
	§ 4.8.1.3	<p>The LXX verse is much shorter – perhaps a different <i>Vorlage</i> or the translator felt that it was unnecessary to explain why Ahab was annoyed.</p>	
2 Kings 13.3	Nose	<p>וַיִּחַר־אַף יְהוָה בְּיִשְׂרָאֵל וַיִּתְּנֵם בְּיָד ׀ חֲזָאֵל מֶלֶךְ־אֲרָם וַבִּיד בֶּן־חֲדָד בֶּן־חֲזָאֵל כָּל־הַיָּמִים:</p>	<p>καὶ ὠργίσθη θυμῷ κύριος ἐν τῷ Ἰσραὴλ καὶ ἔδωκεν αὐτοὺς ἐν χειρὶ Ἀζαὴλ βασιλέως Συρίας καὶ ἐν χειρὶ υἱοῦ Ἀδερ υἱοῦ Ἀζαὴλ πάσας τὰς ἡμέρας.</p>
		<p>And the LORD's anger (nose) burned against Israel</p>	<p>And the Lord raged in anger against Israel</p>
2 Kings 23.26	Nose x 2	<p>אָךְ ׀ לֹא־שָׁב יְהוָה מִחֲרוֹן אָפָיו הַגָּדוֹל אֲשֶׁר־חָרָה אָפָיו בִּיהוּדָה עַל כָּל־הַכַּעֲסִים אֲשֶׁר הִכְעִיסוּ מִנִּשְׁחָה:</p>	<p>πλὴν οὐκ ἀπεστράφη κύριος ἀπὸ θυμοῦ ὀργῆς αὐτοῦ τοῦ μεγάλου, οὗ ἐθυμώθη ὀργὴ αὐτοῦ ἐν τῷ Ἰουδα ἐπὶ τοὺς παροργισμούς, οὓς παρώργισεν αὐτὸν Μανασσῆς.</p>
		<p>Even so the LORD did not turn from the great burning of his anger (nose) with which his nose burned against Judah</p>	<p>Even so the Lord did not turn from his great burning rage, with which he burned with rage against Judah</p>
2 Kings 24.20	Nose	<p>כִּי ׀ עַל־אַף יְהוָה הָיְתָה בִּירוּשָׁלַם וּבִיהוּדָה עַד־הַשְּׁלֹכוֹ אֹתָם מֵעַל פָּנָיו וַיִּמָּרֵד צִדְקִיָּהוּ בַּמֶּלֶךְ בָּבֶל:</p>	<p>ὅτι ἐπὶ τὸν θυμὸν κυρίου ἦν ἐπὶ Ἱερουσαλὴμ καὶ ἐν τῷ Ἰουδα, ἕως ἀπέρριπεν αὐτοὺς ἀπὸ προσώπου αὐτοῦ. καὶ ἠθέτησεν Σεδεκίας ἐν τῷ βασιλεῖ Βαβυλῶνος.</p>
		<p>For it happened because of the LORD's anger (nose) against Jerusalem and against Judah</p>	<p>For it happened because of the Lord's anger against Jerusalem and against Judah</p>
Isa 3.8	Eyes Not in LXX	<p>כִּי כָשְׁלָה יְרוּשָׁלַם וַיְהוּדָה נָפַל כִּי־לִשְׁוֹנָם וּמַעַלְלֵיהֶם אָל־יְהוָה לְמַרְוֹת עֵינֵי כְבוֹדוֹ:</p>	<p>ὅτι ἀνεῖται Ἱερουσαλὴμ, καὶ ἡ Ἰουδαία συμπέπτωκεν, καὶ αἱ γλώσσαι αὐτῶν μετὰ ἀνομίας, τὰ πρὸς κύριον ἀπειθοῦντες· διότι νῦν ἐταπεινώθη ἡ δόξα αὐτῶν,</p>



		For Jerusalem tottered and Judah has fallen because their tongues (words) and their deeds were against the LORD, making bitter the eyes of his glory/honour.	For Jerusalem has been carried off and Judah has fallen, for their tongues are lawless towards the Lord, disobedient in that now his glory has been brought low.
	§ 4.8.4.2	A possible (and uncommon) example of the LXX translator's avoidance of anthropomorphism	
Isa 5.25	Nose, hand	<p>עַל־כֵּן חָרָה אֶף־יְהוָה בְּעַמּוֹ וַיִּטּ יָדוֹ עָלָיו וַיִּכְהוּ  נִירְגָזוֹ הַהָרִים וַתְּהִי נִבְלָתָם פְּסוּיָהּ בְּקֶרֶב חוּצוֹת  בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָהּ:</p>	<p>καὶ ἐθυμώθη ὀργῇ κύριος σαβαωθ ἐπὶ τὸν λαὸν  αὐτοῦ, καὶ ἐπέβαλεν τὴν χειρὰ αὐτοῦ ἐπ' αὐτούς  καὶ ἐπάταξεν αὐτούς, καὶ παρωξύνθη τὰ ὄρη, καὶ  ἐγενήθη τὰ θνησιμαῖα αὐτῶν ὡς κοπρία ἐν μέσῳ  ὁδοῦ. καὶ ἐν πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμός,  ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.</p>
	§ 4.8.7.1	Therefore the anger (nose) of the LORD burned against his people and he stretched out his hand over them and struck them down ... For all this his anger (nose) is not turned away and his hand is still stretched out.	So the Lord of hosts burned with rage against his people and he laid his hand upon them and struck them ... but for all this the anger is not turned away and the hand is still raised.
Isa 7.4	Nose	<p>וְאַמְרַתְּ אֵלָיו הַשֹּׁמֵר וְהַשָּׁמַיִם אֶל־תִּירָא  וְלִבְבִי אֶל־יִירָךְ  מִשְׁנֵי וְנִבּוֹת הָאוֹדִים הָעֹשִׂים הָאֵלֶּה  בְּחַרְי־אֶף רָצִין וְאַרְם וּבֶן־רַמְלִיָּהוּ:</p>	<p>καὶ ἔρεῖς αὐτῷ Φύλαξαι τοῦ ἡσυχάσαι καὶ μὴ  φοβοῦ, μηδὲ ἡ ψυχὴ σου ἀσθενεῖτω ἀπὸ τῶν δύο  ξύλων τῶν δαλῶν τῶν καπνιζομένων τούτων· ὅταν  γὰρ ὀργῇ τοῦ θυμοῦ μου γένηται, πάλιν ἰάσομαι.</p>
See Fear for 1 <sup>st</sup> part of vs		... for the burning anger (nose) of Rezin and Aram and the son of Remaliah.	... for when the raging of my anger is complete I will heal again
		An example of the LXX apparently confused by proper names (or a different Vorlage). The first part of the verse is an encouragement not to be afraid – see Chapter 3: Fear – so perhaps the translator wanted to continue the note of encouragement.	
Isa 9.11	Nose, hand	<p>אַרְם מִקְדָּם וּפְלִשְׁתִּים מֵאַחֵר  וַיֹּאכְלוּ אֶת־יִשְׂרָאֵל בְּכָל־פֶּה  בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָהּ:</p>	<p>Συρίαν ἀφ' ἡλίου ἀνατολῶν καὶ τοὺς Ἑλληνας ἀφ'  ἡλίου δυσμῶν τοὺς κατεσθιοντας τὸν Ἰσραὴλ ὅλῳ  τῷ στόματι. ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ  θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή. --</p>
		For all this his anger (nose) is not turned away and his hand is stretched out still (as 5.25; 9.16, 20; 10.4)	For all this the anger is not turned away and the hand is still raised (as 5.25; 9.16, 20; 10.4)
Isa 9.16	Nose, hand	<p>עַל־כֵּן עַל־בְּחוּרָיו לֹא־יִשְׁמַח  אֲדֹנָי וְאֶת־יְתֻמָּיו וְאֶת־אֶלְמֵנָתָיו לֹא יִרְחֵם</p>	<p>διὰ τοῦτο ἐπὶ τοὺς νεανίσκους αὐτῶν οὐκ  εὐφρανθήσεται ὁ θεὸς καὶ τοὺς ὀρφανοὺς αὐτῶν</p>

		כִּי כָלֹ חֲנֹף וּמָרַע וְכָל־פֶּה דִּבֵּר נִבְלָה בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה:	καὶ τὰς χήρας αὐτῶν οὐκ ἐλεήσει, ὅτι πάντες ἄνομοι καὶ πονηροί, καὶ πᾶν στόμα λαλεῖ ἄδικα. ἐπὶ πᾶσιν τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.
		For all this his anger (nose) is not turned away and his hand is stretched out still (as 5.25; 9.11,20; 10.4)	For all this the anger is not turned away and the hand is still raised (as 5.25; 9.11, 20; 10.4)
Isa 9.20	Nose, hand	מְנִשָּׁה אֶת־אֶפְרַיִם וְאֶפְרַיִם אֶת־מְנִשָּׁה יָחֳדוֹ הִמָּה עַל־יְהוּדָה בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה:	φάγεται γὰρ Μανασση τοῦ Εφραιμ καὶ Εφραιμ τοῦ Μανασση, ὅτι ἅμα πολιορκήσουσιν τὸν Ιουδαν. ἐπὶ τούτοις πᾶσιν οὐκ ἀπεστράφη ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή. --
		For all this his anger (nose) is not turned away and his hand is stretched out still (as 5.25; 9.11,16; 10.4)	For all this the anger is not turned away and the hand is still raised (as 5.25; 9.11,16; 10.4)
Isa 10.4	Nose, hand	בְּלֹתִי כָרַע תַּחַת אֲסִיר וְתַחַת הֲרוּגִים יִפְּלוּ בְּכָל־זֹאת לֹא־שָׁב אָפּוֹ וְעוֹד יָדוֹ נְטוּיָה:	τοῦ μὴ ἐμπεσεῖν εἰς ἐπαγωγὴν; ἐπὶ πᾶσι τούτοις οὐκ ἀπεστράφη ὁ θυμός, ἀλλ' ἔτι ἡ χεὶρ ὑψηλή.
		For all this his anger (nose) is not turned away and his hand is stretched out still (as 5.25, 9.11, 16, 20)	For all this the anger is not turned away and the hand is still raised (as 5.25; 9.11, 16, 20)
Isa 10.5	Nose	הוֹי אֲשׁוּר שִׁבְט אֲפִי וּמִטָּה־הוּא בְיָדִם וְעַמִּי:	Οὐαὶ Ἀσσυρίοις· ἡ ῥάβδος τοῦ θυμοῦ μου καὶ ὀργῆς ἐστὶν ἐν ταῖς χερσὶν αὐτῶν.
	§ 4.2.4	Alas Asshur, the rod of my anger (nose) and that staff in your hand my curse.	Alas Asshur, the rod of my anger and rage is in his hand
Isa 10.16	Liver LXX δόξα	לָכֵן יִשְׁלַח הָאֲדֹנָן יְהוָה צְבָאוֹת בְּמִשְׁמָנִי רִזּוֹן וְתַחַת כִּבְדּוֹ יִקַּד יִקַּד כִּיְקוֹד אֵשׁ:	καὶ οὐχ οὕτως, ἀλλὰ ἀποστελεῖ κύριος σαβαωθ εἰς τὴν σὴν τιμὴν ἀτιμίαν, καὶ εἰς τὴν σὴν δόξαν πῦρ καίομενον καυθήσεται·
		Therefore the Lord, the LORD of hosts will send among his fat ones leanness/emaciation and under his liver shall be kindled a burning like the burning of fire	[But not so!] Instead the Lord of Hosts will send upon your honour, dishonour, and on your glory a burning fire will burn
	§ 4.8.5.1	See discussion for justification for ‘liver’ here and Isa 30.27. The LXX hints at an understanding of the underlying relationship between the liver and ‘fatness’ – it seems to read רִזּוֹן as from the verb רִזָּן (be weighty, i.e. honourable) and מִשְׁמָן in its metaphorical sense of ‘distinguished people’, then as usual renders ‘glory’, but changes the pronoun from 3 <sup>rd</sup> to 2 <sup>nd</sup> person – raising the question of whose glory is meant.	

Isa 10.25	Nose	כִּי-עוֹד מְעַט מְזַעַר וְכָלָה זַעַם וְאַפִּי עַל-תְּבַלְיָתָם:	ἔτι γὰρ μικρὸν καὶ παύσεται ἡ ὀργή, ὁ δὲ θυμὸς μου ἐπὶ τὴν βουλήν αὐτῶν·
		Vs 24 – Be not afraid of Asshur (see vs 5)	
		For just a little while and the curse will be over and my anger (nose) upon wiping them out.	For yet a little while and the raging will cease but my anger [will be] upon their counsel.
		It is possible that the LXX translator read תַּחְבִּלֹת + suffix ‘their shrewd guidance’ i.e. counsel.	
Isa 10.32	Hand	עוֹד הַיּוֹם בְּנֹב לְעַמּוֹד יִנְפֹךְ יָדוֹ תֵּר בֵּית [בֵּית] צִיּוֹן וְנִבְעַת יְרוּשָׁלַם:	σήμερον ἐν ὁδῷ τοῦ μέιναι, τῇ χειρὶ παρακαλεῖτε, τὸ ὄρος, τὴν θυγατέρα Σιών, καὶ οἱ βουνοὶ οἱ ἐν Ἱερουσαλημ.
		Again today, stopping in Nob, he will shake his hand at the mountain of the daughter of Zion, the hill of Jerusalem	Today encourage to remain in the way, with a hand, the mountain of the daughter of Zion and the hills in Jerusalem
		Another example of the LXX translating a proper name and in the process losing the meaning of anger – it is also impossible to maintain the word order with any sense. The Greek is difficult; NETS renders ‘Encourage [Sion] today to remain in the way; O mount, as well as you hills that are in Ierousalem, with your hand encourage daughter Sion’ and Brenton ‘Exhort ye [them] today to remain in the way: exhort ye [beckoning] with the hand the mountain, the daughter of Sion, even ye hills that are in Jerusalem’.	
Isa 11.4	Mouth, lips, <i>ruah</i>	וְשָׁפַט בְּצִדְקָתוֹ דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעַנְיֵי-אֶרֶץ וְהִכָּה-אֶרֶץ בְּשִׁבְט פִּיו וּבְרוּחַ שְׁפָתָיו יָמִית רָשָׁע:	ἀλλὰ κρινεῖ ταπεινῶ κρίσιν καὶ ἐλέγξει τοὺς ταπεινοὺς τῆς γῆς· καὶ πατάξει γῆν τῷ λόγῳ τοῦ στόματος αὐτοῦ καὶ ἐν πνεύματι διὰ χειλέων ἀνελεῖ ἀσεβῆ·
		And he will strike the land with the rod of his mouth and with the blast (breath) of his lips he will kill the wicked.	And he will strike the land with the word of his mouth and with the blast (breath) of his lips will destroy the ungodly
		§ 4.6.3, 4.8.6.1 Anger is inferred here in the ‘blast/breath of his lips’. The ‘wicked’ are often interpreted as ‘the ungodly’ in the LXX	
Isa 12.1	Nose	וְאַמְרַתָּ בַּיּוֹם הַהוּא אוֹדֶךָ יְהוָה כִּי אָנַפְתָּ בִּי יָשָׁב אַפְּךָ וַתִּנְחַמְנִי:	Καὶ ἔρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ Εὐλογήσω σε, κύριε, διότι ὠργίσθης μοι καὶ ἀπέστρεψας τὸν θυμὸν σου καὶ ἠλέησάς με.
		And you will say on that day, ‘I will praise you LORD for you were angry with me, your anger (nose) has turned away and you comfort me.	And you will say on that day, ‘I will praise you Lord for you were enraged with me and you have turned away your anger and have been gracious to me
Isa 13.3	Nose	אֲנִי צִנִּיתִי לְמַקְדָּשִׁי	ἐγὼ συντάσσω, καὶ ἐγὼ ἄγω αὐτούς· ἡγιασμένοι

		<p>גַּם קָרָאתִי גִבּוֹרֵי לְאַפִּי עָלַיִי נִאֲוֹתַי:</p> <p>Indeed I have called my mighty ones to my anger (nose)</p> <p>Difficult to know exactly who the ‘mighty ones’ are – commentators tend not to see them as supernatural but as ‘God’s warriors, consecrated to him’, i.e. soldiers dedicated to doing God’s purpose.</p>	<p>εἰσὶν, καὶ ἐγὼ ἄγω αὐτούς· γίγαντες ἔρχονται πληρῶσαι τὸν θυμόν μου χαίροντες ἅμα καὶ ὑβρίζοντες.</p> <p>Giants are coming to satisfy my anger</p>
Isa 13.9	Nose	<p>הִנֵּה יוֹם־יְהוָה בָּא אֶכְזָרִי וְעִבְרָה וְחֲרוֹן אַף לְשׁוֹם הָאָרֶץ לְשַׂמָּה וְחֲטָאִיהָ יִשְׁמִיד מִמֶּנָּה:</p> <p>Behold a day of the LORD comes, cruel and raging, and anger burning (nose aflame), to bring the land to destruction and exterminate the sinners from (out of) it.</p>	<p>ἰδοὺ γὰρ ἡμέρα κυρίου ἀνιάτος ἔρχεται θυμοῦ καὶ ὀργῆς θεῖναι τὴν οἰκουμένην ὅλην ἔρημον καὶ τοὺς ἁμαρτωλοὺς ἀπολέσαι ἐξ αὐτῆς.</p> <p>For behold a day of the Lord that cannot be averted is coming, anger and rage to put/make the whole inhabited world desolate and to destroy sinners from it.</p>
Isa 13.13	Nose	<p>עַל־כֵּן שָׁמַיִם אֲרָגִזוּ וְתַרְעַשׂ הָאָרֶץ מִמְּקוֹמָהּ בְּעִבְרַת יְהוָה צְבָאוֹת וּבְיוֹם חֲרוֹן אַפּוֹ:</p> <p>Therefore I will make the heavens tremble and the earth shake out of her place because of the fury of the LORD of hosts on the day of his burning anger (nose).</p>	<p>ὁ γὰρ οὐρανὸς θυμωθήσεται καὶ ἡ γῆ σεισθήσεται ἐκ τῶν θεμελίων αὐτῆς διὰ θυμὸν ὀργῆς κυρίου σαβᾶθ τῇ ἡμέρᾳ, ἣ ἂν ἐπέλθῃ ὁ θυμὸς αὐτοῦ.</p> <p>For the heavens will be angry/rumble and the earth will shake from her foundations because of the boiling rage of the Lord of hosts on the day on which he sends his anger.</p>
Isa 14.6	Nose	<p>מִכָּה עַמִּים בְּעִבְרָה מַכַּת בְּלִתִּי סָרָה רָדָה בְּאַף גּוֹיִם מְרִדָּה בְּלִי חֲשׂוֹךְ:</p> <p>Striking the peoples in fury/wrath without stopping, ruling the nations with anger (nose), a persecution without restraint.</p>	<p>πατάξας ἔθνος θυμῷ πληγῇ ἀνιάτῳ, παίων ἔθνος πληγὴν θυμοῦ, ἣ οὐκ ἐφείσατο,</p> <p>Striking a people in anger a blow with no escape, striking a nation a blow that did not spare.</p>
Isa 30.27	Nose, liver, lips, tongue LXX lips	<p>הִנֵּה שֵׁם־יְהוָה בָּא מִמְּרָחֵק בַּעַר אַפּוֹ וְכִבְדֹּ מִשְׁאָה שְׂפָתָיו מִלֵּאוֹ זַעַם וּלְשׁוֹנוֹ כָּאֵשׁ אֹכֶלֶת:</p> <p>Behold the name of the LORD comes from far away, his anger (nose) blazing and liver raging (glory uplifted), his lips full of cursing and his tongue like a consuming fire.</p>	<p>Ἴδου τὸ ὄνομα κυρίου διὰ χρόνου ἔρχεται πολλοῦ, καιόμενος ὁ θυμὸς, μετὰ δόξης τὸ λόγιον τῶν χειλέων αὐτοῦ, τὸ λόγιον ὀργῆς πληρες, καὶ ἡ ὀργὴ τοῦ θυμοῦ ὥς πῦρ ἔδεται.</p> <p>Behold the name of the Lord comes after a long time, anger burning, the word of his lips with glory, the word full of rage, and the raging of anger will devour like fire</p>
	§ 4.8.5.1, 4.8.6.1	<p>See discussion for justification of ‘liver’ here and possibly 10.16. Some of the differences in the LXX are due to punctuation but LXX has also rendered ‘tongue’ as ‘word’ and, of course, ‘liver’ as ‘glory’. It is possible that the LXX omitted ‘tongue’ to avoid</p>	

		rendering an image which depicts God himself ‘consuming’.	
Isa 30.28	Ruah, neck	וְרוּחוֹ כְּנַחַל שׁוֹטֵף עַד־צִנְאָר יַחֲצֶה לְהִנָּפֵחַ גּוֹיִם בְּנִפְתָּ שָׁא וְרִסָּן מִתְעָה עַל לִחְיֵי עַמִּים:	καὶ τὸ πνεῦμα αὐτοῦ ὡς ὕδωρ ἐν φάραγγι σῦρον ἥξει ἕως τοῦ τραχήλου καὶ διαιρεθήσεται τοῦ ἔθνη ταράξαι ἐπὶ πλανήσει ματαίᾳ, καὶ διώζεται αὐτοὺς πλάνησις καὶ λήμψεται αὐτοὺς κατὰ πρόσωπον αὐτῶν.
		And his breath like an overflowing wadi (stream) will reach to the neck	And his breath like water in a gully sweeping along will come up to the neck.
Isa 30.30	Nose, arm	וְהַשְׁמִיעַ יְהוָה אֶת־הוֹד קוֹלוֹ וְנִחַת זְרוּעוֹ יִרְאֶה בְּזַעַף אֹף וּלְהַב אֵשׁ אוֹכֵלָה נֶפֶץ וָזֶרֶם וְאַבֵּן בָּרָד:	καὶ ἀκουστήν ποιήσει ὁ θεὸς τὴν δόξαν τῆς φωνῆς αὐτοῦ καὶ τὸν θυμὸν τοῦ βραχίονος αὐτοῦ δεῖξει μετὰ θυμοῦ καὶ ὀργῆς καὶ φλογὸς κατεσθιούσης· κεραυνώσκει βιαίως καὶ ὡς ὕδωρ καὶ χάλαζα συγκαταφερομένη βίᾳ.
		§ 4.8.7.2 And the LORD will make the power of his voice heard and show his right arm descending in the rage of his anger (nose) and a flame of consuming fire, pelting rain and thunder and hailstones. See vs 33 - breath	And God will make the glory of his voice heard and he will show the anger of his arm; with anger and wrath and devouring flame he will strike with thunderbolts and bring together rain and hailstones in force.
Isa 30.33	Breath	כִּי־עָרוֹף מֵאֵתְמוֹל תִּפְתָּה נֶם־הוּא [הִיא] לְפִלֵּךְ הוֹכֵן הָעַמִּיק הָרָחֵב מִדְרֹתָ אֵשׁ וְעֵצִים הָרִיֵּה נִשְׁמַת יְהוָה כְּנַחַל גִּפְרִית בֹּעֶרָה בָּהּ:	σὺ γὰρ πρὸ ἡμερῶν ἀπαιτηθήσῃ· μὴ καὶ σοὶ ἡτοιμάσθῃ βασιλεύειν φάραγγα βαθεῖαν, ξύλα κείμενα, πῦρ καὶ ξύλα πολλά; ὁ θυμὸς κυρίου ὡς φάραγξ ὑπὸ θεοῦ καιομένη.
		The breath of the LORD burns like a stream of brimstone	The anger/breath of the Lord like a gully burning with brimstone
		§ 4.6.1 Other verses that link anger and breath include Ezek 21.36 and Job 4.9 – see § 4.6.2	
Isa 42.25	Nose	וַיִּשְׁפֹּךְ עָלָיו חֲמָה אָפוֹ וַעֲזוֹ מִלְחָמָה וּתְלַהֲטֵהוּ מִסָּבִיב וְלֹא יָדַע וּתְבַעֲרֵהוּ וְלֹא־יֵשִׁים עַל־לֵב:	καὶ ἐπήγαγεν ἐπ’ αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, καὶ κατίσχυσεν αὐτοὺς πόλεμος καὶ οἱ συμφλέγοντες αὐτοὺς κύκλῳ, καὶ οὐκ ἔγνωσαν ἕκαστος αὐτῶν οὐδὲ ἔθεντο ἐπὶ ψυχὴν.
		And he poured out upon him the heat of his anger (nose) and the power of war and it burned/devoured all around but he did not understand and he burned with it but he did not take it to heart.	And he brought upon them his raging anger and war overpowered them, and those burning them round about, but they did not understand, any one of them, nor even

			take it to heart (ψυχή)
Isa 48.9	Nose (long)	לְמַעַן שְׁמִי אֶאְרִיךְ אִפִּי וְתִהְיֶה לִּי אֶחָטָם-לֶךְ לְבַלְתִּי הַכְרִיתֶךָ:	ἔνεκεν τοῦ ἔμοῦ ὀνόματος δείξω σοι τὸν θυμόν μου καὶ τὰ ἔνδοξά μου ἐπάξω ἐπὶ σοί, ἵνα μὴ ἐξολεθρεύσω
		For the sake of my name I will restrain my anger (lengthen my nose) and [for] my glory I will restrain it so that I do not cut you off.	For the sake of my name I will show you my anger and I will show you my glorious deeds so that I will not destroy you
	§ 4.5.1	One of the three examples of the singular אֶךְ in this idiom – others are Jer 15.15 and Prov 19.11.	
Isa 54.8	Face	בְּשֹׁצֵף קִצְף הִסְתַּרְתִּי פָנַי רָגַע מַמָּךְ וּבְחֶסֶד עוֹלָם רַחֲמֶיךָ אָמַר נֶאֱלֶךְ יְהוָה:	ἐν θυμῷ μικρῷ ἀπέστρεψα τὸ πρόσωπόν μου ἀπὸ σοῦ καὶ ἐν ἐλέει αἰωνίῳ ἐλεήσω σε, εἶπεν ὁ ῥυσάμενός σε κύριος.
		In a flooding of anger I hid my face from you [for] a moment, but in everlasting loving kindness I will have compassion on you, says the LORD your deliverer.	In a little anger, I turned my face from you but in everlasting mercy I will show you compassion, says the Lord your deliverer.
	§ 4.4.7	The Hebrew root שֹׁצֵף is attested nowhere else. I have followed the <i>BHS</i> suggestion that it is a variant form of שָׁטַף – which seems to have been accepted by a number of English translations, such as <i>RSV</i> , <i>NRSV</i> ('In overflowing wrath ...'), <i>NJB</i> ('In a flood of anger ...'). The <i>LXX</i> may have read קָטַן, and this reading is also reflected in some earlier English translations, for example <i>AV</i> , <i>JPS</i> (In a little wrath ...) and, surprisingly, the fairly recent <i>NJPS</i> ('In slight anger ...'). Bearing in mind the Hebrew Bible's love of alliteration, I'd like to suggest it is also feasible that this was originally בַּקִּצְף קִצְף – 'in a raging of anger'.	
Isa 63.3	Nose	פְּוֹרָה   דָּרַכְתִּי לְבִדִּי וּמַעַמִּים אֵין-אִישׁ אִתִּי וְאֶדְרָכֶם בְּאַפִּי וְאֶרְמָסֶם בְּחַמָּתִי וְיִזְוּ נַצָּחִם עַל-בִּגְדִי וְכָל-מַלְבוּשֵׁי אֲנָאֶלְתִּי:	πλήρης καταπεπατημένης, καὶ τῶν ἐθνῶν οὐκ ἔστιν ἄνθρωπος μετ' ἐμοῦ, καὶ κατεπάτησα αὐτοὺς ἐν θυμῷ καὶ κατέθλασα αὐτοὺς ὥς γῆν καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν.
		I have trodden them in my anger (with my nose) and trampled them with my heat (in my fury).	I have trampled them in anger and crushed them down like earth
Isa 63.6	Nose	וְאֶבּוֹס עַמִּים בְּאַפִּי וְאֶשְׁכְּרֶם בְּחַמָּתִי וְאֶזְרִיד לָאָרֶץ נַצָּחִם:	καὶ κατεπάτησα αὐτοὺς τῇ ὀργῇ μου καὶ κατήγαγον τὸ αἷμα αὐτῶν εἰς γῆν.
		And I trampled the peoples underfoot in my anger (with my nose) and made them drunk with my fury and made their blood fall to the ground.	And I trampled them in my rage and brought down their blood to the earth
		<i>LXX</i> omits 'the peoples' and the image 'made them drunk with my fury' – perhaps to fit with vs 3 providing a refrain.	



Isa 63.10	Ruah πνεῦμα	וַהֲמָה מָרוּ וַעֲצָבוּ אֶת־רוּחַ קְדָשׁוֹ וַיִּהְיֶה לָהֶם לְאֹיֵב הוּא וְלַחֲסִידָם:	αὐτοὶ δὲ ἠπειθήσαν καὶ παρώξυναν τὸ πνεῦμα τὸ ἅγιον αὐτοῦ· καὶ ἐστράφη αὐτοῖς εἰς ἔχθραν, καὶ αὐτὸς ἐπολέμησεν αὐτούς.
		But they were obstinate and offended his holy spirit and he turned against them; he became an enemy fighting against them	But they were disobedient and provoked his holy spirit and he turned into an enemy and fought them
		§ 2.5.2.11, 4.8.2.1	Offending his holy spirit is another way of saying ‘made him angry’. LXX verse is shorter – perhaps avoiding repetition.
Isa 65.5	Nose	הָאֲמָרִים קָרַב אֵלַיִךְ אֶל־תַּנְשֹׁבֵי כִי קָדְשְׁתִּיךְ אֵלֶּה עָשָׂן בְּאַפִּי אֵשׁ יִקְדֵּת כָּל־הַיּוֹם:	οἱ λέγοντες Πόρρω ἀπ’ ἐμοῦ, μὴ ἐγγίσης μου, ὅτι καθαρὸς εἰμι· οὗτος καπνὸς τοῦ θυμοῦ μου, πῦρ καίεται ἐν αὐτῷ πάσας τὰς ἡμέρας.
		These are smoke in my nose, a fire that burns all day long	These are smoke in my anger, a fire burning in it every day
		§ 4.2.6, 4.7.5	This verse is often translated literally in English versions – see Jer 15.14, 17.4 and Prov 15.1 for other similar images.
Isa 66.15	Nose	כִּי־הִנֵּה יְהוָה בָּאֵשׁ יָבֹא וְכִסְפוֹפָה מִרְפָּבְתָיו לְהָשִׁיב בַּחֲמָה אָפוּ וְנִעְרָתוֹ בְּלֶהֱבִיאֵשׁ:	Ἴδου γὰρ κύριος ὡς πῦρ ἥξει καὶ ὡς καταιγὶς τὰ ὄρματα αὐτοῦ ἀποδοῦναι ἐν θυμῷ ἐκδίκησιν καὶ ἀποσκορακισμὸν ἐν φλογὶ πυρός.
		For behold the LORD will come with fire and his chariots like the wind, to bring back his anger (nose) with heat/fury and his rebuke with flames of fire.	For behold, the Lord will come like fire, and his chariots like a storm to render his vengeance in anger and his rebuke with flames of fire.
		§ 4.4.5	The imagery of YHWH recalls that of Baal who is often depicted riding in a chariot across the sky
Jer 2.35	Nose	וַתֹּאמְרִי כִי נִקִּיתִי אֶךְ שָׁב אָפוּ מִמֶּנִּי הֲנִי נִשְׁפָּט אוֹתְךָ עַל־אַמְרֶךָ לֹא חָטָאתִי:	καὶ εἶπας Ἀθῶός εἰμι, ἀλλὰ ἀποστραφήτω ὁ θυμὸς αὐτοῦ ἀπ’ ἐμοῦ. ἰδοὺ ἐγὼ κρίνομαι πρὸς σέ ἐν τῷ λέγειν σε Οὐχ ἥμαρτον.
		And you said, ‘Because of my innocence surely his anger (nose) will turn away from me ...’	And you said, ‘I am innocent, surely his anger will turn away from me’
Jer 3.12	Face (will not be angry)	הֲלֹךְ וְקִרְאָתִי אֶת־הַדְּבָרִים הָאֵלֶּה צְפוּנָה וְאָמַרְתָּ שׁוּבָה מִשְׁבָּה יִשְׂרָאֵל נְאֻם־יְהוָה לֹא־אֶפִּיל פָּנַי בָּכֶם כִּי־חָסִיד אֲנִי נְאֻם־יְהוָה לֹא אֶטּוֹר לְעוֹלָם:	πορεύου καὶ ἀνάγνωθι τοὺς λόγους τούτους πρὸς βορρᾶν καὶ ἐρεῖς Ἐπιστράφητι πρὸς με, ἡ κατοικία τοῦ Ἰσραὴλ, λέγει κύριος, καὶ οὐ στηριῶ τὸ πρόσωπόν μου ἐφ’ ὑμᾶς· ὅτι ἐλεήμων ἐγώ εἰμι, λέγει κύριος, καὶ οὐ μηνιῶ ὑμῖν εἰς τὸν αἰῶνα.
		I will not let my face look crossly (fall) at you ...	And I will not set my face against you ..
		§ 4.8.1.2	To ‘let one’s face fall’ is an idiom that is most neatly expressed as ‘frown’ (JPS). It is an angry look. Here the LXX renders ‘I will

		not set ...' (στηρίζω) but elsewhere retains the idiom – e.g. Gen 4.5-6.	
Jer 4.8	Nose	עַל־זֹאת חִגְרוּ שָׁקִים סָבְדוּ וְהִלְלִילוּ כִּי לֹא־שָׁב חֲרוֹן אַף־יְהוָה מִמָּוֵנוּ:	ἐπὶ τούτοις περιζώσασθε σάκκους καὶ κόπτεσθε καὶ ἀλαλάξατε, διότι οὐκ ἀπεστράφη ὁ θυμὸς κυρίου ἀφ' ὑμῶν.
		Because of this gird yourself in sackcloth, beat the breast and wail, for the heat of the LORD's anger (nose) has not turned away from us.	Because of these things, gird yourself in sackcloth and beat the breast and wail, for the Lord's anger has not turned away from us.
Jer 4.26	Nose	רָאִיתִי וַהֲנֵה חֶרְמֶל הַמִּדְבָּר וְכָל־עָרָיו נִתְּצוּ מִפְּנֵי יְהוָה מִפְּנֵי חֲרוֹן אַפּוֹ:	εἶδον, καὶ ἰδοὺ ὁ Κάρμηλος ἔρημος, καὶ πᾶσαι αἱ πόλεις ἐμπεπυρισμέναι πυρὶ ἀπὸ προσώπου κυρίου, καὶ ἀπὸ προσώπου ὀργῆς θυμοῦ αὐτοῦ ἠφανίσθησαν.
		I looked and behold Carmel was a wilderness and all the cities torn down because of the presence of the LORD and because of the presence of the heat of his anger (nose).	I looked and behold Carmel was desolate and all the cities burning with fire because of the presence of the Lord and because of his raging anger that they had brought about
		Rahlfs notes that the addition of πυρί does not occur in <i>Vaticanus</i> or <i>Sinaiticus</i> – it is also unnecessary because the idea of burning/set alight is contained in the verb ἐμπυρίζω. This seems to be an interpretation, i.e. anger = heat = fire as means of destruction.	
Jer 5.14	Mouth	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת יַעַן דִּבַּרְתֶּם אֶת־הַדָּבָר הַזֶּה הִנְנִי נֹתֵן דְּבָרִי בְּפִיךָ לְאֵשׁ וְהָעָם הַזֶּה יַעֲצִים וְאָכְלֹתָם:	διὰ τοῦτο τάδε λέγει κύριος παντοκράτωρ Ἄνθ' ὧν ἐλάλησατε τὸ ῥῆμα τοῦτο, ἰδοὺ ἐγὼ δέδωκα τοὺς λόγους μου εἰς τὸ στόμα σου πῦρ καὶ τὸν λαὸν τοῦτον ξύλα, καὶ καταφάγεται αὐτούς.
		Because you have spoken this word, behold I will make my words in your mouth fire and this people wood and it will consume them.	Because of this word which you have spoken, behold I myself will make the words in your mouth fire and this people wood and it will devour them.
Jer 7.19	Face	הֲאֵתִי הֵם מְכַעְסִים נְאֻם־יְהוָה הֲלֹא אַתָּם לְמַעַן בָּשָׁת פְּנֵיהֶם:	μή ἐμὲ αὐτοὶ παροργίζουσιν; λέγει κύριος· οὐχὶ ἑαυτούς, ὅπως καταισχυνθῇ τὰ πρόσωπα αὐτῶν;
		'Do they provoke me?' says the LORD, 'Is it not they themselves, with the result of shaming their [own] faces?'	'Do they provoke me?' says the Lord God, 'Isn't it they themselves who should feel ashamed in their [own] presence?'
Jer 7.20	Nose	לָכֵן כֹּה־אָמַר יְהוָה אֱלֹהֵי צְבָאוֹת אֲדַנִּי יְהוָה הִנֵּה אֶפִּי	διὰ τοῦτο τάδε λέγει κύριος Ἰδοὺ ὀργὴ καὶ θυμός



		<p>וְחַמְתִּי נִתְּכַת אֶל-הַמָּקוֹם הַזֶּה עַל-הָאָדָם וְעַל-הַבְּהֵמָה וְעַל-עֵץ הַשָּׂדֶה וְעַל-פְּרִי הָאָדָמָה וּבַעֲרָה וְלֹא תִכְבֶּה:</p>	<p>μου χεῖται ἐπὶ τὸν τόπον τοῦτον καὶ ἐπὶ τοὺς ἀνθρώπους καὶ ἐπὶ τὰ κτήνη καὶ ἐπὶ πᾶν ξύλον τοῦ ἀγροῦ αὐτῶν καὶ ἐπὶ πάντα τὰ γενήματα τῆς γῆς, καὶ καυθήσεται καὶ οὐ σβεσθήσεται.</p>
		Therefore, thus says the Lord GOD, ‘Behold my anger (nose) and my heat/fury is poured out over this place upon man and upon beast and upon the trees of the field and upon the fruit of the earth and it shall burn and not go out.	Therefore thus says the Lord, ‘Behold my rage and anger are poured out upon this place and upon men and upon beasts and all the trees of the fields and upon all the fruit of the earth, and it will burn and not be put out.
Jer 10.24	Nose	<p>יִסְרְנִי יְהוָה אֶךְ-בְּמִשְׁפָּט אֶל-בְּאַפְךָ פֶּן-תִּמְעַטְנִי:</p> <p>Correct me, O LORD, only in judgement not in your anger (with your nose) lest you destroy me (diminish me). Vs 25 – ‘Pour out your wrath/heat (חמה).</p>	<p>παίδευσον ἡμᾶς, κύριε, πλὴν ἐν κρίσει καὶ μὴ ἐν θυμῷ, ἵνα μὴ ὀλίγους ἡμᾶς ποιήσης.</p> <p>Correct us, O Lord, only in judgement and not in anger, lest you make us few.</p>
		LXX has changed the pronouns from 1s to 1pl –perhaps a different Vorlage as BHS cites one example of plural.	
Jer 12.13	Nose	<p>זָרְעוּ חֲטִיִּים וְקִצְיִים קִצְרוּ נִחְלוּ לֹא יוֹעִילוּ וּבִשּׁוּ מִתְּבוּאַתֵּיכֶם מִחֲרוֹן אַף-יְהוָה:</p> <p>Because of the LORD’s burning anger (nose)</p>	<p>σπείρατε πυρούς καὶ ἀκάνθας θερίσατε· οἱ κλήροι αὐτῶν οὐκ ὠφελήσουσιν αὐτούς· αἰσχύνηθητε ἀπὸ καυχήσεως ὑμῶν, ἀπὸ ὄνειδισμοῦ ἐναντι κυρίου.</p> <p>Because of the presence of the Lord’s reproach</p>
		Unusually the LXX does not render אף with θυμός or οργή	
Jer 15.14	Nose	<p>וְהַעֲבַרְתִּי אֶת-אֵיכִי בְּאַרְץ לֹא יָדַעַתָּ כִּי-אֵשׁ קָדְחָהּ בְּאַפִּי עֲלֵיכֶם תִּוְקָד:</p> <p>For a fire has broken out in my anger (nose) to burn amongst you</p>	<p>καὶ καταδουλώσω σε κύκλω τοῖς ἐχθροῖς σου ἐν τῇ γῇ, ἣ οὐκ ἦδεις· ὅτι πῦρ ἐκκέκασται ἐκ τοῦ θυμοῦ μου, ἐφ’ ὑμᾶς καυθήσεται.</p> <p>For a fire has been kindled out of my anger and will burn among you</p>
		§ 4.2.6 I argue that this verse and Jer 17.4 below should be translated literally – as is usual with Isa 65.5	
Jer 15.15	Nose (long)	<p>אַתָּה יָדַעְתָּ יְהוָה זָכְרִנִּי וּפָקַדְנִי וְהִנָּקָם לִי מִרְדְּפִי אֶל-לְאָרֶץ אַפְךָ תִּקְחֵנִי דָּע שְׂאֵתִי עָלֶיךָ חֲרָפָה:</p> <p>You know, O LORD. Remember me and take care of me and take</p>	<p>Κύριε, μνήσθητί μου καὶ ἐπίσκεψαί με καὶ ἀθώωσόν με ἀπὸ τῶν καταδιωκόντων με, μὴ εἰς μακροθυμίαν· γνῶθι ὡς ἔλαβον περὶ σοῦ ὄνειδισμὸν</p> <p>O Lord, remember me and take care of me and and free</p>

		revenge for me because of my persecutors; do not in your slowness to anger (lengthening of your nose) let me be taken away. Know that on your behalf I have born abuse.	me from those that persecute me, do not be patient (long of breath); know that on your behalf I have received insult.
	§ 4.5.1	This is one of three examples of the singular אף in this expression (others are Isa 48.9 and Prov 19.11). However, it is not straightforward in Hebrew and can be interpreted in different ways – see discussion in paragraph indicated.	
Jer 17.4	Nose	וְשִׁמְטָתָהּ וּבֶךְ מִנִּחַלְתָּהּ אֲשֶׁר נָתַתִּי לָהּ וְהַעֲבַדְתִּיהָ אֶת־אֲבִיךָ בָּאָרֶץ אֲשֶׁר לֹא־יָדַעְתָּ כִּי־אֵשׁ קָדַחְתָּם בְּאַפִּי עַד־עוֹלָם תִּוְקָד׃	Vss 1-4 not in LXX
	§ 4.2.6	For you have lit a fire in my nose to burn for ever	
Jer 18.23	Nose	וְאַתָּה יְהוָה יָדַעְתָּ אֶת־כָּל־עֲצָתְךָ עָלַי לְפָנוֹת אֶל־תִּכְפֹּר עַל־עוֹנִים וְחַטָּאתָם מִלִּפְנֵיךָ אֶל־תִּמְחֶה וְהָיוּ מִכְשָׁלִים לְפָנֶיךָ בְּעֵת אַפְּךָ עֲשֵׂה בָהֶם׃	καὶ σύ, κύριε, ἔγνωσ ὅτι πάντα τὴν βουλὴν αὐτῶν ἐπ' ἐμὲ εἰς θάνατον· μὴ ἀθωώσης τὰς ἀδικίας αὐτῶν, καὶ τὰς ἁμαρτίας αὐτῶν ἀπὸ προσώπου σου μὴ ἐξαλείψης· γενέσθω ἡ ἀσθένεια αὐτῶν ἐναντίον σου, ἐν καιρῷ θυμοῦ σου ποιήσον ἐν αὐτοῖς.
		Deal with them in the time of your anger (nose)	Deal with them in the time of your anger
Jer 21.5	Hand , arm, nose	וְנִלְחַמְתִּי אֲנִי אִתְּכֶם בְּיָד נְטוּיָהּ וּבִזְרוֹעַ חֲזָקָה וּבְאַף וּבְחִמָּה וּבִקְצָף גָּדוֹל׃	καὶ πολεμήσω ἐγὼ ὑμᾶς ἐν χειρὶ ἐκτεταμένῃ καὶ ἐν βραχίονι κραταιῷ μετὰ θυμοῦ καὶ ὀργῆς καὶ παροργισμοῦ μεγάλου
		And I myself will fight you with outstretched hand and with mighty arm and with anger (nose) and in heat/fury and in great rage/wrath.	And I myself will fight you with outstretched hand and with strong/mighty arm, with anger and rage and great wrath
	§ 4.1.1, § 4.8.7.1	Here the hand and arm are the instruments of God's anger – see also Isa 5.25	
Jer 21.10	Face	כִּי שִׁמְתִּי פָנַי בְּעִיר הַזֹּאת לְרָעָה וְלֹא לְטוֹבָה נְאֻם־יְהוָה בִּיד־מֶלֶךְ בָּבֶל תִּנָּתֶן וְשָׂרְפָהּ בָּאֵשׁ׃	διότι ἐστήρικα τὸ πρόσωπόν μου ἐπὶ τὴν πόλιν ταύτην εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ· εἰς χεῖρας βασιλέως Βαβυλῶνος παραδοθήσεται, καὶ κατακαύσει αὐτὴν ἐν πυρὶ.
	§ 4.8.1.2	For I have set my face against this city for evil and not for good ...	
Jer 23.20	Nose	לֹא יָשׁוּב־אֶף־יְהוָה	καὶ οὐκέτι ἀποστρέψει ὁ θυμὸς κυρίου, ἕως ἄν ποιήσῃ αὐτὸ καὶ ἕως ἄν ἀναστήσῃ αὐτὸ ἀπὸ

		<p>עַד-עֲשֵׂתוֹ וְעַד-הִקְיָמוֹ מְזֻמּוֹת לְבֹ בְּאַחֲרֵית הַיָּמִים תִּתְּבֹנְנֵנוּ בָּהּ בִּינָה:</p>	<p>ἐγχειρήματος καρδίας αὐτοῦ· ἐπ' ἐσχάτου τῶν ἡμερῶν νοήσουσιν αὐτά.</p>
		<p>See vs 19 – Behold a storm of the LORD has gone forth in heat/fury (חמה) ...</p> <p>The LORD's anger (nose) will not turn away until he has acted and until he has carried out the plans of his heart.</p>	<p>Vs 19: Behold an earthquake/shaking from the Lord, and rage has been made to go out</p> <p>And the Lord's anger will no longer turn away until he has performed it, until he has established it according to the undertaking of his heart</p>
Jer 25.37 LXX 32.37	Nose	<p>וְנִדְמוּ נְאֻזֹת הַשְּׁלֹם מִפְּנֵי חֲרוֹן אִף-יְהוָה:</p> <p>And the peaceful pastures are devastated because of the presence of the LORD's burning anger (nose).</p>	<p>καὶ παύσεται τὰ κατάλοιπα τῆς εἰρήνης ἀπὸ προσώπου ὀργῆς θυμοῦ μου.</p> <p>And there will be an end to those peaceful places that remain because of the presence of my raging anger</p>
Jer 25.38 LXX 32.38	Nose LXX – no anger	<p>עֹב פֶּכְפִּיר סִכּוֹ כִּי-יְהִיָּתָה אֶרְצָם לְשִׂמָּה מִפְּנֵי חֲרוֹן הַיּוֹנָה וּמִפְּנֵי חֲרוֹן אִפּוֹ:</p> <p>And he has left his lair like a young lion, for their land has been devastated because of the presence of angry/violent oppression and because of the presence of his burning anger (nose).</p>	<p>ἐγκατέλιπεν ὥσπερ λέων κατάλυμα αὐτοῦ, ὅτι ἐγενήθη ἡ γῆ αὐτῶν εἰς ἄβατον ἀπὸ προσώπου τῆς μαχαίρας τῆς μεγάλης.</p> <p>He has left his lodging like a lion, for their land has become impassable because of the presence of the great sword</p>
		<p>The LXX verse is shorter and omits the reference to anger. 'angry oppression' has become 'great sword' – perhaps reflecting Jer 46(26).16 and 50(27).16 both of which have חֲרֹב חֵיוֹנָה (although in these verses LXX renders μαχαίρας Ἑλληνικῆς - 'Greek sword')</p>	
Jer 30.24 LXX 37.24	Nose	<p>לֹא יָשׁוּב חֲרוֹן אִף-יְהוָה עַד-עֲשֵׂתוֹ וְעַד-הִקְיָמוֹ מְזֻמּוֹת לְבֹ בְּאַחֲרֵית הַיָּמִים תִּתְּבֹנְנֵנוּ בָּהּ:</p> <p>The anger (nose) of the LORD will not turn away until he has acted and until he has carried out the plans of his heart; in the last days you shall pay attention to it.</p>	<p>οὐ μὴ ἀποστραφῇ ὀργὴ θυμοῦ κυρίου, ἕως ποιήσῃ καὶ ἕως καταστήσῃ ἐγχείρημα καρδίας αὐτοῦ· ἐπ' ἐσχάτων τῶν ἡμερῶν γνώσεσθε αὐτά.</p> <p>And the raging anger of the Lord will not turn away until he has performed and established the undertaking of his heart; in the last days you shall know it.</p>
		<p>Apart from the last phrase, the verse is like a refrain echoing 23.20</p>	
Jer 32.31	Nose	<p>כִּי עַל-אַפִּי וְעַל-חֲמָתִי הִיָּתָה לִּי הָעִיר הַזֹּאת</p>	<p>ὅτι ἐπὶ τὴν ὀργὴν μου καὶ ἐπὶ τὸν θυμόν μου ἦν ἡ</p>

LXX 39.31		לְמִן־הַיּוֹם אֲשֶׁר בָּנוּ אוֹתָהּ וְעַד הַיּוֹם הַזֶּה לְהַסִּירָהּ מֵעַל פָּנַי:	πόλις αὕτη ἀφ' ἧς ἡμέρας ὠκοδόμησαν αὐτήν καὶ ἕως τῆς ἡμέρας ταύτης ἀπαλλάξαι αὐτήν ἀπὸ προσώπου μου
		For this city has been to me upon my anger (nose) and upon my heat/fury, from the day they built it until today, to remove it from my presence.	For this city has been upon my rage and my anger, from the day they built it until today, to remove it from my presence
Jer 32.37 LXX 39.37	Nose	הֲנִי מְקַבֵּץ מִכָּל־הָאֲרָצוֹת אֲשֶׁר הִדְחֵיתִים שָׁם בְּאַפִּי וּבְחַמְתִּי וּבְקֶצֶף גָּדוֹל וְהַשְׁבֵּיתִים אֶל־הַמָּקוֹם הַזֶּה וְהַשְׁבֵּיתִים לְבֶטֶח:	Ἴδου ἐγὼ συνάγω αὐτοὺς ἐκ πάσης τῆς γῆς, οὓς διέσπειρα αὐτοὺς ἐκεῖ ἐν ὀργῇ μου καὶ τῷ θυμῷ μου καὶ παροξυσμῷ μεγάλῳ, καὶ ἐπιστρέψω αὐτοὺς εἰς τὸν τόπον τοῦτον καὶ καθιῶ αὐτοὺς πεποιθότας,
		Behold, I will gather them together from all the lands where I have scattered/banished them with my anger (nose) and in my heat/fury and in great rage	Behold, I myself will gather them together from all the lands to which I have scattered them in my rage and my anger and in great wrath/exasperation
Jer 33.5 LXX 40.5	Nose, face	בָּאִים לְהִלָּחֵם אֶת־הַפְּשָׁדִים וּלְמַלֵּאם אֶת־פָּנַי הָאֵלֶּם אֲשֶׁר־הִכֵּיתִי בְּאַפִּי וּבְחַמְתִּי וְאֲשֶׁר הִסְתַּרְתִּי פָנַי מִהָעִיר הַזֹּאת עַל כָּל־רָעָתָם:	τοῦ μάχεσθαι πρὸς τοὺς Χαλδαίους καὶ πληρῶσαι αὐτήν τῶν νεκρῶν τῶν ἀνθρώπων, οὓς ἐπάταξα ἐν ὀργῇ μου καὶ ἐν θυμῷ μου, καὶ ἀπέστρεψα τὸ πρόσωπόν μου ἀπ' αὐτῶν περὶ πασῶν τῶν πονηριῶν αὐτῶν
		§ 4.8.1.3 ... and to fill them with the corpses of the men that I have killed with my anger (nose) and in my heat/fury and on account of whom I have hidden my face from this city because of all their wickedness	... and to fill it with the corpses of the men that I struck down in my rage and in my anger and I turned my face away from them because of their wickednesses.
Jer 36.7 LXX 43.7	Nose	אִלֵּי תִפֹּל תַּחֲנוּתָם לְפָנַי יְהוָה וַיֵּשְׁבוּ אִישׁ מִדְּרָכּוֹ הָרָעָה כִּי־גָדוֹל הָאֵף וְתַחֲמָה אֲשֶׁר־דִּבֶּר יְהוָה אֶל־הָעָם הַזֶּה:	ἴσως πεσεῖται ἔλεος αὐτῶν κατὰ πρόσωπον κυρίου, καὶ ἀποστρέψουσιν ἐκ τῆς ὁδοῦ αὐτῶν τῆς πονηρᾶς, ὅτι μέγας ὁ θυμὸς καὶ ἡ ὀργὴ κυρίου, ἣν ἐλάλησεν ἐπὶ τὸν λαὸν τοῦτον.
		... For great is the anger (nose) and heat/fury which the LORD has pronounced against this city.	... For great is the Lord's anger and rage which he has pronounced against this people.
Jer 42.18 LXX 49.18	Nose	כִּי כֹה אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל	ὅτι οὕτως εἶπεν κύριος Καθὼς ἔσταξεν ὁ θυμὸς μου ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλημ, οὕτως

		<p>כְּאֲשֶׁר נָתַךְ אִפִּי וְחֲמָתִי עַל־יֹשְׁבֵי יְרוּשָׁלַם  בֵּן תִּתֶּךָ חֲמָתִי עֲלֵיכֶם בְּבֹאְכֶם מִצֻּרִים  וְהָיִיתֶם לְאֵלֶּה וּלְשִׁמָּה וּלְקִלְלָה וּלְחִרְפָּה  וּלְאַתְרָאוּ עוֹד אֶת־הַמָּקוֹם הַזֶּה:</p>	<p>στάξει ὁ θυμός μου ἐφ’ ὑμᾶς εἰσελθόντων ὑμῶν εἰς Αἴγυπτον, καὶ ἔσεσθε εἰς ἄβατον καὶ ὑποχείριοι καὶ εἰς ἄρὰν καὶ εἰς ὄνειδισμὸν καὶ οὐ μὴ ἴδητε οὐκέτι τὸν τόπον τοῦτον,</p>
		<p>For just as my anger (nose) and fury/heat have been poured out upon the inhabitants of Jerusalem, so shall my fury be poured out upon you when you arrive in Egypt.</p>	<p>Just as my anger dropped upon (was allowed to fall upon) the inhabitants of Jerusalem so my anger will drop/fall upon you when you enter Egypt.</p>
	§ 4.4.6	<p>The LXX at first sight presents a different image – more solid than liquid! The same verb is used in the verse below (στάζω - ‘drop/let fall’) and the same verbal correspondence appears in Exod 9.33 and 2 Sam 21.10 in relation to the dropping of rain, so the image is similar.</p>	
Jer 44.6 LXX 51.6	Nose	<p>וְתִתֶּךָ חֲמָתִי וְאִפִּי וְתִבְעַר בְּעָרֵי יְהוּדָה  וּבְחֻצוֹת יְרוּשָׁלַם  וְתִהְיֶינָה לְחִרְבָּה לְשִׁמָּמָה כִּיּוֹם הַזֶּה:</p>	<p>καὶ ἔσταξεν ἡ ὀργή μου καὶ ὁ θυμός μου καὶ ἐξεκαύθη ἐν πόλεσιν Ιουδα καὶ ἐξώθεν Ιερουσαλημ, καὶ ἐγενήθησαν εἰς ἐρήμωσιν καὶ εἰς ἄβατον ὡς ἡ ἡμέρα αὕτη.</p>
		<p>So my heat/fury and my anger (nose) was poured out and burned in the cities of Judah and in the streets of Jerusalem and they became wasted and desolate as [they are] today</p>	<p>And my rage and my anger dropped and burned in the cities of Judah and from without Jerusalem and they became desolate and inaccessible as [they are] today.</p>
Jer 49.37 LXX 25.17	Nose	<p>וְהָחֲתֵתִי אֶת־עֵילָם לִפְנֵי אִיְבֵיהֶם וּלְפָנַי    מִבְּקָשֵׁי נַפְשָׁם וְהִבֵּאתִי עֲלֵיהֶם    רָעָה אֶת־חֲרוֹן אִפִּי נֹאם־יְהוָה  וּשְׁלַחְתִּי אַחֲרֵיהֶם אֶת־הַחֶרֶב עַד כְּלוֹתִי אוֹתָם:</p>	<p>καὶ πτοήσω αὐτοὺς ἐναντίον τῶν ἐχθρῶν αὐτῶν τῶν ζητούντων τὴν ψυχὴν αὐτῶν καὶ ἐπάξω ἐπ’ αὐτοὺς κακὰ κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου καὶ ἐπαποστελῶ ὀπίσω αὐτῶν τὴν μάχαιράν μου ἕως τοῦ ἐξαναλῶσαι αὐτούς.</p>
		<p>And I will bring evil upon them and the heat of my anger (nose), says the LORD</p>	<p>And I will bring upon them evils according to the rage of my anger ...</p>
Jer 51.45	Nose	<p>צֵאוּ מִתּוֹכָהּ עַמִּי וּמִלְטוּ אִישׁ אֶת־נַפְשׁוֹ  מִחֲרוֹן אַף־יְהוָה:</p>	<p>Vss 45-48 not in LXX</p>
		<p>Go out of the midst of her, my people, and get yourselves to safety, each man with his own life, from the heat of the LORD’s anger (nose).</p>	

		(Vs 46: Do not let your heart faint (יִרָד) and do not fear)	
Jer 52.3	Nose	<p>כִּי   עַל־אַף יְהוָה הָיְתָה בִּירוּשָׁלַם וַיְהִי־זֶה עַד־הַשְּׁלִיכוֹ אוֹתָם מֵעַל פָּנָיו וַיִּמְרֹד צִדְקִיָּהוּ בַּמֶּלֶךְ בָּבֶל:</p> <p>For because of the anger (nose) of the LORD it happened in Jerusalem and Judah ...</p>	Vss 2-3 not in LXX
Ezek 3.14	<i>Ruah</i>	<p>וְרוּחַ נִשְׁאַתְנִי וַתִּקְחֵנִי וְאַלְךָ מִר' בַּחֲמַת רוּחִי וַיִּדְּיָהוּנָה עָלַי חֲזָקָה:</p> <p>And I went, bitter in the heat of my spirit/breath ...</p>	<p>καὶ τὸ πνεῦμα ἐξῆρέν με καὶ ἀνέλαβέν με, καὶ ἐπορεύθην ἐν ὀρμῇ τοῦ πνεύματός μου, καὶ χεὶρ κυρίου ἐγένετο ἐπ' ἐμέ κραταιά.</p> <p>And I went in the rage of my spirit/breath ...</p>
Ezek 5.11	Eye	<p>לִכְן חִי־אַנִּי נְאֻם אֲדֹנָי יְהוָה אִם־לֹא יֵעַן אֶת־מִקְדָּשִׁי טִמְאַת בְּכָל־שְׁקוּצִיךָ וּבְכָל־תּוֹעֵבְתֶיךָ וְגַם־אַנִּי אֶגְרַע וְלֹא־תַחֲסוּס עֵינִי וְגַם־אַנִּי לֹא אַחְמֹל:</p> <p>Therefore, as I live, declares the Lord GOD, because you have profaned my sanctuary with all your idols and with all your abominations, therefore I will withdraw myself, and my eye will not pity/be troubled and even I will not feel compassion / spare</p>	<p>διὰ τοῦτο Ζῶ ἐγώ, λέγει κύριος, εἰ μὴ ἀνθ' ὧν τὰ ἁγία μου ἐμίανας ἐν πάσιν τοῖς βδελύγμασίν σου, καὶ γὰρ ἀπώσομαί σε, οὐ φείσεται μου ὁ ὀφθαλμός, καὶ γὰρ οὐκ ἐλεήσω.</p> <p>Therefore, as I live, says the Lord, in that you have defiled my temple with all your abominations/idols, I also will reject you; my eye will not spare nor will I have mercy.</p>
	§ 4.8.4.2	Example of LXX avoiding repetition?	
Ezek 5.13	Nose	<p>וְכָלָה אַפִּי וְהִנְחוּתִי חֲמָתִי בָם וְהִנַּחֲמָתִי וַיִּדְעוּ כִּי־אַנִּי יְהוָה דִּבַּרְתִּי בְּקִנְאָתִי בְּכָל־לוֹתִי חֲמָתִי בָם:</p> <p>Then my anger (nose) will come to an end / be complete and I will appease/satisfy my fury against them and I will be sorry, and they will know that I the LORD have spoken in my jealousy when I accomplish my rage (heat) against them.</p>	<p>καὶ συντελεσθήσεται ὁ θυμός μου καὶ ἡ ὀργή μου ἐπ' αὐτούς, καὶ ἐπιγνώσῃ διότι ἐγὼ κύριος λελάληκα ἐν ζήλῳ μου ἐν τῷ συντελέσαι με τὴν ὀργήν μου ἐπ' αὐτούς.</p> <p>Then my anger and my rage will be accomplished against them and you will know that I the Lord have spoken in my jealousy when I accomplish my rage against them.</p>
		LXX omits to translate וְהִנַּחֲמָתִי ('and I will be sorry'). Note also the change in pronoun from 3pl to 2ms. 11QEzek may reflect a	

		shorter text than the MT, so it is also possible that the text available to the LXX translator was also shorter.	
Ezek 5.15	Nose	<p>וְהִיָּתָה חֲרָפָה וּגְדוּפָה מוֹסֵר וּמִשְׁפָּה לְגוֹיִם  אֲשֶׁר סְבִיבוֹתָיִךְ בַּעֲשׂוֹתֶיךָ בְּךָ שְׂפָטִים בָּאָרֶץ  וּבְחִמָּה וּבְתַכְחוֹת חִמָּה אֲנִי יְהוָה דִּבַּרְתִּי:</p> <p>When I shall make judgements upon you with/in anger (nose) and heat/fury and with heat/fury and hot/furious punishments/rebukes ...</p>	<p>καὶ ἔσῃ στενακτὴ καὶ δηλαῖ στή ἐν τοῖς ἔθνεσιν τοῖς κύκλῳ σου ἐν τῷ ποιῆσαί με ἐν σοὶ κρίματα ἐν ἐκδικήσει θυμοῦ μου· ἐγὼ κύριος λελάληκα.</p> <p>... when I execute judgements upon you in avenging of my anger</p>
		Another example of LXX shortening verse – perhaps seeing it as repetitive.	
Ezek 6.11	Hand, foot	<p>כֹּה-אָמַר אֲדֹנִי יְהוָה הִכָּה בְּכַפְּךָ וּרְקַע בְּרַגְלֶךָ  וְאָמַר-אֵחָ אֵל כָּל-תּוֹעֲבוֹת רַעוֹת בֵּית יִשְׂרָאֵל  אֲשֶׁר בַּחֲרֵב בָּרָעַב וּבְדָבָר יִפְלוּ:</p> <p>Thus says the Lord GOD, “Clap/strike with your hand and stamp with your foot ... (vs 12 ... and I will spend my fury on them)</p>	<p>τάδε λέγει κύριος Κρότησον τῇ χειρὶ καὶ ψόφησον τῷ ποδὶ καὶ εἰπόν Εὕγε εὕγε ἐπὶ πᾶσιν τοῖς βδελύγμασιν οἴκου Ισραηλ· ἐν ῥομφαίᾳ καὶ ἐν θανάτῳ καὶ ἐν λιμῷ πεσοῦνται.</p> <p>Thus says the Lord, ‘Clap hands and stamp with feet ...’ (vs 12: .... and I will complete/satisfy my rage upon them)</p>
Ezek 7.3	Nose	<p>עֲתָה הִקֵּץ עָלֶיךָ וְשִׁלַּחְתִּי אִפִּי בְּךָ  וּשְׂפָטְתִיךָ כְּדָרְכֶיךָ וְנִתַּתִּי עָלֶיךָ אֵת כָּל-תּוֹעֲבוֹתֶיךָ:</p> <p>And I will send my anger (nose) against you and judge you according to your ways ...</p>	<p>Not in LXX</p>
Ezek 7.4	Eye	<p>וְלֹא-תַחֲסוּ עֵינֵי עָלֶיךָ וְלֹא אֶחְמֹד  כִּי דָרְכֶיךָ עָלֶיךָ אֶתֵּן וְתוֹעֲבוֹתֶיךָ בְּתוֹכְךָ תִּהְיֶינָּה  וַיִּדְעֻם כִּי-אֲנִי יְהוָה:</p> <p>And my eye shall not pity you nor will I feel compassion</p>	<p>Not in LXX</p>
Ezek 7.8 LXX 7.5	Nose	<p>עֲתָה מִקְרֹב אֲשַׁפּוֹד חֲמָתִי עָלֶיךָ וְכִלִּיתִי אִפִּי בְּךָ  וּשְׂפָטְתִיךָ כְּדָרְכֶיךָ  וְנִתַּתִּי עָלֶיךָ אֵת כָּל-תּוֹעֲבוֹתֶיךָ:</p> <p>Now, soon, I will pour out my heat/fury upon you and satisfy my anger (nose) against you and judge you according to your ways (see 7.3)</p>	<p>νῦν ἐγγύθεν ἐκχεῶ τὴν ὀργὴν μου ἐπὶ σὲ καὶ συντελέσω τὸν θυμόν μου ἐν σοὶ καὶ κρινῶ σε ἐν ταῖς ὁδοῖς σου καὶ δώσω ἐπὶ σὲ πάντα τὰ βδελύγματά σου·</p> <p>Now, very soon I will pour out my rage upon you and accomplish/satisfy my anger against you and I will judge you according to your ways ...</p>



Ezek 13.13	Nose	<p>לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה וּבְקַעַתִּי רוּחַ-סְעָרוֹת בְּחַמְתִּי וְגֶשֶׁם שִׁטָּף בְּאַפִּי יִהְיֶה וְאֲבִי אֶלְנִבִּישׁ בְּחַמָּה לְכָלָהּ:</p>	<p>διὰ τοῦτο τάδε λέγει κύριος Καὶ ῥήξω πνοὴν ἐξαίρουσαν μετὰ θυμοῦ, καὶ ὑετὸς κατακλύζων ἐν ὀργῇ μου ἔσται, καὶ τοὺς λίθους τοὺς πετροβόλους ἐν θυμῷ ἐπάξω εἰς συντέλειαν</p>
		<p>Therefore, thus says the Lord GOD, ‘I will make stormy winds break out in my heat/fury and there will be rain flooding in my anger (nose) and hailstones in my wrath to finish it off.’</p>	<p>Therefore, thus says the Lord, ‘And I will let loose a rousing blast with anger, and there will be flooding rain in my rage, and hailstones; in anger I will bring [it] to a completion.</p>
		<p>More storm imagery. The expression in the LXX is different but the overall picture is the same.</p>	
Ezek 15.7	Face	<p>וְנָתַתִּי אֶת-פָּנַי בָּהֶם מִהֲאֵשׁ יֵצְאוּ וְהָאֵשׁ הָאֵלֶּכָלִם וַיִּדְעֻתָם כִּי-אֲנִי יְהוִה בְּשׁוּמִי אֶת-פָּנַי בָּהֶם:</p>	<p>καὶ δώσω τὸ πρόσωπόν μου ἐπ’ αὐτούς· ἐκ τοῦ πυρὸς ἐξελεύσονται, καὶ πῦρ αὐτούς καταφάγεται, καὶ ἐπιγνώσονται ὅτι ἐγὼ κύριος ἐν τῷ στηρίσαι με τὸ πρόσωπόν μου ἐπ’ αὐτούς.</p>
	§ 4.8.1.2	<p>And I will set my face against them; from the fire they came and the fire will consume them ...</p>	<p>And I will set my face against them; from the fire they came, and fire will consume them ...</p>
Ezek 20.8	Nose	<p>וַיֹּמְרוּ-בִי וְלֹא אָבוּ לְשָׁמַע אֵלַי אִישׁ אֶת-שְׁקוּצִי עֲיִינֵיהֶם לֹא הִשְׁלִיכוּ וְאֶת-נִלְוִלִי מִצָּרִים לֹא עֲזָבוּ וְאָמַר לְשַׁפּוֹד חַמְתִּי עֲלֵיהֶם לְכַלּוֹת אַפִּי בָּהֶם בְּתוֹךְ אֶרֶץ מִצְרַיִם:</p>	<p>καὶ ἀπέστησαν ἀπ’ ἐμοῦ καὶ οὐκ ἠθέλησαν εἰσακοῦσαί μου, τὰ βδελύγματα τῶν ὀφθαλμῶν αὐτῶν οὐκ ἀπέρριψαν καὶ τὰ ἐπιτηδεύματα Αἰγύπτου οὐκ ἐγκατέλιπον. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ’ αὐτούς τοῦ συντελέσαι τὴν ὀργήν μου ἐν αὐτοῖς ἐν μέσῳ γῆς Αἰγύπτου.</p>
		<p>So I decided to pour out my heat/fury upon them to satisfy my anger (nose) against them in the midst of the land of Egypt</p>	<p>So I decided to pour out my anger upon them to satisfy my rage against them in the midst of the land of Egypt.</p>
Ezek 20.21	Nose	<p>וַיֹּמְרוּ-בִי הַבָּנִים בְּחַקְנוֹתַי לֹא-הִקְלָכוּ וְאֶת-מִשְׁפָּטִי לֹא-שָׁמְרוּ לַעֲשׂוֹת אוֹתָם אֲשֶׁר יַעֲשֶׂה אוֹתָם הָאָדָם וְחִי בָהֶם אֶת-שְׁבֻתוֹתַי חֲלָלוּ וְאָמַר לְשַׁפּוֹד:</p>	<p>καὶ παρεπύκρναν με καὶ τὰ τέκνα αὐτῶν, ἐν τοῖς προστάγμασίν μου οὐκ ἐπορεύθησαν, καὶ τὰ δικαιώματά μου οὐκ ἐφυλάξαντο τοῦ ποιεῖν αὐτά, ἃ ποιήσει ἄνθρωπος καὶ ζήσεται ἐν αὐτοῖς, καὶ τὰ σάββατά μου ἐβεβήλουν. καὶ εἶπα τοῦ ἐκχέαι τὸν θυμόν μου ἐπ’ αὐτούς ἐν τῇ ἐρήμῳ τοῦ συντελέσαι</p>



		חַמְתִּי עֲלֵיהֶם לְכָלוֹת אֲפִי בָם בַּמִּדְבָּר:	τὴν ὀργὴν μου ἐπ’ αὐτούς·
		So I decided to pour out my heat/fury upon them to satisfy my anger (nose) against them in the wilderness (see above)	So I decided to pour out my anger upon them in the wilderness to satisfy my rage against them
Ezek 22.20	Nose	קָבַצְתָּ כֶּסֶף וְנִחֲשֶׁת וּבְרָזָל וְעוֹפָרַת וּבְדִיל אֶל-תּוֹךְ פֹּר לְפַחַת-עֲלֵיוֹ אֵשׁ לְהַנְתִּיךָ כֵּן אֶקְבֹּץ בְּאַפִּי וּבַחֲמָתִי וְהִנַּחְתִּי וְהִתְכַּתִּי אֶתְכֶם:	καθὼς εἰσδέχεται ἄργυρος καὶ χαλκὸς καὶ σίδηρος καὶ κασσίτερος καὶ μόλιβος εἰς μέσον καμίνου τοῦ ἐκφυσῆσαι εἰς αὐτὸ πῦρ τοῦ χωνευθῆναι, οὕτως εἰσδέξομαι ὑμᾶς ἐν ὀργῇ μου καὶ συνάξω καὶ χωνεύσω ὑμᾶς
	§ 4.6.1	Silver and bronze/copper and iron and lead and tin are gathered together in the midst of the furnace to blow fire upon them to melt [them], so I will gather [you] with my anger (nose) and in my heat/fury and I will put you in and melt you.	As one gathers silver or copper or iron or tin or lead into the middle of a furnace to blow fire into it to smelt it, so I will gather you in my rage and bring [you] together and smelt you.
Ezek 25.14	Nose	וְנָתַתִּי אֶת-נִקְמָתִי בְּאֶדּוֹם בְּיַד עַמִּי יִשְׂרָאֵל וַעֲשׂוּ בְּאֶדּוֹם כְּאַפִּי וְכַחֲמָתִי וַיָּדְעוּ אֶת-נִקְמָתִי נָאֻם אֲדֹנָיִי יְהוָה:	καὶ δώσω ἐκδίκησίν μου ἐπὶ τὴν Ἰδουμαίαν ἐν χειρὶ λαοῦ μου Ἰσραὴλ, καὶ ποιήσουσιν ἐν τῇ Ἰδουμαίᾳ κατὰ τὴν ὀργὴν μου καὶ κατὰ τὸν θυμόν μου· καὶ ἐπιγνώσονται τὴν ἐκδίκησίν μου, λέγει κύριος.
		And I will deliver my vengeance against Edom by the hand of my people Israel and they will do in Edom according to my anger (nose) and according to my heat/fury and they shall know my vengeance, declares the LORD	And I will bring about my vengeance upon Edom by the hand of my people Israel and they will accomplish in Edom according to my rage and according to my anger, and they will know my vengeance, says the Lord.
Ezek 32.9	Heart	וְהִכְעַסְתִּי לֵב עַמִּים רַבִּים בְּהִבְיֹאֵי שְׂבָרָךְ בְּגוֹיִם עַל-אַרְצוֹת אֲשֶׁר לֹא-יָדְעָתָם:	καὶ παροργίσω καρδίαν λαῶν πολλῶν, ἡνίκα ἂν ἄγω αἰχμαλωσίαν σου εἰς τὰ ἔθνη εἰς γῆν, ἣν οὐκ ἔγνων.
	§ 4.8.3.2	And I will provoke to anger the hearts of many peoples ...	And I will provoke to anger the hearts of many peoples ...
Ezek 35.11	Nose	לְכֵן חִי-אֲנִי נָאֻם אֲדֹנָיִי יְהוָה וְעָשִׂיתִי כְּאַפִּי וּכְקִנְיָתְךָ אֲשֶׁר עָשִׂיתָ מִשְׁנֵאתֶיךָ בָּם וְנוֹדַעְתִּי בָם כְּאֲשֶׁר אֶשְׁפֹּט:	διὰ τοῦτο, ζῶ ἐγώ, λέγει κύριος, καὶ ποιήσω σοι κατὰ τὴν ἔχθραν σου καὶ γνωσθήσομαί σοι, ἡνίκα ἂν κρίνω σε·
		Therefore, as I live, declares the Lord GOD, so shall I do according to	Therefore, as I live, says the Lord, so I shall do to you

		your anger/nose and according to your jealousy, that which you have done out of your hatred for them, and I will make myself known among them when I judge you.	according to your enmity and I will make known to you when I will judge you.
		Some of the verse is omitted in Rahlfs main text but he notes that <i>Alexandrinus</i> has the missing phrases.	
Ezek 38.18	Nose	וְהָיָה   בַּיּוֹם הַהוּא בְּיוֹם בּוֹא גּוֹג עַל-אַדְמַת יִשְׂרָאֵל נֹאֵם אֲדֹנָי יְהוִה תִּעֲלֶה חֲמָתִי בְּאַפִּי:	καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐν ἡμέρᾳ, ἣ ἂν ἔλθῃ Γωγ ἐπὶ τὴν γῆν τοῦ Ἰσραὴλ, λέγει κύριος κύριος, ἀναβήσεται ὁ θυμός μου
		And it shall come about on that day, the day Gog comes upon the land of Israel, says the Lord GOD, my heat/fury shall rise up in my anger (nose).	And it shall be on that day, on the day that Gog comes to the land of Israel, says the Lord God, that my anger will be aroused.
Ezek 38.19		וּבְקִנְיָתִי בְּאֵשׁ-עֲבָרָתִי דִּבַּרְתִּי אִם-לֹא   בַּיּוֹם הַהוּא יְהִי רָעַשׁ גָּדוֹל עַל אֲדָמַת יִשְׂרָאֵל:	καὶ ὁ ζήλός μου. Ἐν πυρὶ τῆς ὀργῆς μου ἐλάλησα Εἰ μὴν ἐν τῇ ἡμέρᾳ ἐκείνῃ ἔσται σεισμός μέγας ἐπὶ γῆς Ἰσραὴλ
		And in my jealousy, in the fire of my wrath, I have spoken. Indeed, on that day there will be a great shaking upon the land of Israel	And my jealousy, in the fire of my rage I have spoken, truly on that day there will be a great shaking upon the land of Israel.
Ezek 43.8	Nose	בְּתַתָּם סָפָם אֶת-סִפִּי וּמִזֻּזֹתָם אֵצֶל מִזֻּזֹּתַי וְהִקִּיר בֵּינִי וּבִינֵיהֶם וְשָׂמָאֻ   אֶת-שֵׁם קִדְשִׁי בְּתוֹעֲבוֹתָם אֲשֶׁר עָשׂוּ וְאָכַל אֹתָם בְּאַפִּי:	ἐν τῷ τιθέναι αὐτοὺς τὸ πρόθυρόν μου ἐν τοῖς προθύροις αὐτῶν καὶ τὰς φλιάς μου ἔχομένας τῶν φλιῶν αὐτῶν καὶ ἔδωκαν τὸν τοίχόν μου ὥς συνεχόμενον ἐμοῦ καὶ αὐτῶν καὶ ἐβεβήλωσαν τὸ ὄνομα τὸ ἅγιόν μου ἐν ταῖς ἀνομίαις αὐτῶν, αἷς ἐποίουν· καὶ ἐξέτριψα αὐτοὺς ἐν θυμῷ μου καὶ ἐν φόνῳ.
		And they have profaned my holy name with their abominations that they have performed and I have consumed them with my anger (nose).	And they have profaned my holy name with their lawless acts that they have performed and I will destroy them in my anger and by slaughter
		Note the addition in the LXX and also the interpretation of ‘abominations’ by ‘lawless acts’. This is another example where <b>אָכַל</b> is not translated directly; here it is translated ‘destroy’ (ἐκτρίβω) – see note with Exod 32.10	
Hos 7.6	Heart (nose)	כִּי-קָרְבוּ כְתָנוֹר לָבָם בְּאָרְבָּם כָּל-הַלֵּלִיָּהּ יִשָּׁן אִפְהֶם	διότι ἀνεκαύθησαν ὡς κλίβανος αἱ καρδίαι αὐτῶν ἐν τῷ καταράσσειν αὐτούς, ὅλην τὴν νύκτα ὕπνου Εφραϊμ ἐνεπλήσθη, πρῶτὶ ἐγενήθη ἀνεκαύθη ὡς

		בִּקְרָהּ הוּא בֵּעַר כְּאֵשׁ לְהִבָּה:	πυρὸς φέγγος.
		For they prepare their hearts like an oven/furnace while they lie in ambush; all night their baker (or ‘anger/nose’) sleeps; in the morning it burns like a flaming fire.	For their hearts were fired up like an oven when they broke into pieces; all night Ephraim was filled with sleep; in the morning he became fired up like a bright fire
	§ 4.8.3.1	The translation ‘anger’ depends on reading אַפֶּה for the אֶפֶה of the MT – in line with the Syriac and Targum. The Greek verb ἀνακαίω in the passive has a metaphorical meaning ‘to fire up’ (Liddell & Scott, p. 56), which seems to imply anger.	
Hos 8.5	Nose	וְנָח עֵגְלָךְ שְׁמֵרוֹן חָרָה אִפִּי בָם עַד-מָתִי לֹא יוֹכְלוּ נִקְיוֹן:	ἀπότρισαι τὸν μόσχον σου, Σαμάρεια· παρωξύνθη ὁ θυμός μου ἐπ’ αὐτούς· ἕως τίνος οὐ μὴ δύνωνται καθαρισθῆναι
		Your calf is rejected Samaria, my anger (nose) burns against them	Your calf is rejected Samaria, my anger is provoked against them
Hos 11.9	Nose	לֹא אַעֲשֶׂה חֲרוֹן אִפִּי לֹא אָשׁוּב לְשַׁחַת אֶפְרַיִם כִּי אֵל אֲנִי וְלֹא-אִישׁ בְּקִרְבִּי קְדוֹשׁ וְלֹא אָבוֹא בְּעִיר:	οὐ μὴ ποιήσω κατὰ τὴν ὀργὴν τοῦ θυμοῦ μου, οὐ μὴ ἐγκαταλίπω τοῦ ἐξαλειφθῆναι τὸν Εφραιμ· διότι θεὸς ἐγώ εἰμι καὶ οὐκ ἄνθρωπος· ἐν σοὶ ἅγιος, καὶ οὐκ εἰσελεύσομαι εἰς πόλιν.
See also vs 8 Distress		I will not carry out the burning of my anger (nose), I will not return to destroy Ephraim, for I am God and not man, the Holy One in the midst of you, and I will not come in to the city.	I will not act according to the raging of my anger; I will not abandon Ephraim to be destroyed utterly, for I am God and not man, the Holy one among you, and I will not come into the city.
	§ 4.4.7	Hos 11.8 depicts God struggling with his emotions – as a result here he has changed his mind and has decided not to carry out his anger. See notes under 11.8 in Distress – bible verses.	
Hos 13.11	Nose	אֶתֵּן-לָהּ מֶלֶךְ בְּאַפִּי וְאָקַח בְּעִבְרָתִי:	καὶ ἔδωκά σοι βασιλέα ἐν ὀργῇ μου καὶ ἔσχον ἐν τῷ θυμῷ μου
		I gave you a king in my anger (nose) and took [him] away in my wrath	And I gave you a king in my rage and took [him] away in my anger
Hos 14.5	Nose	אֶרְפָּא מְשׁוֹבְתָם אֲהֵבָם נִדְבָה כִּי נָשַׁב אִפִּי מִמָּוֶן:	ἰάσομαι τὰς κατοικίας αὐτῶν, ἀγαπήσω αὐτούς ὁμολόγως, ὅτι ἀπέστρεψεν ἡ ὀργή μου ἀπ’ αὐτῶν.
		For my anger (nose) is turned away from them.	For my rage is turned away from them.
Joel 2.13	Nose (Long)	וְקִרְעוּ לְבַבְכֶּם וְאַל-בְּגִדֵיכֶם	καὶ διαρρήξατε τὰς καρδίας ὑμῶν καὶ μὴ τὰ ἱμάτια ὑμῶν καὶ ἐπιστράφητε πρὸς κύριον τὸν θεὸν ὑμῶν,

See Distress for 1 <sup>st</sup> part of verse		<p>וְשׁוּבוּ אֶל־יְהוָה אֱלֹהֵיכֶם כִּי־חַנּוּן וְרַחוּם הוּא אֶרְךָ אַפַּיִם וְרַב־חֶסֶד וְנָחָם עַל־הָרָעָה:</p>	<p>ὅτι ἐλεήμων καὶ οἰκτίρμων ἐστίν, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις.</p>
		<p>For he is gracious and compassionate, slow to anger (long of nostrils) and great in loving kindness and he repents of the evil (see Jon 4.2)</p>	<p>For he is gracious and compassionate, slow to anger (long of breath) and full of mercy and repents of the evil</p>
Amos 1.11	Nose LXX womb (for רחמים)	<p>כֹּה אָמַר יְהוָה עַל־שְׁלֹשָׁה פְּשָׁעַי אֲדֹם וְעַל־אַרְבַּעַה לֹא אָשִׁיבָנוּ עַל־רִדְפֹנוּ בַחֶרֶב אָחִיו וְשָׁחַת רַחֲמָיו וַיִּטְרֹף לְעַד אָפוּ וְעִבְרָתוֹ שְׁמָרָה נָצַח:</p>	<p>Τάδε λέγει κύριος Ἐπὶ ταῖς τρισὶν ἀσεβείαις τῆς Ἰδουμαίας καὶ ἐπὶ ταῖς τέσσαρσιν οὐκ ἀποστραφήσομαι αὐτούς, ἕνεκα τοῦ διῶξαι αὐτούς ἐν ῥομφαίᾳ τὸν ἀδελφὸν αὐτοῦ καὶ ἐλυμήνατο μήτραν ἐπὶ γῆς καὶ ἥρπασεν εἰς μαρτύριον φρίκην αὐτοῦ καὶ τὸ ὄρημα αὐτοῦ ἐφύλαξεν εἰς νεῖκος·</p>
		<p>... because he pursued his brother with the sword and suppressed his brotherly affections (loving feelings), while his anger (nose) tore in pieces continually and his wrath stood guard for ever.</p>	<p>... because they chased his brother with a sword and he maltreated a womb upon earth and seized as a witness his shivering fright and maintained his assault in battle</p>
	§ 2.5.5.4	<p>LXX seems to have translated over-literally ‘womb’ and this has led to a different interpretation of the verse. The translation from the MT ‘brotherly affections’ reflects the relationship with the womb – see paragraph cited and related footnote. It is odd that the LXX renders אָף with φρίκη – this is one of the only two uses of this noun in the LXX (the other is in Job 4.14 where it is used appropriately to translate פַּחַד) - but it also reads לְעַד (continually/for ever) as לְעֵד (as a witness), both here and in Mic 7.18 (see later note).</p>	
Amos 9.4	Face	<p>וְאִם־יִלְכּוּ בַשָּׂבִי לִפְנֵי אֵיבֵיהֶם מִנֶּשֶׁם אֲצִוָּה אֶת־הַחֶרֶב וְהִרְגָתָם וְשִׁמְתִי עֵינַי עֲלֵיהֶם לְרָעָה וְלֹא לְטוֹבָה:</p>	<p>καὶ ἐὰν πορευθῶσιν ἐν αἰχμαλωσίᾳ πρὸ προσώπου τῶν ἐχθρῶν αὐτῶν, ἐκεῖ ἐντελοῦμαι τῇ ῥομφαίᾳ καὶ ἀποκτενεῖ αὐτούς· καὶ στηριῶ τοὺς ὀφθαλμοὺς μου ἐπ’ αὐτούς εἰς κακὰ καὶ οὐκ εἰς ἀγαθὰ.</p>
		<p>And I will set my eyes upon them for evil and not for good.</p>	<p>And I will set my eyes upon them for evil and not for good.</p>
Jonah 3.9	Nose	<p>מִי־יֹדַע יָשׁוּב וְנָחָם הָאֱלֹהִים וְשָׁב מִחֶרֶן אָפוּ וְלֹא נֶאֱבַד:</p>	<p>Τίς οἶδεν εἰ μετανοήσῃ ὁ θεὸς καὶ ἀποστρέψῃ ἐξ ὀργῆς θυμοῦ αὐτοῦ καὶ οὐ μὴ ἀπολώμεθα;</p>
		<p>Who knows, God may turn and have pity/repent and turn away from the heat/burning of his anger (nose) and we may not perish.</p>	<p>Who know if God will change his mind (i.e. repent) and turn away from his raging anger and we may not perish?</p>

Jonah 4.2	Nose (long)	<p>וַיִּתְפַּלֵּל אֶל־יְהוָה וַיֹּאמֶר אָנֹכָה יְהוָה הֲלוֹא־נֹזַח דְּבָרִי עַד־הַיּוֹתַי עַל־אַדְמָתִי עַל־כֵּן קָדַמְתִּי לְבָרַח תַּרְשִׁישָׁה כִּי יָדַעְתִּי כִּי אַתָּה אֱלֹהֵי חַנּוּן וְרַחוּם אַרְךָ אַפִּים וְרַב־חֶסֶד וְנֶחֱם עַל־הָרָעָה:</p>	καὶ προσεύξατο πρὸς κύριον καὶ εἶπεν ὦ κύριε, οὐχ οὗτοι οἱ λόγοι μου ἔτι ὄντος μου ἐν τῇ γῇ μου; διὰ τοῦτο προέφθασα τοῦ φυγεῖν εἰς Θαρσῖς, διότι ἔγνων ὅτι σὺ ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος καὶ μετανοῶν ἐπὶ ταῖς κακίαις.
		For I knew that you were a God that is gracious and compassionate, slow to anger (long of nostrils) and great in loving kindness and repent of the evil.	For I knew that you were gracious and compassionate, slow to anger (long of breath) and full of mercy and repent of the evil.
Micah 2.7	Ruah πνεῦμα	<p>הֲאָמַר בֵּית־יַעֲקֹב הַקָּצֵר רוּחַ יְהוָה אִם־אֵלֶּה מַעֲלָלָיו הֲלוֹא דְּבָרִי יִיטִיבוּ עִם הַיִּשְׂרָאֵלִי:</p>	ὁ λέγων Οἶκος Ιακωβ παρώργισεν πνεῦμα κυρίου· εἰ ταῦτα τὰ ἐπιτηδεύματα αὐτοῦ ἐστίν; οὐχ οἱ λόγοι αὐτοῦ εἰσιν καλοὶ μετ' αὐτοῦ καὶ ὀρθοὶ πεπóρευνται;
		Should it be said, 'House of Judah'? Is the spirit of the LORD shortened (angered/annoyed)?	One says, 'The House of Jacob provoked the spirit of the Lord to anger'.
	§ 4.6.3, § 4.8.2.3	<i>BDB</i> considers pass ptc 'grammatically indefensible' and suggests reading <b>הָאָמַר</b> . The LXX has interpreted Hebrew as 'anger' but seems to have had trouble making sense. See also discussion for similar phrases in Exod 6.9; Prov 14.29; Job 21.4.	
Micah 5.14	Nose	<p>וְעָשִׂיתִי בָאָרֶץ וּבַחֲמָה נָקָם אֶת־הַגּוֹיִם אֲשֶׁר לֹא שָׁמְעוּ:</p>	καὶ ποιήσω ἐν ὀργῇ καὶ ἐν θυμῷ ἐκδίκησιν ἐν τοῖς ἔθνεσιν, ἀνθ' ὧν οὐκ εἰσήκουσαν.
		And I will carry out vengeance upon the nations in anger (nose) and fury/heat because they did not obey	And I will carry out vengeance upon the nations in rage and in anger, because they did not listen
Micah 7.18	Nose	<p>מִי־אֵל כְּמוֹד נִשָּׂא עוֹן וְעֹבֵר עַל־פֶּשַׁע לְשֹׂאֲרִית נִחְלָתוֹ לֹא־יִחְזֹק לְעַד אָפּוֹ כִּי־יִחְפֹּץ חֶסֶד הוּא:</p>	τίς θεὸς ὥσπερ σὺ; ἐξαίρων ἀδικίας καὶ ὑπερβαίνων ἀσεβείας τοῖς καταλοίποις τῆς κληρονομίας αὐτοῦ καὶ οὐ συνέσχεν εἰς μαρτύριον ὀργὴν αὐτοῦ, ὅτι θελητῆς ἐλέους ἐστίν.
		He will not hold on to his anger (nose) for ever because he himself desires loving kindness	And he has not held onto his rage as a witness, for his will is to be gracious.
		G. E. Howard, 'The Twelve Prophets: to the reader' ( <i>NETS</i> ), p.778, suggests that the LXX translator vocalised <b>לְעַד</b> ('for ever') as 'for a witness' (p. 778), i.e. <b>לְעֵד</b> but there is no text variation given in <i>BHS</i> .	

Nah 1.3	Nose (long)	יְהוָה אֶרֶךְ אַפַּיִם וְגִדּוֹל [וְגִדְלָ] כַּח וְנִקְה לֹא יִנְקֶה יְהוָה בְּסוּפָה וּבְשַׁעֲרָה דִּרְכּוֹ וְעֵנָן אֲבָק רִגְלָיו:	κύριος μακρόθυμος, καὶ μεγάλη ἡ ἰσχύς αὐτοῦ, καὶ ἄθρων οὐκ ἄθρῶσει κύριος. ἐν συντελείᾳ καὶ ἐν συσσεισμῷ ἡ ὁδὸς αὐτοῦ, καὶ νεφέλαι κονιορτὸς ποδῶν αὐτοῦ.
		The LORD is slow to anger (long of nostrils) and great of power	The Lord is slow to anger (long of breath) and great of power
Nah 1.6	Nose	לִפְנֵי וְעָמּוֹ מִי יַעֲמֹד וּמִי יָקוּם בַּחֲרוֹן אַפּוֹ חֲמָתוֹ נִתְּקָה כְּאֵשׁ וְהַצִּרִּים נִתְּצוּ מִפְּנָיו:	ἀπὸ προσώπου ὀργῆς αὐτοῦ τίς ὑποστήσεται; καὶ τίς ἀντιστήσεται ἐν ὀργῇ θυμοῦ αὐτοῦ; ὁ θυμὸς αὐτοῦ τήκει ἀρχάς, καὶ αἱ πέτραι διεθρύβησαν ἀπ' αὐτοῦ.
		Before his curse/scolding who can take a stand, and who can rise up against the heat of his anger (nose)? His fury melts like fire and the rocks are destroyed/smashed because of him.	Before the presence of his rage who can stand, and who can withstand against the raging of his anger? His anger melts dominions and the rocks are smashed because of him.
		Whilst in the MT 'his fury melts like fire' (one meaning of נשך), in the LXX 'his anger melts dominions'. It is difficult to work out what the LXX translator read for כאש that could render 'dominions' (NETS = domains; Brenton – kingdoms), unless ראש is freely translated.	
Hab 3.8	Nose	הַבְּנֵהָרִים חָרָה יְהוָה אִם בְּנֵהָרִים אֲפִךְ אִם-בָּיִם עֲבֹרְתֶךָ כִּי תִרְכַּב עַל-סוּסֶיךָ מִרְכַּבְתִּיךָ יְשׁוּעָה:	μὴ ἐν ποταμοῖς ὠργίσθης, κύριε, ἢ ἐν ποταμοῖς ὁ θυμός σου, ἢ ἐν θαλάσῃ τὸ ὄρμημά σου; ὅτι ἐπιβήσῃ ἐπὶ τοὺς ἵππους σου, καὶ ἡ ἵππασία σου σωτηρία.
		Is it against the rivers it burns, O LORD? Is your anger (nose) against the rivers or is your wrath against the sea?	Is it because of the rivers you are raging O Lord? Is your anger against the rivers or your passion/wrath against the sea?
Hab 3.12	Nose	בְּזַעַם תִּצְעַד-אָרֶץ בְּאַף תִּדּוּשׁ גּוֹיִם:	ἐν ἀπειλῇ ὀλιγώσεις γῆν καὶ ἐν θυμῷ κατάξεις ἔθνη.
		You walk the earth with a curse, in anger (nose) you will trample nations	With a threat you will diminish the earth and with anger you will bring down the nations.
		LXX appears to have read צער for צעד hence 'diminish' instead of 'walk', and 'bring down' is a fairly free translation of 'trample'.	
Zeph 2.2	Nose	בְּטָרָם לָדַת חֶק כְּמִן עֵבֶר יוֹם	πρὸ τοῦ γενέσθαι ὑμᾶς ὡς ἄνθος παραπορευόμενον, πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς



		<p>בְּתָרֵם   לֹא־יָבוֹא עָלֵיכֶם חֲרוֹן אֶף־יְהוָה בְּתָרֵם לֹא־יָבוֹא עָלֵיכֶם יוֹם אֶף־יְהוָה:</p>	<p>ὀργὴν κυρίου, πρὸ τοῦ ἐπελθεῖν ἐφ' ὑμᾶς ἡμέραν θυμοῦ κυρίου.</p>
		<p>Before the burning anger (nose) of the LORD comes upon you; before the day of the LORD's anger (nose) comes upon you</p>	<p>Before the rage of the Lord comes upon you; before the day of the Lord's anger comes upon you.</p>
Zeph 2.3	Nose	<p>בִּקְשׁוּ אֶת־יְהוָה כָּל־עֲנִי הָאָרֶץ אֲשֶׁר מִשְׁפָּטוֹ פָּעַלָּו בִּקְשׁוּ־צֶדֶק בִּקְשׁוּ עֲנֻה אוּלִי תִסְתָּרוּ בְּיוֹם אֶף־יְהוָה:</p>	<p>ζητήσατε τὸν κύριον, πάντες ταπεινοὶ γῆς· κρίμα ἐργάζεσθε καὶ δικαιοσύνην ζητήσατε καὶ ἀποκρίνεσθε αὐτά, ὅπως σκεπασθῆτε ἐν ἡμέρᾳ ὀργῆς κυρίου.</p>
		<p>Seek the LORD ... perhaps you will remain safe/be hidden on the day of the LORD's anger (nose)</p>	<p>Seek the Lord ... so as you may be made safe/sheltered on the day of the Lord's rage</p>
Zeph 3.8	Nose	<p>לִכְן חֲכוּ־לִי נְאֻם־יְהוָה לְיוֹם קוֹמִי לְעַד כִּי מִשְׁפָּטִי לְאַסֹּף גּוֹיִם לְקַבְּצִי מִמְּלָכוֹת לְשַׁפֹּךְ עָלֵיהֶם זַעַמִּי כָּל חֲרוֹן אָפִי כִּי בֵּאֵשׁ קִנְאַתִּי תֵאָכֵל כָּל־הָאָרֶץ:</p>	<p>Διὰ τοῦτο ὑπόμεινόν με, λέγει κύριος, εἰς ἡμέραν ἀναστάσεώς μου εἰς μαρτύριον· διότι τὸ κρίμα μου εἰς συναγωγὰς ἐθνῶν τοῦ εἰσδέξασθαι βασιλεῖς τοῦ ἐκχεῖν ἐπ' αὐτοὺς πᾶσαν ὀργὴν θυμοῦ μου· διότι ἐν πυρὶ ζήλους μου καταναλωθήσεται πᾶσα ἡ γῆ.</p>
		<p>... to pour upon them my curse, all the burning of my anger (nose), for the whole earth will be consumed by the fire of my jealousy</p>	<p>... to pour upon them all the raging of my anger, for by the fire of my jealousy all the earth will be consumed.</p>
		<p>LXX has omitted to translate זַעַמִּי ('my curse'), perhaps perceiving repetition, or an unacceptable image in relation to God</p>	
Zech 10.3	Nose	<p>עַל־הָרָעִים חָרָה אָפִי וְעַל־הָעֲתוּדִים אֶפְקָד כִּי־פָקַד יְהוָה צְבָאוֹת אֶת־עֲדָרָו אֶת־בֵּית יְהוּדָה וְשָׂם אוֹתָם כְּסוֹס הוֹדוֹ בְּמִלְחָמָה:</p>	<p>ἐπὶ τοὺς ποιμένας παρωξύνθη ὁ θυμός μου, καὶ ἐπὶ τοὺς ἄμνοὺς ἐπισκέψομαι· καὶ ἐπισκέψεται κύριος ὁ θεὸς ὁ παντοκράτωρ τὸ ποίμνιον αὐτοῦ τὸν οἶκον Ιουδα καὶ τάξει αὐτοὺς ὥς ἵππον εὐπρεπῆ αὐτοῦ ἐν πολέμῳ.</p>
		<p>My anger (nose) burns against the shepherds ...</p>	<p>My anger was provoked against the shepherds ...</p>
Zech 11.8	Nefes x 2 LXX ψυχὴ x 2	<p>וְאַכְחַד אֶת־שְׁלֹשֶׁת הָרָעִים בִּירוּחַ אֶחָד וְהִקְצַר נַפְשִׁי בָהֶם וְגַם־נַפְשָׁם בְּחִלָּה בִּי:</p>	<p>καὶ ἐξαρῶ τοὺς τρεῖς ποιμένας ἐν μηνὶ ἐνί, καὶ βαρυνθήσεται ἡ ψυχὴ μου ἐπ' αὐτούς, καὶ γὰρ αἱ ψυχαὶ αὐτῶν ἐπωρύνοντο ἐπ' ἐμέ.</p>
		<p>And I cut off the three shepherds in one month; and my <i>nefes</i> was shortened against them (I became impatient with them) and their <i>nefes</i></p>	<p>And I will remove the three shepherds in one month, and my spirit will be distressed by them, for their spirits have</p>

		also was despised by me.	also howled over me.
	§ 4.8.2.3	MT could be translated in future tense but is generally given past sense. See discussion for interpretation of ‘shortened’ in spirit. It is not clear why LXX renders ‘howl’ (ἔπωρυσόμαι) for the verb בָּחַל ‘despise/disdain’ – but the subject of the verb has also changed.	
Ps 2.5	Nose	אִזְ יִדְבֹּר אֱלֵימּוֹ בְּאַפּוֹ וּבִבְחָרוֹנוֹ יִבְהַלֵּמוּ:	τότε λαλήσει πρὸς αὐτοὺς ἐν ὀργῇ αὐτοῦ καὶ ἐν τῷ θυμῷ αὐτοῦ ταράξει αὐτούς
		Then he will speak to them in his anger (nose) and terrify them in his glow/heat/anger	Then he will speak to them in his rage and he will shake them in his anger
Ps 2.12	Nose	נִשְׁקוּ-בֵר פֶּן-יֶאֱנָה   וְתֵאבְדוּ דָרֶךְ כִּי-יִבְעַר כְּמַעַט אַפּוֹ אַשְׁרֵי כָל-חֹסֵי בוֹ:	δράξασθε παιδείας, μήποτε ὀργισθῇ κύριος καὶ ἀπολείσθε ἐξ ὁδοῦ δικαίας. ὅταν ἐκκαυθῇ ἐν τάχει ὁ θυμὸς αὐτοῦ, μακάριοι πάντες οἱ πεποιθότες ἐπ’ αὐτῷ.
		Kiss the son/kiss purely lest he be angry and you perish/lose the way, for his anger (nose) burns/blazes up suddenly	Grasp/lay hold of discipline, in case the Lord rages and you slip from the righteous way at a time when his anger blazes [up] suddenly.
	§ 4.4.3	BHS suggestions include overlap with the end of vs 11 and English translations differ in whether they reflect any of these, i.e. RSV/NRSV/NJB have ‘with trembling kiss his feet’ (accepting רַגְלָיו for בֵּר), whilst AV/NIV have ‘kiss the son’ and JPS/NJPS ‘do homage’, based on the MT text unemended. It is possible the LXX translator read שָׁקַן from שָׁקַק ‘to leap (on something)’ but whilst παιδεία is to do with the rearing of a child – hence a loose connection with בֵּר – it is also possible that the translator was avoiding pagan imagery (as with Deut 14.1).	
Ps 6.2	Nose	יְהוָה אֱלֹהֵי בְּאַפְךָ תוֹכִיחֵנִי וְאֵל-בְּחִמָּתְךָ תִּסְרְנֵנִי:	Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης με μηδὲ τῇ ὀργῇ σου παιδεύσης με.
	§ 4.4.1	O LORD do not rebuke me in/with your anger (nose) and do not discipline me in/with your fury/heat	O Lord, do not rebuke me in your anger nor discipline me in your rage.
Ps 6.8	Eyes	עָשָׂשָׁה מִכַּעַס עֵינַי עֲתָקָה בְּכָל-צוּרָרַי:	ἐταράχθη ἀπὸ θυμοῦ ὁ ὀφθαλμός μου, ἐπαλαιώθην ἐν πᾶσιν τοῖς ἐχθροῖς μου.
See Distress	§ 4.8.2.3	My eye is dissolved because of provocation; I grow old because of all my distress / conflicts	My eye is troubled because of anger; I grow old because of all my enemies.
Ps 7.7	Nose	קוֹמָה יְהוָה   בְּאַפְךָ הַנִּשְׂא בְּעֵבְרוֹת צוּרָרַי וְעוֹרָה אֵלַי מִשִּׁפְט צְוִיתִי:	ἀνάστηθι, κύριε, ἐν ὀργῇ σου, ὑψώθητι ἐν τοῖς πέρασιν τῶν ἐχθρῶν μου· ἐξεγέρθητι, κύριε ὁ θεός μου, ἐν προσταύματι, ᾧ ἐνετείλω,



		Rise up O LORD in/with your anger (nose), exalt yourself against the rages/arrogance of my enemies	Rise up O Lord in your rage, be exalted against the boundaries of my enemies
		LXX has read <b>בְּעִבְרוֹת</b> as being from <b>עִבָּר</b> ‘side/edge’ or maybe the more similar <b>עִבְרָה</b> ‘ford/crossing’	
Ps 18.9 LXX 17.9  cf 2 Sam 22.9	Nose, mouth LXX face/ presence	<b>עָלָה עָשָׁן   בָּאפוֹ וְאֵשׁ־מִפִּי תֹאכֵל נְחָלִים בָּעָרוֹ מִמֶּנּוּ:</b>	ἀνέβη καπνὸς ἐν ὀργῇ αὐτοῦ, καὶ πῦρ ἀπὸ προσώπου αὐτοῦ κατεφλόγισεν, ἄνθρακες ἀνήφθησαν ἀπ’ αὐτοῦ.
		Vs 8 – the earth shook ... because he was angry (חרד) Smoke rose up in his nose and fire from his mouth consumed; glowing coals blazed from him.	Smoke rose up in his rage and fire from his presence (face) consumed; glowing coals blazed forth from him.
	§ 4.4.2, 4.7.1-2	All English translations consulted retain the nose/mouth parallel, (although rendering ‘nostrils’) so it is surprising that even here, which is part of an earthquake and storm theophany, the LXX avoids the image – although it retains the mouth in 2 Sam 22.9.	
Ps 18.16 LXX 17.16  cf 2 Sam 22.16	Nose, <i>ruah</i> LXX πνεῦμα	<b>וַיֵּרָאוּ   אֶפְיֵי מַיִם וַיִּגְלוּ מוֹסְדוֹת תְּבֵל מִנְעִרְתָּךְ יְהוָה מְנַשְׁמַת רוּחַ אֶפְיֵךְ:</b>	καὶ ὥφθησαν αἱ πηγαὶ τῶν ὑδάτων, καὶ ἀνεκαλύφθη τὰ θεμέλια τῆς οἰκουμένης ἀπὸ ἐπιτιμήσεώς σου, κύριε, ἀπὸ ἐμπνεύσεως πνεύματος ὀργῆς σου.
		See 2 Sam 22.16 (3 <sup>rd</sup> person) And the depths of the sea became visible, the foundations of the world were exposed by your rebuke, O LORD, because of the blowing of the wind/breath of your nose.	The streams of water were visible and the foundations of the world were uncovered at your rebuke, O Lord at the blowing of the blast of your anger.
Ps 21.10 LXX 20.10	Nose	<b>תְּשִׁיתָמוּ   כְּתִנּוֹר אֵשׁ לְעֵת פְּגִיךָ יְהוָה בָּאפוֹ יִבְלַעַם וְתֹאכֵלֵם אֵשׁ:</b>	θήσεις αὐτοὺς ὡς κλίβανον πυρὸς εἰς καιρὸν τοῦ προσώπου σου· κύριος ἐν ὀργῇ αὐτοῦ συνταράξει αὐτούς, καὶ καταφάγεται αὐτοὺς πῦρ.
		You will make them like a fiery furnace at the time of your appearance; the LORD will swallow them up in his anger (nose) and fire will consume them .	You will make them like a fiery furnace at the time of your appearance; the Lord in his rage will throw them into confusion and fire will devour them.
	§ 4.4.1 See discussion p. 354-5	The LXX has no trouble with the fire devouring (κατεσθίω for <b>אָכַל</b> ) but seems to have avoided the image of God swallowing them up – see discussion of Exod 32.10. Although it is not conclusive, as the verb <b>בָּלַע</b> does have a little used tertiary meaning ‘be confused’ (mainly in Isaiah), the avoidance of the image is something I observed in my study of Lamentations (e.g. 2.2) and it is evident in other texts. It seems likely that this is deliberate, particularly as in the translation of Ps 124(123).2, the translator does not avoid the idea of men swallowing others alive.	

Ps 27.9 LXX 26.9	Face, nose	אַל-תִּסְתֵּר פָּנֶיךָ   מִמֶּנִּי אַל-תִּמְ-בֹּאֶף עַבְדְּךָ עֲזָרְתִּי הָיִיתָ אַל-תִּטְשֵׁנִי וְאַל-תַּעֲזֹבֵנִי אֱלֹהֵי יִשְׁעַי:	μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μὴ ἐκκλίνῃς ἐν ὀργῇ ἀπὸ τοῦ δούλου σου· βοηθός μου γενοῦ, μὴ ἀποσκορακίσῃς με καὶ μὴ ἐγκαταλίπῃς με, ὁ θεὸς ὁ σωτὴρ μου.
		Do not hide your face from me, do not turn away your servant in anger (nose) ...	Do not turn your face away from me, do not turn away from your servant in rage ...
Ps 30.6 LXX 29.6	Nose	כִּי רָגַע   בְּאַפּוֹ חַיִּים בְּרָצוֹנִי בְּעָרְבִי יָלִין בְּכִי וְלִבִּי רָנָה:	ὅτι ὀργὴ ἐν τῷ θυμῷ αὐτοῦ, καὶ ζωὴ ἐν τῷ θελήματι αὐτοῦ· τὸ ἐσπέρας αὐλισθήσεται κλαυθμὸς καὶ εἰς τὸ πρωὶ ἀγαλλίασις.
		For a moment in his anger (nose) [is] a lifetime in his favour	For [there is] rage in his anger, but life [is] in his will
		LXX seems to have read רָנָה for רָגַע and made a fairly free translation of רִוּצָן	
Ps 37.8 LXX 36.8	Nose	תֵּרַף מֵאַף וְעֵזֵב חֲמָה אַל-תִּתְחַר אֶף-לְהָרַע:	παῦσαι ἀπὸ ὀργῆς καὶ ἐγκατάλιπε θυμόν, μὴ παραζήλου ὥστε πονηρεύεσθαι·
		Cease from anger (nose) and give up fury/heat, do not fly into a passion, it can only be (lead to) evil	Cease from rage and leave anger behind, do not be provoked to jealousy so as to do evil.
Ps 38.3 LXX 37.3	Hand	כִּי-חֲצִיךָ נִחְתּוּ בִּי וַתִּנְחַת עָלַי יָדְךָ:	ὅτι τὰ βέλη σου ἐνεπάγησάν μοι, καὶ ἐπεστήρισας ἐπ' ἐμέ τὴν χειρὰ σου·
		For your arrows have gone deeply into me, and your hand has come down upon me.	For your arrows are stuck into me, and you lean/rest your hand upon me.
Ps 39.4 LXX 38.4  See Distress	Heart – anger/ prophecy?	חֵם-לִבִּי   בִּקְרָבִי בִּהְגִּי תִבְעַר-אֵשׁ דִּבְרֹתִי בִלְשׁוֹנִי:	ἐθερμάνθη ἡ καρδία μου ἐντός μου, καὶ ἐν τῇ μελέτῃ μου ἐκκαυθήσεται πῦρ. ἐλάλησα ἐν γλώσσῃ μου
		My heart (was) hot within me; in my groaning a fire blazed up, I spoke with my tongue	My heart grew hot within me; in my anxiety a fire was kindled/blazed up; I spoke with my tongue.
	§ 4.1.8	It is not absolutely clear from the context whether the heart grows hot in anger or distress – the psalmist describes being silent in the presence of the wicked until he is compelled to speak. It recalls the description in Jer 20.9 of the compulsion to speak.	
Ps 44.25 LXX 43.25  See Distress	Face	לָמָּה-פָּנִיךָ תִּסְתֵּיר תִּשְׁכַּח עֲגִיבֵינוּ וְלִחְצֵנוּ:	ἵνα τί τὸ πρόσωπόν σου ἀποστρέφεις, ἐπιλανθάνῃ τῆς πτωχείας ἡμῶν καὶ τῆς θλίψεως ἡμῶν;
		Why do you hide your face? You forget our afflictions and our sufferings	Why do you turn away your face? You forget our neediness and distress
Ps 55.4	Nose	מִקּוֹל אוֹיֵב מִפְּנֵי עָקַת רָשָׁע	ἀπὸ φωνῆς ἐχθροῦ καὶ ἀπὸ θλίψεως ἀμαρτωλοῦ,

LXX 54.4		כִּי־יָמִיטוּ עָלַי אָנוּ וּבִאֲף יִשְׁטְמוּנִי: And in anger (nose) they bear me a grudge	ὅτι ἐξέκλιναν ἐπ' ἐμέ ἀνομίαν καὶ ἐν ὀργῇ ἐνεκότεον μοι. And in rage they are indignant at me.
Ps 55.22 LXX 54.22	Mouth, heart LXX no 'mouth'	חֲלָקֵי   מִחֲמַאת פִּי וּקְרִב־לִבּוֹ רָכּוּ דְבָרָיו מִשֶּׁמֶן וְהֶמָּה פִתְחוֹת: His mouth/words [was/were] smoother than cream but his heart drew near [to do battle]; his words were more soothing than oil but they were drawn swords	διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ, καὶ ἤγγισεν ἡ καρδία αὐτοῦ· ἠπαλύνθησαν οἱ λόγοι αὐτοῦ ὑπὲρ ἔλαιον, καὶ αὐτοὶ εἰσιν βολίδες. They were scattered by the rage of his presence and his heart drew near; his words were smoother than olive oil but they were javelins
	§ 4.8.3.2	Whilst חֲלָקֵי is usually translated as an adjective it is vocalised as Qal perfect of the verb, with meanings that include 'divide'; unpointed it could be Piel, thus 'scatter'; the LXX has then read חֲמַאת as coming from חָמָה ('heat/rage' - occasionally חָמָה) and פִּי ('his mouth') as פָּנָיו ('his presence/face'). Whilst the LXX loses the parallel mouth/words, it does make sense!	
Ps 56.8 LXX 55.8	Nose	עַל־אָנוּ פִּלְט־לָמוּ בִּאֲף עַמִּים   הוֹרֵד אֱלֹהִים: In anger (nose) bring down the people O God	ὑπὲρ τοῦ μηθενὸς σώσεις αὐτούς, ἐν ὀργῇ λαοὺς κατὰξεις, ὁ θεός. In rage you will bring down the peoples O God
Ps 69.25 LXX 68.25	Nose	שָׁפַךְ־עַל־יָהּ זַעַמְךָ וַחֲרוֹן אַפֶּךָ יִשְׁיָגוּם: Pour out upon them your rage and let the heat of your anger (nose) overtake them	ἔκχεον ἐπ' αὐτούς τὴν ὀργὴν σου, καὶ ὁ θυμὸς τῆς ὀργῆς σου καταλάβοι αὐτούς. Pour out upon them your rage and let the burning of your anger overtake them
Ps 74.1 LXX 73.1	Nose	מִשְׁכִּיל לְאַסֹּף לִמָּה אֱלֹהִים זָנְחָתָ לְנֶצַח יַעֲשֵׂן אִפְךָ בָּצֵאן מִרְעִיתְךָ: Why O God have you rejected us for ever? [Why does] your anger (nose) smoke against the flock of your pasture?	Συνέσεως τῷ Ασαφ. Ἵνα τί ἀπώσω, ὁ θεός, εἰς τέλος, ὠργίσθη ὁ θυμὸς σου ἐπὶ πρόβατα νομῆς σου; Why O God have you rejected [us] for ever? [Why] does your anger rage over the sheep of your pasture?
Ps 76.8 LXX 75.8	Nose	אַתָּה   נִרְאָה אַתָּה וּמִי־יַעֲמֹד לְפָנֶיךָ מֵאָז אַפְךָ: You are feared and who can stand in your presence because of the power of your anger (nose)?	σὺ φοβερὸς εἶ, καὶ τίς ἀντιστήσεται σοι; ἀπὸ τότε ἡ ὀργή σου. You are terrible/feared, so who will then withstand you at the time of your rage?
Ps 77.10 LXX 76.10	Nose	הֲשָׁכַח חַנּוּת אֵל אִם־קָפַץ בִּאֲף רַחֲמָיו סָלָה: § 4.4.7 Has God forgotten to be gracious? Or has he in anger (nose) shut up his compassion?	ἢ ἐπιλήσεται τοῦ οἰκτιρῆσαι ὁ θεὸς ἢ συνέξει ἐν τῇ ὀργῇ αὐτοῦ τοὺς οἰκτιρμοὺς αὐτοῦ; διάψαλμα. Will God forget to be gracious, or will he in his rage shut up his compassion?

Ps 78.21 LXX 77.21	Nose	לָכֵן   שָׁמַע יְהוָה וַיִּתְעַבֵּר וַאֲשׁ נִשְׁקָה בִיעֲקֹב וְגַם-אַף עָלָה בְּיִשְׂרָאֵל:	διὰ τοῦτο ἤκουσεν κύριος καὶ ἀνεβάλετο, καὶ πῦρ ἀνήφθη ἐν Ἰακωβ, καὶ ὀργὴ ἀνέβη ἐπὶ τὸν Ἰσραηλ,
		Therefore the LORD heard and became angry and a fire was kindled against Jacob, and anger (nose) also went up against Israel	Therefore the Lord heard and was aroused and a fire was kindled against Jacob and rage went up against Israel.
Ps 78.31 LXX 77.31	Nose	וְאַף אֱלֹהִים   עָלָה בָּהֶם וַיִּהְרֹג בְּמַשְׁמַנֵּיהֶם וּבַחֹרִי יִשְׂרָאֵל הִכְרִיעַ:	καὶ ὀργὴ τοῦ θεοῦ ἀνέβη ἐπ' αὐτοὺς καὶ ἀπέκτεινεν ἐν τοῖς πίοσιν αὐτῶν καὶ τοὺς ἐκλεκτοὺς τοῦ Ἰσραηλ συνεπόδισεν.
		And the anger (nose) of God went up against them	And God's rage went up against them
Ps 78.38 LXX 77.38	Nose	וְהוּא רַחוּם   יִכַּפֵּר עֹן וְלֹא-יִשְׁחִית וְהִרְבָּה לְהָשִׁיב אָפּוֹ וְלֹא-יֵעִיר כָּל-חֲמָתוֹ:	αὐτὸς δέ ἐστιν οἰκτίρμων καὶ ἰλάσεται ταῖς ἁμαρτίαις αὐτῶν καὶ οὐ διαφθερεῖ καὶ πληθυνεῖ τοῦ ἀποστρέψαι τὸν θυμὸν αὐτοῦ καὶ οὐχὶ ἐκκαύσει πάσαν τὴν ὀργὴν αὐτοῦ.
		And he often/increasingly turns away his anger (nose) and does not rouse/stir up all his fury/heat	And he will increasingly turn away his anger and not kindle all his rage.
Ps 78.49 LXX 77.49	Nose	יִשְׁלַח-בָּם   חֲרוֹן אָפּוֹ עֲבָרָה וְזַעַם וְצָרָה מְשַׁלַּחַת מַלְאָכֵי רָעִים:	ἐξᾠπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, θυμὸν καὶ ὀργὴν καὶ θλίψιν, ἀποστολὴν δι' ἁγγέλων πονηρῶν.
		And he sent against them his burning anger (nose), wrath, curse and distress, letting loose messengers of evil	And he sent against them the raging of his anger, anger and rage and affliction, a letting loose of messengers of evil.
Ps 78.50 LXX 77.50	Nose	יִפְלֹס נֶתִיב לְאָפּוֹ לֹא-חֲשָׂךְ מִמּוֹת נִפְשָׁם וַחֲיֵיתָם לְדֶבֶר הַסִּגִּיר:	ὥδοποίησεν τρίβον τῇ ὀργῇ αὐτοῦ, οὐκ ἐφείσατο ἀπὸ θανάτου τῶν ψυχῶν αὐτῶν καὶ τὰ κτήνη αὐτῶν εἰς θάνατον συνέκλεισεν
		He cleared a path for his anger (nose);	He cleared a path for his rage
Ps 80.17 LXX 79.17	Face	שָׂרֶפָה בָּאֵשׁ כְּסוּחָהּ מִנְּעֻרַת פָּנֶיךָ יֶאֱבֹדוּ:	ἐμπεπυρισμένη πυρὶ καὶ ἀνεσκαμμένη· ἀπὸ ἐπιτιμῆσεως τοῦ προσώπου σου ἀπολοῦνται.
		It (branch – vs 16) burns with fire, it is cut down; they perish because of the rebuke of your presence/face	It burns with fire and it is dug up; they will perish because of the rebuke of your presence/face
Ps 85.4 LXX 84.4	Nose	אָסַפְתָּ כָּל-עֲבָרְתְּךָ הַשִּׁבוֹתָ מִחֲרוֹן אַפְּךָ:	κατέπαυσας πάσαν τὴν ὀργὴν σου, ἀπέστρεψας ἀπὸ ὀργῆς θυμοῦ σου.
		You have drawn back your wrath; you have turned away from the	You have kept your rage in check; you have turned away

		burning of your anger (nose)	from your raging anger.
Ps 85.6 LXX 84.6	Nose	הֲלֵעוֹלָם תִּאֲנַף-בָּנוּ תִמְשֹׁךְ אַפְּךָ לְדָר וָדָר:	μὴ εἰς τὸν αἰῶνα ὀργισθήσῃ ἡμῖν ἢ διατενεῖς τὴν ὀργὴν σου ἀπὸ γενεᾶς εἰς γενεάν;
		Will you be angry with us for ever? Will you extend your anger (nose) to generation after generation?	Will you rage with us for ever? Will you extend your rage from generation to generation?
Ps 86.15 LXX 85.15	Nose (long)	וְאַתָּה אֲדֹנָי אֱלֹהֵי רַחֲמִים וְחַנוּן אַרְךָ אָפִים וְרַב־חֶסֶד וְאֱמֶת:	καὶ σύ, κύριε ὁ θεός, οἰκτίρμων καὶ ἐλεήμων, μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός.
		But you, O Lord, are a God of compassion and graciousness, slow to anger (long of nostrils) and great in loving kindness and truth	But you O Lord are a God who is compassionate and gracious, slow to anger (long of breath) and full of mercy and truth.
Ps 90.7 LXX 89.7	Nose	כִּי-כָלִינוּ בְּאַפְּךָ וּבְחַמָּתְךָ נִבְהָלָנוּ:	ὅτι ἐξελίπομεν ἐν τῇ ὀργῇ σου καὶ ἐν τῷ θυμῷ σου ἐταράχθημεν.
		For we are consumed by/perish in your anger (nose) and we are terrified by your fury	For we are abandoned/dying in your rage and we are troubled/in uproar in your anger
Ps 90.9 LXX 89.9		כִּי כָל-יְמֵינוּ פָּנוּ בְּעִבְרַתְךָ כָּלִינוּ שְׁנֵינוּ כְּמוֹ-הֶגְחָה:	ὅτι πᾶσαι αἱ ἡμέραι ἡμῶν ἐξέλιπον, καὶ ἐν τῇ ὀργῇ σου ἐξελίπομεν· τὰ ἔτη ἡμῶν ὡς ἀράχνην ἐμελέτων.
		For all our days pass/slip away in your wrath	For all our days pass by and we are dying in your rage
		Small addition in LXX text perhaps tries to capture the double entendre of the Hebrew.	
Ps 90.11 LXX 89.11	Nose	מִי־יֹדַע עֹז אַפְּךָ וְכִי־רֵאֲתָךְ עִבְרַתְךָ:	τίς γινώσκει τὸ κράτος τῆς ὀργῆς σου καὶ ἀπὸ τοῦ φόβου σου τὸν θυμόν σου;
	§ 4.1.3	Who knows the power of your anger (nose) and, according to fear of you, your wrath?	Who knows the power of your rage and, through fear of you, your anger?
Ps 95.11 LXX 94.11	Nose	אֲשֶׁר-נִשְׁבַּעְתִּי בְּאַפִּי אִם-יָבֹאוּ אֶל-מְנוּחָתִי:	ὥς ὥμοσα ἐν τῇ ὀργῇ μου Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.
		Which I swore in my anger (nose) they would not come to my resting place	Which I swore in my rage if/whether they would come into my rest
Ps 102.3 LXX 101.3	Face, ear	אֶל-תִּסְתֵּר פָּנֶיךָ   מִמֶּנִּי בַיּוֹם צָר לִי הִטָּה-אֶלִּי אָזְנוֹךָ בַּיּוֹם אֶקְרָא מִהָר עֲנֵנִי:	μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ· ἐν ἡ ἂν ἡμέρᾳ θλίβωμαι, κλίνον τὸ οὖς σου πρὸς με· ἐν ἡ ἂν ἡμέρᾳ ἐπικαλέσωμαί σε, ταχὺ εἰσάκουσόν μου.

See Distress	§ 4.8.1.3	Do not hide your face from me in the day of my distress; turn your ear to me in the day I call. Hurry! Answer me!	Do not turn away your face from me in the day of my distress; turn your ear to me in the day I call. Hurry! Listen to me!
Ps 103.8 LXX 102.8	Nose (long)	רחמים וחנון יהוה ארך אפים ורב־חסד:	οἰκτίρμων καὶ ἐλεήμων ὁ κύριος, μακρόθυμος καὶ πολυέλεος·
		See Ps 86.15 (shorter version) The LORD is compassionate and gracious, slow to anger (long of nostrils) and great in loving kindness	The Lord is compassionate and gracious, slow to anger (long of breath) and full of compassion.
Ps 106.33 LXX 105.33	Lips, <i>ruah</i>	כִּי־הִמְרוּ אֶת־רוּחוֹ וַיִּבָּטֵא בְשִׁפְתָּיו:	ὅτι παρεπίκραναν τὸ πνεῦμα αὐτοῦ, καὶ διέστειλεν ἐν τοῖς χείλεσιν αὐτοῦ.
		Vs 32 – they angered him also at the waters of Meribah For they made his spirit bitter (angry) and he spoke rashly with his lips	For they made his spirit bitter and he commanded/tore open with his lips
	§ 4.8.2.1, 4.8.6.2	Hebrew בטה / בטא is uncommon; Holladay gives ‘chatter’ (p.37) and BDB ‘speak rashly/babble’, p.104. ‘Commanded’ is more likely, given the preferences of the LXX, but it is difficult to see how this comes from the Hebrew.	
Ps 106.40 LXX 105.40	Nose	וַיִּחַר־אַף יְהוָה בְּעַמּוֹ וַיִּתְּעַב אֶת־נִחְלָתוֹ:	καὶ ὀργίσθη θυμῷ κύριος ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐβδελύξατο τὴν κληρονομίαν αὐτοῦ·
		And the LORD’s anger (nose) burned against his people	And the Lord raged in anger against his people
Ps 110.5 LXX 109.5	Nose	אֲדֹנָי עַל־יְמִינֶךָ מָחַץ בְּיוֹם־אַפּוֹ מְלָכִים:	κύριος ἐκ δεξιῶν σου συνέθλασεν ἐν ἡμέρᾳ ὀργῆς αὐτοῦ βασιλεῖς·
		The Lord upon your right hand has shattered kings on the day of his anger (nose)	The Lord upon your right hand has shattered kings on the day of his rage.
Ps 124.3 LXX 123.3	Nose	אֲזִי חַיִּים בָּלְעוּנוּ בַּחֲרוֹת אַפָּם בָּנוּ:	ἄρα ζώντας ἂν κατέπιον ἡμᾶς ἐν τῷ ὀργισθῆναι τὸν θυμὸν αὐτῶν ἐφ’ ἡμᾶς·
		Then they would have swallowed us alive in the burning of their anger (nose) against us	Then they would have swallowed us alive in the burning of their anger against us
		See discussion with Ps 21(20).10 above – here it would seem it is fine to depict men ‘swallowing up’ others.	
Ps 138.7 LXX 137.7	Nose	אִם־אֵלֶיךָ   בִּקְרֹב צָרָה תִּחְיֶנִּי עַל אַף אֹיְבֵי תִּשְׁלַח יָדְךָ וְתוֹשִׁיעֵנִי מִיָּנֶדֶ:	ἐὰν πορευθῶ ἐν μέσῳ θλίψεως, ζήσεις με· ἐπ’ ὀργὴν ἐχθρῶν μου ἐξέτεινας χεῖρά σου, καὶ ἔσωσέν με ἡ δεξιὰ σου.
		Against the anger (nose) of my enemies you stretch out your hand and your right hand rescues/saves me.	Against the rage of my enemies you stretch out your hand and your right arm rescues/saves me
Ps 145.8	Nose (long)	חֲנוּן וְרַחוּם יְהוָה אָרַךְ אֶפְיִם וְגִדְל־חֶסֶד:	οἰκτίρμων καὶ ἐλεήμων ὁ κύριος, μακρόθυμος καὶ

LXX 144.8		The LORD is gracious and compassionate, slow to anger (long of nostrils) and great in loving kindness	πολυέλεος. The Lord is compassionate and gracious, slow to anger (long of breath) and full of mercy
Prov 14.17	Nose (short)	קָצֵר־אַפִּים יַעֲשֶׂה אֲנִלָּת וְאִישׁ מְזִמּוֹת יִשְׁנָא:	ὀξύθυμος πράσσει μετὰ ἀβουλίας, ἀνὴρ δὲ φρόνιμος πολλὰ ὑποφέρει.
	§ 4.5.2, § 4.8.2.3	He that is short tempered/quick to anger (short of nostrils) behaves foolishly/produces foolishness	He that is quick to anger (short of breath) acts thoughtlessly/rashly
Prov 14.29	Nose (long), <i>ruah</i>	אָרֶךְ אַפִּים רַב־תְּבוּנָה וְקָצֵר־רוּחַ מְרִים אֲנִלָּת:	μακρόθυμος ἀνὴρ πολὺς ἐν φρονήσει, ὁ δὲ ὀλιγόψυχος ἰσχυρῶς ἄφρων.
		He that is slow to anger (long of nostrils) is great in insight/ intelligence, but he that is short-tempered (lit ‘short of spirit/breath’) creates/ raises up foolishness.	The man that is slow to anger (long of breath) is great in prudence but he that is faint-hearted (short of breath) is exceedingly foolish
	§ 4.6.3	The parallel with ‘slow to anger’ would suggest ‘short of spirit/breath’ which here means ‘quick to anger’ not ‘faint-hearted’ – see discussion and Exod 6.9; Mic 2.7; Job 21.4. The Hebrew מְרִים אֲנִלָּת may be an idiom along the lines of ‘he that is short-tempered reaches the heights of stupidity’. The LXX, with ‘faint-hearted’, misses the point.	
Prov 15.1	Nose	מַעֲנֶה־רֵךְ יִשִּׁיב חֲמָה וְדַבַּר־עֶצֶב יַעֲלֶה־אַף:	ὀργὴ ἀπόλλυσιν καὶ φρονίμους, ἀπόκρισις δὲ ὑποπίπτουσα ἀποστρέφει θυμόν, λόγος δὲ λυπηρὸς ἐγείρει ὀργάς.
		A tender reply turns away wrath but an offensive word gets up the nose / stirs up anger	Rage destroys even wise men but an amenable answer turns away anger, whilst an offensive word stirs up rage
	§ 4.2.6	The MT should be translated literally – as in Isa 65.5, things getting up the nose make a person angry. LXX adds an extra image here – at first sight it looks like a result of verse division but the Greek of 14.35 is complete without it.	
Prov 15.18	Nose (long)	אִישׁ חֲמָה יִגְרֶה מָדוֹן וְאָרֶךְ אַפִּים יִשְׁקִיט רִיב:	ἀνὴρ θυμώδης παρασκευάζει μάχας, μακρόθυμος δὲ καὶ τὴν μέλλουσαν καταπραΰνει.
		An angry/hot man starts a quarrel but he who is slow to anger (long of nostrils) calms a dispute	18α μακρόθυμος ἀνὴρ κατασβέσει κρίσεις, ὁ δὲ ἀσεβὴς ἐγείρει μάλλον.
			A hot-tempered man starts fights, but he who is slow to anger (long of breath) calms the one about to happen.
			18a) A man who is slow to anger (long of breath) will quell a dispute but the ungodly stirs up more
		This is an example of an additional stich – highlighted in the <i>NETS</i> commentary to Proverbs, p. 622 – with the theme of the ‘ungodly’	



		that is also typical of the translation.	
Prov 19.3	Heart	אָנלֶת אָדָם תִּסְלֶךְ דַּרְכּוֹ וְעַל־יְהוָה יִזְעַף לְבוֹ:	ἀφροσύνη ἀνδρὸς λυμαίνεται τὰς ὁδοὺς αὐτοῦ, τὸν δὲ θεὸν αἰτιᾶται τῇ καρδίᾳ αὐτοῦ.
		The folly of man leads him astray (distorts his way) and his heart rages against the LORD	The folly of man ruins his ways/plans and he blames God in his heart
Prov 19.11	Nose (long)	שָׂכַל אָדָם הָאֲרִיז אָפוֹ וְתַפְאֲרָתוֹ עָבַר עַל־פֶּשַׁע:	ἐλεήμων ἀνὴρ μακροθυμεῖ, τὸ δὲ καύχημα αὐτοῦ ἐπέρχεται παρανόμοις.
		An understanding/sensible man restrains his anger (lengthens his nose)	A gracious man is slow to anger (long of breath)
	§ 4.5.1	One of three examples of the singular אָף in this idiom (see Isa 48.9 and Jer 15.15).	
Prov 22.24	Nose	אַל־תִּתְּרַע אֶת־בֶּעַל אָף וְאֶת־אִישׁ חֲמוּת לֹא תְּבוֹא:	μὴ ἴσθι ἐταῖρος ἀνδρὶ θυμῳδει, φίλῳ δὲ ὀργίλῳ μὴ συναυλίζου,
		Do not make friends with one possessed by anger (nose) and do not go with a wrathful/hot man	Do not be companion to a hot-tempered man nor associate with a friend who is prone to anger/irascible
Prov 24.18	Nose	פֶּן־יִרְאֶה יְהוָה וְרַע בְּעֵינָיו וְהָשִׁיב מַעַלְיוֹ אָפוֹ:	ὅτι ὄψεται κύριος, καὶ οὐκ ἀρέσει αὐτῷ, καὶ ἀποστρέψει τὸν θυμὸν αὐτοῦ ἀπ' αὐτοῦ.
		Vs 17: do not be glad when your enemy falls Lest the LORD see and it is evil in his eyes, and he turns his anger (nose) away from him	Vs 17: if your enemy falls, do not rejoice over him ... For the Lord will see and it will not please him so he will turn his anger away from him.
Prov 25.15	Nose (long)	בְּאַרְךָ אַפִּים יִפְתָּה קִצִּין וּלְשׁוֹן רָכָה תִּשְׁבֶּר־נָגֶרִם:	ἐν μακροθυμίᾳ εὐοδία βασιλεὺσιν, γλῶσσα δὲ μαλακὴ συντρίβει ὅστᾳ.
		Through patience (length of nostrils /slowness to anger) a leader allows himself to be persuaded and a gentle tongue breaks bones	In patience (slowness to anger /length of breath) is a prosperous course (of action) for kings and a soft/gentle tongue breaks bones
		Both Hebrew and Greek could be rendered 'forbearance'. The proverb recalls Jer 15.15, when the prophet pleads with the Lord not to let his 'forbearance/slowness to anger' allow him to be taken away. The Greek adopts active voice, so that it is the king who is to be patient.	
Prov 25.23	Face, tongue	רוּחַ צָפוֹן תְּחוּלֵּל גִּשְׁמִים וּפְנִים גְּרֹמִים לְשׁוֹן סֹתֵר:	ἄνεμος βορέας ἐξεγείρει νέφη, πρόσωπον δὲ ἀναιδὲς γλῶσσαν ἐρεθίζει.
		A north wind brings rain and cursing/grumpy faces a secretive/sly tongue	A north wind brings clouds and a shameless face provokes the tongue (to anger)
		Word order from MT could render '...and a sly tongue a grumpy face' but most English translations follow the LXX and retain word order	



Prov 27.4	Nose	אֲכֻזְרִיּוֹת חֶמָה וְשֹׁטֵף אָף וּמִי יַעֲמֹד לִפְנֵי קִנְאָה:	ἀνελεήμων θυμὸς καὶ ὀξεῖα ὀργή, ἀλλ' οὐδένα ὑφίσταται ζήλος.
		Cruelty is angry/hot and anger/nose a flood but who can stand in the face of jealousy?	Anger is without mercy and rage is hasty but jealousy is resisted by no-one
		The MT is usually rendered 'Wrath is cruel and anger is a flood', but works well with the Hebrew word order.	
Prov 29.8	Nose	אֲנָשִׁי לְצֹן יַפְיחוּ קִרְיָה וְחַכְמַיִם יָשִׁיבוּ אָף:	ἄνδρες λοιμοὶ ἐξέκαυσαν πόλιν, σοφοὶ δὲ ἀπέστρεψαν ὀργήν.
		Bragging men blast a city but wise men turn away anger (nose)	Corrupting men burn down a city but the wise turn away wrath
Prov 29.22	Nose	אִישׁ־אֵף יִגְרֶה מְדוֹן וּבָעַל חֶמָה רַב־פֶּשַׁע:	ἀνὴρ θυμώδης ὀρύσσει νεῖκος, ἀνὴρ δὲ ὀργίλος ἐξώρυξεν ἀμαρτίας.
		An angry man (man of nose) starts a quarrel and someone possessed of fury /heat rebels greatly (see also Prov 15.18)	A hot-tempered man digs up strife and an irascible man unearths faults
		§ 4.5.2 LXX differs in the second half of the verse – perhaps to provide a neater parallel (or reflecting a different Vorlage)	
Prov 30.33	(Nose)	כִּי מִיֵּץ חֶלֶב יוֹצִיא חֲמָאָה וּמִיֵּץ־אֵף יוֹצִיא דָם וּמִיֵּץ אֶפְיִם יוֹצִיא רִיב:	ἄμελγε γάλα, καὶ ἔσται βούτυρον· ἐὰν δὲ ἐκπιέζης μυκτῆρας, ἐξελεύσεται αἷμα· ἐὰν δὲ ἐξέλκης λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι.
		For pressing milk/fat produces curds, and pressing the nose produces blood and pressing (or 'flattening') the nostrils produces a quarrel	Press milk and there will be cheese; but if you squeeze the nostrils blood will come out; and if you drag out words there will be disputes and fights.
		§ 4.5.1-2 It is surprising that, even here, there is no relationship between the nose and a quarrel preserved in the Greek text, so the word play of the Hebrew אֵף / אֶפְיִם is lost in its literal sense. I have retained 'nostrils' to reflect this word play, which may relate to the imagery discussed in section 4.5 'Slow to Anger/Long of Nostrils' – i.e. if to lengthen the nose/nostrils is to restrain anger, then squeezing or 'flattening' (thus shortening) somebody's nose/nostrils will provoke anger.	
Job 4.9	Nose	מִנְשַׁמַּת אֱלֹהִים יֵאָבְדוּ וּמִרוּחַ אָפּוֹ יִכָּלּוּ:	ἀπὸ προστάγματος κυρίου ἀπολοῦνται, ἀπὸ δὲ πνεύματος ὀργῆς αὐτοῦ ἀφανισθήσονται.
		Because of the breath of God they perish and because of the blast of his nose they are destroyed	By the command of the Lord they perish and by the breath of his rage they are utterly destroyed.
		§ 4.4.2, 4.6.2 The irony of the נִשְׁמַת (the breath of life breathed into Adam) being the force of destruction is lost in the LXX, which substitutes 'command' – perhaps reading מִשְׁפַּת but possibly deliberately avoiding a disturbing image.	

Job 7.11  See Distress	Nefes	נִם־אֲנִי לֹא אַחֲשֹׁךְ בִּי אֲדַבְּרָה בְּצַר רוּחִי אֲשִׁיחָה בְּמַר נַפְשִׁי:	ἀτὰρ οὖν οὐδὲ ἐγὼ φείσομαι τῷ στόματί μου, λαλήσω ἐν ἀνάγκῃ ὧν, ἀνοίξω πικρίαν ψυχῆς μου συνεχόμενος.
	§ 2.5.3.3	Therefore I will not restrain my mouth, I will speak in the anguish of my spirit, complaining with/in the bitterness of my nefes (see Distress)	So then I will not restrain my mouth, I will speak, being in anguish, I will make known the bitterness of my afflicted spirit
Job 9.5	Nose	הַמַּעֲתִיק הָרִים וְלֹא יָדְעוּ אֲשֶׁר הִפְכֶם בְּאָפּוֹ:	ὁ παλαιῶν ὄρη καὶ οὐκ οἶδασιν, ὁ καταστρέφων αὐτὰ ὀργῇ·
		He who caused mountains to rise up but they do not know that it is he who destroys them in his anger (nose)	He who causes mountains to grow old though they do not know he is the one who subdues them in rage
Job 9.13	Nose	אֵלֹהִים לֹא־יָשִׁיב אָפּוֹ תַּחְתּוֹ [תַּחֲתָיו] שָׁחֲחוּ עֲזָרֵי רָהַב:	αὐτὸς γὰρ ἀπέστραπται ὀργήν, ὑπ' αὐτοῦ ἐκάμφθησαν κήτη τὰ ὑπ' οὐρανόν.
		God will not turn away his anger (nose); under him Rahab's helpers stooped/cowered	For he himself has turned away anger, by him the sea monsters under heaven were bowed down
		Rahab's helpers are explained as sea monsters for the benefit of the Greek audience.	
Job 14.13	Nose	מִי יִתֵּן   בְּשֵׂאוֹל תַּצְפִּנֵּנִי תַּסְתִּירֵנִי עַד־שׁוּב אַפְּךָ תָּשִׁית לִי חֶק וְתִזְכְּרֵנִי:	εἰ γὰρ ὄφελον ἐν ᾗ με ἐφύλαξας, ἔκρυψας δέ με, ἕως ἄν παύσηταί σου ἡ ὀργὴ καὶ τάξῃ μοι χρόνον, ἐν ᾧ μνείαν μου ποιήσῃ.
		If only you would shelter me in Sheol, that you would hide me until your anger (nose) turns away	If only you could have kept me in Hades, and hidden me until your rage had come to an end
		The replacement of Sheol with Hades is culturally logical, but the two places were quite different in conception.	
Job 15.12,13	Heart, eyes, ruah, mouth LXX heart, eyes, mouth	מַה־יִּקְחֶךָ לִבְךָ וּמַה־יִּרְזָמוּן עֵינֶיךָ: כִּי־תָשִׁיב אֶל־אֵל רוּחְךָ וְהֵצֵאתָ מִפִּיךָ מִלִּין:	τί ἐτόλμησεν ἡ καρδία σου, ἢ τί ἐπήνεγκαν οἱ ὀφθαλμοί σου, ὅτι θυμὸν ἔρρηξας ἔναντι κυρίου, ἐξήγαγες δὲ ἐκ στόματος ρήματα τοιαῦτα;
		Why does your heart carry you away? And why do your eyes wink? So that you turn your spirit against God and bring forth/ let out from your mouth [such] words/remarks?	Why did your heart dare? Pray what did your eyes alight upon that you let loose anger in the presence of the Lord, and you bring forth/let forth a speech/remarks such as this?
		Getting 'carried away' is a familiar sounding expression and similar to the idea of 'forget oneself' – i.e. doing something out of character – conveyed by the the LXX 'Why did your heart dare? It is not clear what significance the eyes winking have (and the Hebrew is uncertain) – BHS apparatus cites 'a few' manuscripts with רָמוּן, which would give 'why are your eyes lifted up?' i.e.	

		proud/haughty. The use of רִיחַ could introduce the idea of ‘turning one’s breath’ against someone – see section 4.6 for God’s breath as anger.	
Job 16.9	Nose, teeth, eyes LXX no eyes	אָפוּ טָרַף   וַיִּשְׁטַמְנִי חֶרֶק עָלַי בְּשִׁנָּיו צָרִי   יִלְטֹשׁ עֵינָיו לִי:	ὀργῇ χρησάμενος κατέβαλέν με, ἔβρυξεν ἐπ’ ἐμὲ τοὺς ὀδόντας, βέλη πειρατῶν αὐτοῦ ἐπ’ ἐμοὶ ἔπесεν.
		His anger (nose) has torn and he bears me a grudge; he gnashes his teeth upon me; my oppressor sharpens his eyes upon me	In rage he has overthrown me, attacking he has gnashed his teeth on me; an arrow/glance of his attack has fallen upon me
	§ 4.8.4.1	The Hebrew ‘sharpens his eyes’ is obviously an idiom that the LXX has interpreted for the reader	
Job 17.7 See Distress	Eye, limbs LXX no limbs	וַתִּכָּה מִכַּעַשׁ עֵינַי וַיִּצְרֵי כָצֵל כָּלָם:	πεπώρωνται γὰρ ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου, πεπολιόρκεμαι μεγάλως ὑπὸ πάντων.
		For my eye has been struck down because of anger/irritation and my limbs/organs/plans are all like a shadow (see distress)	For my eyes are hardened by anger; I am harassed greatly by many.
		The Hebrew ‘צָרִים’ is uncertain and seems an odd choice for a parallel with eyes – the LXX seems to have read it as a ptc from צָרָה rather than from צָר. The Hebrew expression וַתִּכָּה מִכַּעַשׁ עֵינַי is similar to that in Ps 6.8 as is the Greek πεπώρωνται ἀπὸ ὀργῆς οἱ ὀφθαλμοί μου	
Job 18.4	Nose, nefes LXX no body parts	טָרַף נִפְשׁוֹ בְּאָפוֹ הִלְמַעֲנָה תַעֲזֹב אֶרֶץ וַיַּעֲתֹק צוֹר מִמֶּקְמוֹ:	κέχρηται σοι ὀργή. τί γάρ; ἐὰν σὺ ἀποθάνης, αὐόκητος ἢ ὑπ’ οὐρανόν; ἢ καταστραφήσεται ὄρη ἐκ θεμελίων;
		One who tears his throat/nefes in/with his anger (nose)	Rage has used/attacked you
	§ 4.8.2.2	LXX usually renders נפשׁ for ψυχή but has changed the image here – although it should have been possible to have rendered something like ‘one who tears at/damages his own being/life in his anger. Perhaps a different Vorlage!	
Job 19.11	Nose	וַיִּחַר עָלַי אָפוֹ וַיִּחַשְׁבֵּנִי לוֹ כְּצָרָיו:	δεινῶς δέ μοι ὀργῇ ἐχρήσατο, ἠγήσατο δέ με ὥσπερ ἐχθρόν.
		Then his anger (nose) burned against me	And in rage he has attacked me dreadfully
Job 20.23	Nose, belly	יְהִי   לְמִלָּא בִטְנוֹ יִשְׁלַח־בּוֹ חֲרוֹן אָפוֹ וַיִּמְטַר עָלָיו בִּלְחֻמוֹ:	[εἴ πως πληρώσαι γαστέρα αὐτοῦ,] ἐπαποστείλαι ἐπ’ αὐτὸν θυμὸν ὀργῆς, νίψαι ἐπ’ αὐτὸν ὀδύνας:
		In order to fill his belly he shall send the heat of his anger (nose) against him and it shall rain upon him while he is eating/as his bread	[If it were a way of filling his belly,] may he send upon him burning of rage, may he rain down pains upon him
		Hebrew is uncertain. BHS suggests dividing the final two word groups and reading עָלָיו מִבֵּל חָמוֹ (‘perhaps: ‘it shall rain his	

		<i>withering heat upon him</i> ’ (with apologies!). However, the text makes general sense whether what rains is heat or pains, or whether it rains down as bread, food ( <i>RSV</i> ), or ‘weapons’ ( <i>NJPS</i> – from <b>לחם</b> ), or ‘while he is eating’.	
Job 20.28	Nose	יָגַל יָבוּל בֵּיתוֹ לְגֵרוֹת בְּיוֹם אָפוֹ׃	ἐλκύσαι τὸν οἶκον αὐτοῦ ἀπώλεια εἰς τέλος, ἡμέρα ὀργῆς ἐπέλθοι αὐτῷ.
		... on the day of his anger (nose)	Let a day of rage come upon him
Job 21.4	<i>Ruah</i> LXX no equiv.	הֲאֵנֹכִי לְאָדָם שִׁחִי וְאִם־מִדּוּעַ לֹא־תִקְצַר רוּחִי׃	τί γάρ; μὴ ἀνθρώπου μου ἢ ἔλεγξις; ἢ διὰ τί οὐ θυμωθήσομαι;
		As for me, is my complaint to man? And why should I not be angry/impatient (why should my spirit not be shortened?)	For what? The conviction is not by a man, or why should I not be angry?
		§ 4.6.3, § 4.8.2.3 See discussions and Exod 6.9; Mic 2.7; Prov 14.29	
Job 21.17	Nose	כָּמָּה   יַרְרָעִים יָדְעוּ וַיָּבֹא עָלֵימוֹ אֵידָם חֲבָלִים יַחֲלֹק בָּאָפוֹ׃	οὐ μὴν δὲ ἀλλὰ καὶ ἀσεβῶν λύχνος σβεσθήσεται, ἐπελεύσεται δὲ αὐτοῖς ἡ καταστροφή, ὠδίνες δὲ αὐτοὺς ἔξουσιν ἀπὸ ὀργῆς.
		How often ... does he scatter pains in his anger (nose)?	But ... pains shall seize them because of rage
Job 32.2	Nose	וַיַּחַר אֵף   אֵלֵיהוּא בֶן־בְּרַכְיָאֵל הַבּוּזִי מִמְּשַׁפַּחַת רָם בְּאִיּוֹב חָרָה אָפוֹ עַל־צִדְקוֹ נִפְשׁוּ מֵאַלְהֵים׃	ὀργίσθη δὲ Εἰλιους ὁ τοῦ Βαραχιηλ ὁ Βουζίτης ἐκ τῆς συγγενείας Ραμ τῆς Αυσίτιδος χώρας, ὀργίσθη δὲ τῷ Ἰωβ σφόδρα, διότι ἀπέφηνεν ἑαυτὸν δίκαιον ἐναντίον κυρίου.
		Then his [Elihu's] anger (nose) burned ... against Job his anger (nose) burned	Then Elihu was enraged ... and he was greatly enraged with Job
Job 32.3	Nose	וּבְשִׁלְשֶׁת רֵעָיו חָרָה אָפוֹ עַל אֲשֶׁר לֹא־מָצְאוּ מַעֲנָה וַיַּרְשִׁיעוּ אֶת־אֵיּוֹב׃	καὶ κατὰ τῶν τριῶν δὲ φίλων ὀργίσθη σφόδρα, διότι οὐκ ἠδυνήθησαν ἀποκριθῆναι ἀντίθετα Ἰωβ καὶ ἔθεντο αὐτὸν εἶναι ἀσεβῆ.
		And his anger (nose) burned against his three friends	And against the three friends he was greatly enraged
Job 32.5	Nose	וַיֵּרָא אֵלֵיהוּא כִּי אֵין מַעֲנָה בְּפִי שְׁלֹשֶׁת הָאֲנָשִׁים וַיַּחַר אָפוֹ׃	[καὶ εἶδεν Εἰλιους ὅτι οὐκ ἔστιν ἀπόκρισις ἐν στόματι τῶν τριῶν ἀνδρῶν, καὶ ἐθυμώθη ὀργὴ αὐτοῦ.]
		When Elihu saw that there was no answer in the mouth of the three men, his anger (nose) burned	[When Elihu saw that there was no answer in the mouth of the three men, his rage burned.]
Job 35.15	Nose	וַעֲתָה כִּי־אֵין פֶּקֶד אָפוֹ וְלֹא־יִדָּע בְּפֶשַׁע מֵאָדָם׃	[καὶ νῦν, ὅτι οὐκ ἔστιν ἐπισκεπτόμενος, ὀργὴν αὐτοῦ καὶ οὐκ ἔγνω παραπτώματι σφόδρα.]
		And now because there is no-one calling to account his anger	[And now, because there is no-one observing his rage ...]

		(nose) ...	
Job 36.13	Nose	וְחַנְפֵי־לֵב יִשְׁיֻמוּ אֶף לֹא יִשְׁנְעוּ כִּי אֶסְרָם: And those who are false in heart lay up anger (nose)	[καὶ ὑποκριταὶ καρδίᾳ τάξουσιν θυμόν· οὐ βοήσονται, ὅτι ἔδησεν αὐτούς.] [And those who are dissemblers in heart will lay up anger ...]
Job 40.11	Nose	הַפִּין עֲבָרוֹת אַפְּךָ וּרְאֵה כָּל־גִּנְאָה וְהִשְׁפִּילְהוּ: Scatter/pour out the rages of your anger (nose)	ἀπόστειλον δὲ ἀγγέλους ὀργῇ, πᾶν δὲ ὑβριστὴν ταπείνωσον, Despatch messengers of rage ...
		LXX may have read ַ for ך and thus servants/messengers – from עבד	
Job 42.7	Nose LXX not anger	וַיְהִי אַחֲרֵי דִבְרֵי יְהוָה אֲתֵּהְדְּבָרִים הָאֵלֶּה אֶל־אֵיּוֹב וַיֹּאמֶר יְהוָה אֶל־אֱלִיפָז הַתִּימָנִי חָרָה אַפִּי בְּךָ וּבִשְׁנֵי רֵעֶיךָ כִּי לֹא דִבַּרְתֶּם אֵלַי נְכוֹנָה כַּעֲבָדִי אֵיּוֹב: My anger (nose) burns against you and against your two friends for you have not spoken about me truly as my servant Job	Ἐγένετο δὲ μετὰ τὸ λαλῆσαι τὸν κύριον πάντα τὰ ῥήματα ταῦτα τῷ Ἰωβ εἶπεν ὁ κύριος Ελισφας τῷ Θαιμανίτῃ Ῥμαρτες σὺ καὶ οἱ δύο φίλοι σου οὐ γὰρ ἐλαλήσατε ἐνώπιόν μου ἀληθῆς οὐδὲν ὥσπερ ὁ θεράπων μου Ἰωβ. You have sinned, you and your two friends, for you have not spoken about me truly as my servant Job
		‘You have sinned’ sounds like an interpretation – something that is not uncommon in LXX Job.	
Lam 1.12	Nose	לֹא אֶלִיכֶם כָּל־עֲבָרֵי דָרְךָ הִבִּיטוּ וּרְאוּ אִם־יֵשׁ מִכְאוֹב כְּמִכְאוֹבִי אֲשֶׁר עוֹלָל לִי אֲשֶׁר הוֹנָה יְהוָה בְּיוֹם חֲרוֹן אַפּוֹ: ... look and see if there is suffering like my suffering that was dealt out to me, whom the LORD has caused grief on the day of his burning anger (nose)	Οὐ πρὸς ὑμᾶς πάντες οἱ παραπορευόμενοι ὁδόν· ἐπιστρέψατε καὶ ἴδετε εἰ ἔστιν ἄλγος κατὰ τὸ ἄλγος μου, ὃ ἐγενήθη· φθεγξάμενος ἐν ἐμοὶ ἐταπείνωσέν με κύριος ἐν ἡμέρᾳ ὀργῆς θυμοῦ αὐτοῦ. Turn around and see whether there is pain like my pain that has been brought about. Having called upon me, the Lord has humbled me on the day of his raging anger.
	§ 2.5.6.8		
Lam 2.1	Nose x 2	אֵיכָה יַעֲיֵב בְּאַפּוֹ   אֲדֹנָי אֶת־בֶּת־צִיּוֹן הִשְׁלִיךְ מִשָּׁמַיִם אֶרֶץ הַתְּפֹאֶרֶת יִשְׂרָאֵל וְלֹא־זָכַר הָדָם־רַגְלָיו בְּיוֹם אַפּוֹ: How the Lord in his anger (nose) has covered daughter Zion with a cloud; he has thrown down from heaven to earth the glory	Πῶς ἐγνόφωσεν ἐν ὀργῇ αὐτοῦ κύριος τὴν θυγατέρα Σιών; κατέρριψεν ἐξ οὐρανοῦ εἰς γῆν δόξασμα Ἰσραὴλ καὶ οὐκ ἐμνήσθη ὑποποδίου ποδῶν αὐτοῦ ἐν ἡμέρᾳ ὀργῆς αὐτοῦ. How the Lord has darkened daughter Zion in his rage; he has thrown down from heaven to earth the glory of Israel and he has

		of Israel and he has not remembered his footstool in the day of his anger (nose).	not remembered his footstool in the day of his rage.
Lam 2.3	Nose	<p>נָדַע בְּחַר־אַף כָּל קֶרֶן יִשְׂרָאֵל הָשִׁיב אָחֹר יָמִינוּ מִפְּנֵי אוֹיֵב וַיִּבְעַר בִּיעֶקֶב כָּאֵשׁ לְהִבָּה אֲכָלָה סָבִיב:</p> <p>In burning anger (nose) he has cut off the whole horn of Israel. He has withdrawn his right hand from the face of the enemy and he has blazed up in Jacob as a fiery flame, consuming all around.</p>	<p>Συνέκλασεν ἐν ὀργῇ θυμοῦ αὐτοῦ πᾶν κέρας Ἰσραὴλ, ἀπέστρεψεν ὀπίσω δεξιὰν αὐτοῦ ἀπὸ προσώπου ἐχθροῦ καὶ ἀνῆψεν ἐν Ἰακωβ ὡς πῦρ φλόγα, καὶ κατέφαγεν πάντα τὰ κύκλῳ.</p> <p>In the raging of his anger he has broken off the whole horn of Israel. He has withdrawn his right hand from the face of the enemy and he has blazed up in Jacob as a fiery flame and it has consumed all around</p>
		Note again the אכל / κατεσθίω correspondence where it is the fiery flame, not the Lord, doing the consuming.	
Lam 2.6	Nose	<p>וַיִּחָמַס כָּנָן שָׂכֹו שַׁחַת מוֹעֵדוֹ שָׂכַח יְהוָה   בְּצִיּוֹן מוֹעֵד וְשַׁבָּת וַיִּנְאֹץ בְּעַם-אָפּוֹ מֶלֶךְ וְכֹהֵן:</p> <p>.... and he has rejected king and priest in the curse of his anger (nose)</p>	<p>Καὶ διεπέτασεν ὡς ἄμπελον τὸ σκὴνῳμα αὐτοῦ, διέφθειρεν ἑορτὴν αὐτοῦ· ἐπελάθετο κύριος ὃ ἐποίησεν ἐν Σιων ἑορτῆς καὶ σαββάτου καὶ παρώξυνεν ἐμβριμῆματι ὀργῆς αὐτοῦ βασιλέα καὶ ἱερέα καὶ ἄρχοντα.</p> <p>... and he has provoked king, priest and leader with the rebuke of his rage</p>
		The difference between ‘rejected’ and ‘provoked’ may be interpretative – there is also the addition of ‘leader’, which may be an updating to reflect the time of the translation.	
Lam 2.21	Nose	<p>שָׁכְבוּ לְאַרְץ חוּצוֹת נַעַר וְזָקֵן בְּתוֹלָתִי וּבַחֹרֵי נָפְלוּ בְּחָרֵב הָרַגְתָּ בִּינֹם אֶפְדָּ טַבַּחַתָּ לֹא חָמַלְתָּ:</p> <p>Young and old have lain down in the earth of the street; my virgins and my young men have fallen by the sword. You slaughtered in the day of your anger (nose); you butchered, you did not spare.</p>	<p>Ἐκοιμήθησαν εἰς τὴν ἔξοδον παιδάριον καὶ πρεσβύτης· παρθένοι μου καὶ νεανίσκοι μου ἐπορεύθησαν ἐν αἰχμαλωσίᾳ· ἐν ῥομφαίᾳ καὶ ἐν λιμῷ ἀπέκτεινας, ἐν ἡμέρᾳ ὀργῆς σου ἐμαγείρευσας, οὐκ ἐφείσω.</p> <p>Infants and elders have fallen asleep in the streets; my virgins and my young men have been taken into captivity. You slew by the sword and by hunger in the day of your rage; you butchered, you did not spare.</p>
		LXX is more specific about means of slaughter. Also the ‘young men have been taken into captivity’ – maybe a detail added to reflect the exile more exactly.	
Lam 2.22	Nose	תִּקְרָא כִּיּוֹם מוֹעֵד מִגֹּדְרֵי מִסְבִּיב	Ἐκάλεσεν ἡμέραν ἑορτῆς παροικίας μου κυκλόθεν,

		וְלֹא הָיָה בַּיּוֹם אֲף־יְהוָה פְּלִיט וְשָׁרִיד אֲשֶׁר־טִפַּחְתִּי וּרְבִיתִי אִיבִי כָלָם:	καὶ οὐκ ἐγένοντο ἐν ἡμέρᾳ ὀργῆς κυρίου ἀνασφζόμενος καὶ καταλελειμμένος, ὥς ἐπεκράτησα καὶ ἐπλήθυνα ἐχθρούς μου πάντας.
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		You called as if for a day of an appointed feast my terrors from all around and there were none that escaped or survived on the day of the anger (nose) of the Lord.	You called as for a day of an appointed feast my terrors from all around and there were none that escaped or survived on the day of the Lord's rage.
Lam 3.43	Nose	סִכַּתָּה בָּאֵף וְתִרְדָּפֵנוּ הִרְגָתָ לֹא חֲמַלְתָּ: You covered with anger (nose) and pursued us; you killed, you did not spare.	Ἐπεσκέπασας ἐν θυμῷ καὶ ἀπεδίωξας ἡμᾶς· ἀπέκτεινας, οὐκ ἐφείσω. You covered with anger and chased us away; you killed, you did not spare.
Lam 3.66	Nose	תִּרְדָּף בָּאֵף וְתִשְׁמִידֵם מִתַּחַת שָׁמַיִם יְהוָה: You will pursue in anger (nose) and utterly destroy them from under your heavens, O LORD.	καταδιώξεις ἐν ὀργῇ καὶ ἐξαναλώσεις αὐτοὺς ὑποκάτω τοῦ οὐρανοῦ, κύριε. You will pursue in rage and you will utterly destroy them from under heaven, O Lord.
Lam 4.11	Nose	כָּלָה יְהוָה אֶת־חֲמָתוֹ שָׁפַךְ חֲרוֹן אָפָיו וַיִּצֶת־אֵשׁ בְּצִיּוֹן וַתֹּאכַל יְסוֹדֶתֶיהָ: The LORD has spent his passion; he poured out the heat of his anger (nose) and lit a fire in Zion that has consumed her foundations.	Συνετέλεσεν κύριος θυμὸν αὐτοῦ, ἐξέχεεν θυμὸν ὀργῆς αὐτοῦ καὶ ἀνήσεν πῦρ ἐν Σιων, καὶ κατέφαγεν τὰ θεμέλια αὐτῆς. The Lord has spent his anger; he poured out the burning/ heat of his anger and lit a fire in Zion that has consumed her foundations.
Eccles 7.3	Face	טוֹב כַּעַס מִשְׂחֹק כִּי־בִרְעַ פָּנִים יֵיטֵב לֵב: Better vexation than laughter for in bad humour (crossness of face) the heart is glad (or 'acts well'?)	ἀγαθὸν θυμὸς ὑπὲρ γέλωτα, ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία. Better anger than laughter for in bad humour (downcast face) the heart may be of good cheer.
See Distress & Gladness	§ 4.8.1.4		
Eccles 7.9	Bosom/breast	אַל־תִּבְהַל בְּרוּחְךָ לְכַעֵס כִּי כַעַס בְּחִיק כְּסִילִים יָנוּחַ: Do not be hasty in your spirit to be angry, for anger/irritation	μὴ σπεύσης ἐν πνεύματί σου τοῦ θυμοῦσθαι, ὅτι θυμὸς ἐν κόλπῳ ἀφρόνων ἀναπαύσεται. Do not be hasty in your spirit to be angry for anger rests in the



		rests in the bosom of fools.	bosom of fools.
	§ 4.5.2	7.8 has the proverb ‘The patient in spirit is better than the proud in spirit’ ( <i>RSV</i> ) that has the expression <b>רוח ארך</b> ‘long of breath’. The expression <b>אל-תבהל ברוחך</b> shows ‘late’ use of the verb <b>בהל</b> – to translate ‘terrified’ does not seem appropriate.	
Eccles 11.10	Heart	וְהִסַּר כַּעַס מִלִּבָּךְ וְהַעֲבִיר רָעָה מִבֶּשְׂרֶךָ כִּי־הֵילֵדוֹת וְהַשְׁחָרוֹת הֶבֶל:	καὶ ἀπόστησον θυμὸν ἀπὸ καρδίας σου καὶ παράγαγε πονηρίαν ἀπὸ σαρκός σου, ὅτι ἡ νεότης καὶ ἡ ἄνοια ματαιότης.
	§ 4.8.3.2	And remove irritation/anger from your heart ...	And remove anger from your hearts ...
Dan 9.16	Nose	אֲדֹנָי כָּכָל־צִדְקֹתֶךָ יֵשֶׁב־נָא אָפֶךָ וְחַמְתֶּךָ מֵעִירְךָ יְרוּשָׁלַם הֲרַקְדָּשְׁךָ כִּי בַחֲטֵאֵינוּ וּבַעֲוֹנוֹת אֲבֹתֵינוּ יְרוּשָׁלַם וְעַמְּךָ לְחַרְפָּה לְכָל־סְבִיבְתֵינוּ:	LXX (OG): δέσποτα, κατὰ τὴν δικαιοσύνην σου (T: κύριε, ἐν πάσῃ ἐλεημοσύνῃ σου) ἀποστραφήτω ὁ θυμὸς σου καὶ ἡ ὀργή σου ἀπὸ τῆς πόλεώς σου Ἱερουσαλημ ὄρους τοῦ ἁγίου σου, ὅτι ἐν ταῖς ἁμαρτίαις ἡμῶν καὶ ἐν ταῖς ἀγνοίαις τῶν πατέρων ἡμῶν Ἱερουσαλημ καὶ ὁ δῆμός σου, κύριε, εἰς ὄνειδισμὸν ἐν πάσι τοῖς περικύκλω ἡμῶν.
		O Lord, for the sake of all your righteous acts, won't you turn away your anger (nose) and your fury/heat from your city Jerusalem, your holy mountain?	LXX (OG): Master, as befits your righteousness, (T: O Lord, in all your mercy ....) turn away your anger and your rage from your city Jerusalem, your holy mountain.
Dan 11.20	Nose	וְעַמְדָּ עַל־כַּנּוֹ מֵעֲבִיר נֹגֶשׁ הָדָר מַלְכוּת וּבְיָמִים אֶחָדִים יִשָּׁבֵר וְלֹא בְּאַפִּים וְלֹא בְּמַלְחָמָה:	LXX (OG): καὶ ἀναστήσεται ἐκ τῆς ρίζης αὐτοῦ φυτὸν βασιλείας εἰς ἀνάστασιν, ἀνὴρ τύπτων δόξαν βασιλέως· καὶ ἐν ἡμέραις ἐσχάταις συντριβήσεται καὶ οὐκ ἐν ὀργῇ οὐδὲ ἐν πολέμῳ.
		... and in a while he will be destroyed, but not in anger (nose) or in battle	T: καὶ ἀναστήσεται ἐκ τῆς ρίζης αὐτοῦ φυτὸν βασιλείας ἐπὶ τὴν ἐτοιμασίαν αὐτοῦ παραβιβάζων πράσων δόξαν βασιλείας· καὶ ἐν ταῖς ἡμέραις ἐκείναις συντριβήσεται καὶ οὐκ ἐν προσώποις οὐδὲ ἐν πολέμῳ.
Ezra 8.22	Nose	כִּי בִשְׁתֵּי לְשָׂאוֹל מִן־הַמָּלְךְ חָיִל וּפְרָשִׁים לְעֶזְרָנוּ מֵאוֹיֵב בְּדָרְךָ כִּי־אַמְרָנוּ לְמָלְךְ לֹא־מָר יָד־אֶל־הֵינוּ	ὅτι ἡσχύνθη αἰτήσασθαι παρὰ τοῦ βασιλέως δύναμιν καὶ ἵππεις σῶσαι ἡμᾶς ἀπὸ ἐχθροῦ ἐν τῇ ὁδῷ, ὅτι εἶπαμεν τῷ βασιλεῖ λέγοντες Χεὶρ τοῦ θεοῦ ἡμῶν ἐπὶ πάντας τοὺς ζητοῦντας αὐτὸν εἰς ἀγαθόν, καὶ κράτος αὐτοῦ καὶ θυμὸς αὐτοῦ ἐπὶ πάντας ἐγκαταλείποντας αὐτόν.



		עַל־כָּל־מִבְקָשָׁיו לְטוֹבָה וְעָזָו וְאַפּוֹ עַל כָּל־עֹזְבָיו:	
		... but his power and his anger (nose) [are] against all those that abandon him	... but his power and his anger [are] upon all those that abandon him
Ezra 10.14	Nose	יַעֲמְדוּ־נָא שָׂרֵינוּ לְכָל־הַקָּהָל וְכָל־אִשָּׁר בָּעֲרֵינוּ הִהָשִׁיב נָשִׁים וְכָרִיתוֹת יָבֹא לְעֵתִים מְזֻמָּנִים וְעִמָּהֶם זִקְנֵי־עִיר וְעִיר וְשִׁפְטִיָּה עַד לְהָשִׁיב חֶרֶן אֶף־אֱלֹהֵינוּ מִמֶּנּוּ עַד לְדַבֵּר הַזֶּה:	στήτωσαν δὴ οἱ ἄρχοντες ἡμῶν τῇ πάσῃ ἐκκλησίᾳ, καὶ πάντες οἱ ἐν πόλεσιν ἡμῶν, ὃς ἐκάθισεν γυναῖκας ἀλλοτρίας, ἐλθέτωσαν εἰς καιροὺς ἀπὸ συνταγῶν καὶ μετ' αὐτῶν πρεσβύτεροι πόλεως καὶ πόλεως καὶ κριταὶ τοῦ ἀποστρέψαι ὀργὴν θυμοῦ θεοῦ ἡμῶν ἐξ ἡμῶν περὶ τοῦ ῥήματος τούτου.
		Until the burning of our God's anger (nose) turns away from us about this matter	To turn away the raging of our God's anger from us about this matter
Neh 9.17 LXX 19.17	Nose (long)	וַיִּמָּאֲנוּ לְשֹׁמֵעַ וְלֹא־זָכְרוּ נִפְלְאוֹתֶיךָ אֲשֶׁר עָשִׂיתָ עִמָּהֶם וַיִּקְשׁוּ אֶת־עַרְפָּם וַיִּתְּנוּ־רָאשׁ לְשׁוֹב לְעַבְדָּתָם בְּמִדְרִים וְאַתָּה אֱלֹהִים סְלִיחוֹת חֲנוּן וְרַחוּם אֲרִךְ־אַפַּיִם וְרַב־יִחְסָד [חֶסֶד] וְלֹא עֲזַבְתָּם:	καὶ ἀνένευσαν τοῦ εἰσακοῦσαι καὶ οὐκ ἐμνήσθησαν τῶν θαυμασίων σου, ὧν ἐποίησας μετ' αὐτῶν, καὶ ἐσκήρυναν τὸν τράχηλον αὐτῶν καὶ ἔδωκαν ἀρχὴν ἐπιστρέψαι εἰς δουλείαν αὐτῶν ἐν Αἰγύπτῳ. καὶ σὺ θεὸς ἐλεήμων καὶ οἰκτίρμων, μακρόθυμος καὶ πολυέλεος, καὶ οὐκ ἐγκατέλιπες αὐτούς.
		For you are a God of forgiveness, gracious and compassionate, slow to anger (long of nostrils) and great in loving kindness and you did not abandon them.	For you [are] a God gracious and compassionate, slow to anger/long of breath and full of mercy and you did not abandon them
1 Chr 13.10	Nose	וַיִּחַר־אַף יְהוָה בְּעִזָּא וַיִּכְּהוּ עַל אֲשֶׁר־שָׁלַח יָדוֹ עַל־הָאָרוֹן וַיָּמָת שָׁם לִפְנֵי אֱלֹהִים:	καὶ ἐθυμώθη ὀργῇ κύριος ἐπὶ Οὔζα καὶ ἐπάταξεν αὐτὸν ἐκεῖ διὰ τὸ ἐκτείνειν τὴν χεῖρα αὐτοῦ ἐπὶ τὴν κιβωτόν, καὶ ἀπέθανεν ἐκεῖ ἀπέναντι τοῦ θεοῦ.
		And the LORD's anger (nose) burned against Uzzah, and he struck him down because he put out his hand upon the ark and he died there before God (see 2 Sam 6.7)	And the Lord burned with rage against Uzzah and he struck him down there because he put out his hand upon the ark, and he died there before God.

2 Chr 12.12	Nose	וּבְהִכָּנְעוֹ שָׁב מִמֶּנּוּ אַף־יְהוָה וְלֹא לְהִשָּׁחִית לְכָלָּהּ וְגַם בִּיהוּדָה הָיָה דְבָרִים טוֹבִים:	καὶ ἐν τῷ ἐντραπήναι αὐτὸν ἀπεστράφη ἀπ' αὐτοῦ ὀργὴ κυρίου καὶ οὐκ εἰς καταφθορὰν εἰς τέλος· καὶ γὰρ ἐν Ἰουδα ἦσαν λόγοι ἀγαθοί.
		And when he humbled himself, the anger (nose) of the LORD turned away from him	And because he was ashamed, the rage of the Lord turned away from him.
2 Chr 25.10	Nose x 2	וַיִּבְדִּילֵם אֲמַצְיָהּ לְהַגְדִּיד אֲשֶׁר־בָּא אֵלָיו מֵאַפְרַיִם לָלֶכֶת לְמִקְוֵם וַיָּחֹר אַפָּם מֵאֵד בִּיהוּדָה וַיָּשׁוּבוּ לְמִקְוֵם בְּחָרִי־אַף:	καὶ διεχώρισεν Αμασιας τῇ δυνάμει τῇ ἐλθούσῃ πρὸς αὐτὸν ἀπὸ Εφραιμ ἀπελθεῖν εἰς τὸν τόπον αὐτῶν, καὶ ἐθυμώθησαν σφόδρα ἐπὶ Ἰουδαν καὶ ἐπέστρεψαν εἰς τὸν τόπον αὐτῶν ἐν ὀργῇ θυμοῦ.
		Then their anger (nose) burned greatly against Judah and they went back to their homes in burning rage/nose	And they were very angry against Judah and they returned to their district in raging anger.
2 Chr 25.15	Nose	וַיָּחֹר־אַף יְהוָה בְּאַמַּצְיָהּ וַיִּשְׁלַח אֵלָיו נְבִיא וַיֹּאמֶר לוֹ לָמָּה דָרַשְׁתָּ אֶת־אֱלֹהֵי הָעָם אֲשֶׁר לֹא־הָצִילוּ אֶת־עַמָּם מִיָּדָךְ:	καὶ ἐγένετο ὀργὴ κυρίου ἐπὶ Αμασιαν, καὶ ἀπέστειλεν αὐτῷ προφήτας καὶ εἶπαν αὐτῷ Τί ἐζήτησας τοὺς θεοὺς τοῦ λαοῦ, οἱ οὐκ ἐξείλαντο τὸν λαὸν αὐτῶν ἐκ χειρὸς σου;
		And the LORD's anger (nose) burned against Amaziah	And the Lord's rage fell upon Amaziah
2 Chr 28.11	Nose	וַעֲתָה שָׂמְעוּנִי וְהָשִׁיבוּ הַשְׁבִּיָּה אֲשֶׁר שְׁבִיתֶם מֵאַחֲכֶם כִּי חֲרוֹן אַף־יְהוָה עֲלֵיכֶם:	καὶ νῦν ἀκούσατέ μου καὶ ἀποστρέψατε τὴν αἰχμαλωσίαν, ἣν ἠχμαλωτεύσατε τῶν ἀδελφῶν ὑμῶν, ὅτι ὀργὴ θυμοῦ κυρίου ἐφ' ὑμῖν.
		For the burning of the LORD's anger (nose) is upon you	For the raging of the Lord's anger is upon you ...
2 Chr 28.13	Nose	וַיֹּאמְרוּ לָהֶם לֹא־תִבְיֹאוּ אֶת־הַשְׁבִּיָּה הַזֶּה כִּי לְאַשְׁמַת יְהוָה עָלֵינוּ אַתֶּם אֹמְרִים לְהַסִּיף עַל־חַטָּאתֵינוּ וְעַל־אַשְׁמָתֵנוּ כִּי־רַבָּה אַשְׁמָה לָנוּ וַחֲרוֹן אַף עַל־יִשְׂרָאֵל:	καὶ εἶπαν αὐτοῖς Οὐ μὴ εἰσαγάγητε τὴν αἰχμαλωσίαν ὧδε πρὸς ἡμᾶς, ὅτι εἰς τὸ ἀμαρτάνειν τῷ κυρίῳ ἐφ' ἡμᾶς ὑμεῖς λέγετε, προσθεῖναι ἐπὶ ταῖς ἀμαρτίαις ἡμῶν καὶ ἐπὶ τὴν ἄγνοιαν, ὅτι πολλὴ ἡ ἀμαρτία ἡμῶν καὶ ὀργὴ θυμοῦ κυρίου ἐπὶ τὸν Ἰσραὴλ.
		For great is our guilt and there is burning anger (nose) against/upon Israel	For great is our guilt and the raging of the Lord's anger is upon Israel
2 Chr 29.10	Heart, nose	וַעֲתָה עִם־לִבִּי לְכָרוֹת בְּרִית לַיהוָה	ἐπὶ τούτοις νῦν ἐστὶν ἐπὶ καρδίας διαθέσθαι διαθήκην

		אֱלֹהֵי יִשְׂרָאֵל וַיָּשָׁב מִפְּנֵי חֲרוֹן אָפָיו:	κυρίου θεοῦ Ἰσραηλ, καὶ ἀποστρέψει τὴν ὀργὴν θυμοῦ αὐτοῦ ἀφ' ἡμῶν.
		Now it is in my heart to make a covenant with the LORD God of Israel so he may turn away the burning of his anger (nose) from us.	Therefore it is now in my heart to make a covenant, a covenant with the Lord God of Israel so he will turn away the raging of his anger from us
2 Chr 30.8	Nose	עֲתָה אֶל־תִּקְשׁוּ עֲרֻכְכֶם כְּאֲבוֹתֵיכֶם תְּנוּ־יָד לַיהוָה וּבֹאוּ לְמִקְדָּשׁוֹ אֲשֶׁר הִקְדִּישׁ לְעוֹלָם וְעַבְדוּ אֶת־יהוָה אֱלֹהֵיכֶם וַיָּשָׁב מִפְּנֵי חֲרוֹן אָפָיו:	καὶ νῦν μὴ σκληρύνητε τοὺς τραχήλους ὑμῶν· δότε δόξαν κυρίῳ τῷ θεῷ καὶ εἰσέλθατε εἰς τὸ ἅγιασμα αὐτοῦ, ὃ ἡγίασεν εἰς τὸν αἰῶνα, καὶ δουλεύσατε τῷ κυρίῳ θεῷ ὑμῶν, καὶ ἀποστρέψει ἀφ' ὑμῶν θυμὸν ὀργῆς.
		And serve the LORD your God so he may turn away his burning anger (nose) from you	And serve the Lord your God so he will turn away from you the burning of [his] rage

## 5. GLADNESS

### 5.1. *Introductory remarks*

5.1.1. ‘Gladness’ is used here as a general term covering all the positive emotions of happiness, joy, rejoicing and merrymaking, but also the feelings involved with ‘being pleased’ (both in general and in the sense of ‘being pleased with’ or ‘showing favour’) and ‘gratitude’ (which encompasses ‘praise’).

5.1.2. Gladness may involve laughter and there is a fair amount of humour in the Hebrew Bible but, whilst in English usage one may speak of ‘belly laughs’ and ‘side-splitting’ laughter, this type of body imagery seems to be absent. The mouth may be filled with laughter (Ps 126.2; Job 8.21) and the heart may be ‘merry’ (טִיב) with wine, which probably involves laughter. The heart is certainly referred to in the context of laughter – for example, ‘even in laughter the heart is in pain’ (Prov 14.13) – but, whilst people may shake in fear, they do not seem to do so in laughter. There are two images that may just possibly connect laughter with the belly or other parts of the abdomen. The first is when Abraham fell on his face and laughed<sup>381</sup> – although I have to agree with Pilch<sup>382</sup> that falling on his face was more likely his respect for God than a symptom of uncontrolled laughter – and the second is when Sarah laughed within herself<sup>383</sup> (בִּקְרִבָּה), where it would probably be stretching

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<sup>381</sup> Gen 17.17.

<sup>382</sup> J.J. Pilch, 1995, ‘The Bible’s Sense of Humor’, *The Bible Today*, pp. 353-358, p. 353.

<sup>383</sup> Gen 18.12.

things semantically to say that ‘her belly shook with laughter’, but her remarks give the impression that it might have done.<sup>384</sup>

5.1.3. Scornful laughter is not approved. Proverbs 24.17 instructs, ‘Do not be glad when your enemy falls and do not let your heart rejoice when he stumbles’, and Ezekiel prophesies that God’s punishment will fall on Israel’s enemies, ‘because of your clapping hands and stamping (with) feet when you rejoiced against the land of Israel [with] all the scorn in your *nefes*/throat’ (Ezek 25.6).<sup>385</sup> There may also be disapproval in Eccles 7.3, where ‘trouble [or anger]<sup>386</sup> is better than laughter’, and in 7.4 where it is the foolish who are in the ‘house of mirth’. The second half of 7.3 (‘for in crossness of face the heart is gladdened’) is rather puzzling, and here Gordis may shed some light if we accept his interpretation, ‘a sad face reflects a wise mind’.<sup>387</sup> The LXX, translating literally, seems to have accepted the Hebrew without question in both verses.

## 5.2. *Parts of the body associated with gladness*

As shown on Table 14, the heart is the part of the body most often described as rejoicing or glad, with 68 examples, but the *nefes* is described in various states of well-being, including rejoicing, in 26 examples. The face may be lifted up (נשא), or

<sup>384</sup> If we were to imagine her speaking today, the gist is: ‘What! Have sex at my age! He’s past it!’

<sup>385</sup> The Hebrew בכל-שאטך בנפש ‘with all your scorn in your *nefes*’ is obviously an idiom (it appears in Ezek 25.15 as בשאט בנפש and in 36.5 as בשאט נפש). It does not pass well into English and evidently gave the LXX translator some trouble as the verse is rearranged in Greek to read ‘because you have clapped your hands and stamped your feet and rejoiced in spirit over the land of Israel’ and בכל-שאטך has been ignored.

<sup>386</sup> M.I. Gruber, *Aspects of non-verbal communication in the ANE*, p. 364, prefers ‘Depression is better than frivolity’.

<sup>387</sup> Gordis, R., 1955, *Koheleth – the Man and his World* (New York: Bloch Publishing Co), p.259.

shine (קָרַן),<sup>388</sup> or another's (usually God's) face may shine (אָרַר) upon an individual, bringing relief or gladness and there are 19 examples, where features of the face also appear: the eyes (3), the mouth (8), the tongue (5) and the lips (7). The bones (6) are fundamental to a sense of well-being and may also express gladness, 'rejoice', 'be 'fat' or 'sprout like new grass'. The flesh (4) and the 'inward parts' (3) are said to 'rejoice' and, more specifically, so may the kidneys (1) and the liver (4).

## 5.2.1. Face

5.2.1.1. There are a number of expressions which seem to mean 'smile'. The simplest statement is found in Prov 15.13, 'A glad heart makes a cheerful face', using the Hifil of the verb טָבַח, but this expression is unique and other expressions are not so clear-cut. The idiom נָשָׂא פָּנִים ('lift up the face') may simply mean, 'look up', but in some cases Gruber considers it is 'functionally equivalent' to 'smile';<sup>389</sup> it can also mean 'show favour/favouritism', like the expression הָדַר פָּנִים ('adorn/honour the face'). Another idiom, חָלַה פָּנֵי, in Dan 9.13, could present an opposite image to 'hard of face' (i.e. angry) found as קָשִׁי פָּנִים (e.g. Ez 2.4) and עָו פָּנִים (e.g. Deut 28.50), as the verb חָלַה in the Piel can carry the meaning 'appease' or 'flatter' – which Gruber considers could be translated literally as 'smooth the face',<sup>390</sup> or perhaps 'soften the face' may be apt.<sup>391</sup> This idea is also

<sup>388</sup> But see discussion in 5.2.1.2.

<sup>389</sup> M.I. Gruber, 1983, 'The Many Faces of Hebrew נָשָׂא פָּנִים "lift up the face"', *ZAW* 95, pp. 252-260.

<sup>390</sup> Ibid, p. 259.

<sup>391</sup> The LXX has two versions: LXX(OG) has 'sought the face' (ἐκζητέω) whilst Theodotion is closer with 'begged favour' (passive of δέω).

suggested by the idiom ‘to cover the face’ (with a gift) which uses the verb כָּפַר.<sup>392</sup>

In Gen 32.21, where Jacob is anticipating his meeting with Esau, he says, ‘Let me appease/cover, his face (אֶכְפֹּרָה פָּנָיו) by means of the gift that goes before me’, for which Gruber suggests, ‘Let me *cleanse* his face’,<sup>393</sup> but perhaps again ‘smooth’ would be appropriate – i.e. remove any tense or angry frown lines. The verse has a parallel idiom as Jacob goes on to hope that, ‘When ... I see his face perhaps he will lift up my face’ (שֶׁאֵל פָּנַי), i.e. smile/show favour. This particular expression is not retained in the LXX which renders ‘perhaps he will receive my face favourably’ (ἵσως γὰρ προσδέξεται τὸ πρόσωπόν μου),<sup>394</sup> although it appears as part of the blessing in Num 6.26, ‘May the Lord lift up his face to you’ (ἐπάροι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σε).

5.2.1.2. When Moses’ face ‘shines’ (קָרַן) is it from religious ecstasy (Exod 34.29,30,35)? This could be a modern interpretation based on the English translations available, but Propp points out that this verb has often been translated with the meaning ‘became horned’, notably in the Vulgate, and that some scholars refer to ‘a legend that Moses wore a horned ritual mask’.<sup>395</sup> It is not clear how the LXX arrived at the use of the verb δοξάζω but as Wevers says, ‘since only God can said to be effulgent, Moses’ face could hardly be such; it could only appear to be

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<sup>392</sup> Holladay p. 163.

<sup>393</sup> M.I. Gruber, ‘The Many Faces of Hebrew שֶׁאֵל פָּנַי “lift up the face”’, p. 254.

<sup>394</sup> Although this might also be paraphrased, ‘perhaps he will smile at me’.

<sup>395</sup> W.H. Propp, 1987, ‘The Skin of Moses; Face – Transfigured or Disfigured?’ *CBQ* 49, pp. 375-386, p. 375.

such’,<sup>396</sup> although this contrivance only holds in 34.29, 30 – in 34.35 ‘the children of Israel saw that Moses’ face was glorified/shining’.

5.2.1.3. As far as the verb קָרַן is concerned, different misreadings of the Hebrew text are suggested and the translation ‘his face shone’ has come to be reflected in today’s English Bibles. Propp does suggest, however, that as meeting with the deity could at times be injurious the skin of Moses may have been disfigured in some way by his encounter,<sup>397</sup> and concludes his discussion with a translation, ‘the skin of his face was burnt to the hardness of horn’.<sup>398</sup> Whatever the reason, it is interesting that references to God’s face ‘shining’ (perhaps another idiom for ‘smile’) use the verb or noun אָרַר, not קָרַן, and are translated into Greek using the verb ἐπιφαίνω,<sup>399</sup> and references to the ‘light’ of God’s face with the noun φῶς.<sup>400</sup> Only in Exod 34 is the verb קָרַן translated with the meaning ‘to shine’ – Ps 69.32 is more typical, where it refers to a bullock with horns. However, there is an interesting echo of the idea that God’s presence may show on the face in the LXX translation of Ps 4.7. Where a translation of the Hebrew reads, ‘O LORD, lift up the light of your face upon us’, the Greek renders, ‘The light of your face is/was marked upon us, O Lord’ (ἐσημειώθη ἐφ’ ἡμᾶς τὸ φῶς τοῦ προσώπου σου, κύριε).

5.2.1.4. When God’s face ‘shines’ it is a cause for gladness, a sign of approval (a smile perhaps) and to be welcomed. The blessing in Num 6.22-27 has been found

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<sup>396</sup> J.W. Wevers, 1990, *Notes on the Greek text of Exodus* (Septuagint & Cognate Studies 30; Atlanta, Georgia: Scholars Press), p. 570.

<sup>397</sup> W.H. Propp, 1987, ‘The Skin of Moses’ Face ...’, p. 384.

<sup>398</sup> Ibid, p. 386.

<sup>399</sup> E.g. Num 6.25, Pss 31.17; 67.2; 80.4,8,20; 119.135; Dan 9.17 (Theodotion – LXX/OG uses ἐπιβλέπω).

<sup>400</sup> E.g. Pss 4.7; 89.16.



on amulets from the 6th century BCE which were apparently placed in graves with the dead<sup>401</sup> and includes two possible idioms for ‘smiling’ discussed above: God is asked not only to ‘make his face shine’ (אֶרָא) but also to ‘lift up his face’ (נִשָּׂא). Human faces also ‘shine’, or ‘light up’, but where the Hebrew of Eccles 8.1 uses אֶרָא (‘A man’s wisdom makes his face *shine*’),<sup>402</sup> the Greek uses the verb φωτίζω. A variation on the idiom ‘make the face shine’ (smile) appears in Ps 104.15 with the verb צִדְדָּל, in association with the heart: ‘And wine that gladdens the heart of man, making the face shine as from oil (לְהַצְדִּיל פְּנִים מִשֶּׁמֶן), and bread that strengthens the heart of man’. ‘Shine’ is the usual translation in this particular context, and LXX translates using the verb ἱλαρύνω, but the verb צִדְדָּל is more often translated ‘shout (for joy)’, i.e. ‘rejoice’, and the LXX reflects this using a range of verbs.<sup>403</sup>

5.2.1.5. Another verb that can be translated ‘shine’ or ‘be radiant’, and in this context perhaps ‘smile’ or ‘be happy’, is נָהַר<sup>404</sup> and this is used in parallel to ‘face’ in Ps 34.6: ‘May they gaze at him and be radiant (smile), and let their faces not be ashamed’. The first part of Isa 60.5 has a similar expression<sup>405</sup> in parallel with the heart: ‘Then you will see and be radiant (happy), and your heart will tremble/throb and be enlarged/open wide’. Both verses show differences in Greek. The LXX of Ps 34.6 either misunderstands or interprets, rendering, ‘come to him and be

<sup>401</sup> T. Staubli & S. Schroer, *Body Symbolism in the Bible*, p. 90.

<sup>402</sup> The second part of Eccles 8.1 ‘and the hardness of his face is changed’ is quite different in the LXX which renders, ‘but the shameless in face will be hated’, apparently reading שִׁ for חֵ (see Gladness: bible verses and §5.3.2. H.L. Ginsberg, 1950, *Studies in Koheleth* (New York: Jewish Theological Seminary of America), p.45, translates ‘A man’s wisdom lights up his face, but fierceness darkens his face’, which makes for a better parallel.

<sup>403</sup> E.g. Isa 12.6 (ἀγαλλιάομαι); 54.1 (βοάω); Jer 31(38).7 (χρημετίζω – this is about horses!).

<sup>404</sup> In another context it may mean ‘flow’, e.g. Isa 2.2 (cf Mic 4.1) and Jer 51.44, where people are said to ‘flow’ towards, in the former ‘the mountain of the LORD’s house’ and in the latter, Bel.

<sup>405</sup> The verbs for ‘see’ are different. Ps 34.6 uses רָאָה and Isa 60.5 רָאָה.

enlightened/instructed (φωτίζω) and your face need not be put to shame’ and the LXX of Isa 60.5 is briefer and again quite different, ‘Then you will see and fear and be amazed in [your] heart’.

### 5.2.2. Eyes

5.2.2.1. In Chapter 2: Distress, if the effect of grief was dimming/darkening of the eyes (Lam 5.17 – see § 2.5.4.3), lightening of the eyes should signify happiness.

The declaration in Prov 15.30 supports this: ‘The light of the eyes gladdens the heart’ or, more freely, ‘When the eyes shine the heart is glad’ (שמח־לב)

(מאור־עינים), although the LXX interpretation ‘When the eyes behold beauty the heart is glad’ (θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν) gives it a different ring.<sup>406</sup> Another reference to the ‘light of the eyes’, which might be translated ‘smile’ can be found in Ps 19.9, ‘the commandments of the LORD are pure, making the eyes bright’ (מאירת עינים / φωτίζουσα ὀφθαλμούς), which comes as a parallel to ‘the judgements of the LORD are just, gladdening the heart’.<sup>407</sup>

5.2.2.2. Light in the eyes can also be a sign of physical nourishment, for example when Jonathan eats a little honey (not knowing that Saul has declared a fast for all), his eyes brighten (תראנה עיניו)<sup>408</sup> – the opposite of the exhaustion and distress expressed in Ps 38.11, ‘even the light of my eyes (אור־עיני) is no longer with me’. To ‘make the eyes shine’ therefore seems to mean ‘cheer up’, or ‘make

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<sup>406</sup> See discussion under texts in Gladness: bible verses.

<sup>407</sup> W.G.E. Watson, 1989, ‘The Unnoticed Word Pair eyes // heart’, *ZAW* 101, p. 406, compares this parallel with other Ancient Near-Eastern texts, including here ‘When I heard the words on the tablet of the king, my lord, my heart rejoiced and my eyes became radiant’ (EA 142,7-10).

<sup>408</sup> 1 Sam 14.27, 29.

smile’ – see for example the plea in, Ps 13.4 ‘Brighten my eyes, lest I sleep the sleep of the dead’ (האִירָה עֵינַי פֶּן־אִישָׁן הַמּוֹת).

### 5.2.3. Nefes

5.2.3.1. The *nefes* is the part of the body described as lifted up in praise or thanksgiving, and in some examples an appropriate translation would be ‘throat’, as shown in idiomatic expressions relating to grief and fear. For example, the *nefes* may ‘shout with joy’ (גִּיל),<sup>409</sup> ‘rejoice’ (רִנֵּן),<sup>410</sup> ‘praise’ (הִלֵּל),<sup>411</sup> or ‘bless’ (בֵּרַךְ),<sup>412</sup> and as the voice comes from the throat it may make sense to think of the *nefes* as ‘throat’ in this context. In Ps 103.1 both the *nefes* and the innards (קִרְבִּי) are exhorted to ‘Bless the LORD’, as is the *nefes* alone in a repeated refrain in Pss 103,2, 22 and 104.1, 35, ‘Bless the LORD, O my *nefes*’, again suggesting ‘throat’, or perhaps ‘voice’. In Ps 71.23 the parallel is with the lips: ‘My lips will shout with joy when I sing praises to you, and [also] my *nefes* which you have redeemed’; again suggesting the voice coming from the throat. The *nefes* can also be ‘made merry’ (Eccles 2.24) – perhaps in the same way as the heart, which is discussed later.

5.2.3.2. A ‘happy’ *nefes* may be ‘like a watered garden’ or, in the LXX, the ψυχή ‘like a fruitful tree’ (Jer 31.12), when the LORD satisfies (שָׂבַע) it in drought (Isa 58.11) and, in the opposite of this image, the *nefes* is described as thirsting for

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<sup>409</sup> Isa 61.10; Ps 35.9

<sup>410</sup> Ps 71.23

<sup>411</sup> Pss 34.3; 146.1.

<sup>412</sup> Pss 103.2, 22; 104.1, 35.

God (e.g. Pss 42.2-3; 63.2 and 143.6). Each time the analogy is with lack of water<sup>413</sup> and this may logically support a translation of ‘throat’. It is not always clear whether the *nefes*/throat is seen literally or metaphorically, and Staubli and Schroer suggest that in Ps 107.9 (‘for he [God] satisfies the thirsty *nefes* and fills the hungry *nefes* with good things’), whilst *nefes* ‘can easily be translated “throat” here, behind the organ we can discern the all-encompassing – including spiritual – neediness of the human being’.<sup>414</sup> Another similar analogy can be found in Prov 25.25: ‘As cool water to a weary *nefes* is good news from a far country’ and, more effusively, ‘My *nefes* is satisfied as with marrow fat and olive oil so my lips will praise [with] my mouth’s shouts of joy.’ (Ps 63.6). The metaphorical may precede a promise of physical rewards: ‘If you give of (פִּיִּךְ) your *nefes* to the hungry and satisfy (שָׂבַע) the wretched *nefes* ... the LORD will ... satisfy your *nefes* in times of drought (צָחַצְחוֹת),<sup>415</sup> and make your bones strong’ (Isa 58.10-11).

5.2.3.3. As the face may be ‘lifted up’, or ‘smile’, so may the *nefes* be lifted up (נָשָׂא). Barré suggests that, whilst the meaning of this idiom in most cases may be straightforward, ‘to direct one’s desire towards / long for’, there are three examples where it may not be so clear.<sup>416</sup> Two of the three examples, Pss 25.1 and 143.8, have not been included in this study as they are not obviously related to the expression of an emotion, rather they simply announce, ‘To you, O LORD, I lift up my *nefes*’. The

<sup>413</sup> In Ps 42.2-3 the *nefes* pants (עָרַג) ‘as the hart pants after streams of water’; in Ps 63.2 the thirsty (צָמָא) *nefes* is paralleled by the flesh longing (כָּמָה) and the analogy is with ‘a dry and exhausted land, where no water is’; in Ps 143.6 it is the hands that reach out to God because the *nefes* is ‘as an exhausted land’.

<sup>414</sup> T. Staubli and S. Schroer, *Body Symbolism in the Bible*, p. 58.

<sup>415</sup> This word is a plural form but not attested elsewhere; it holds a similarity to נִפְּחִי in Ps 68.7, and to נִפְּחִי in Ezek 24.7; 26.4 and Neh 4.7. If you say it out loud it does sound like a dry throat!

<sup>416</sup> M.L. Barré, 1990, ‘Mesopotamian Light on the Idiom *nāšā nepes*’, *CBQ* 52, pp.46-54.

third is part of this study, Ps 86.4: ‘Gladden the *nefes* of your servant, for to you, O Lord, I lift up my *nefes*’, in that it follows an anatomical phrase. Barré discusses this idiom in the light of its similarity to a phrase that occurs in Akkadian laments and suggests the context in each psalm, which includes the idea of trust (בטח), points to fleeing to God for protection.<sup>417</sup> If by this it is to be understood that the psalmist is lifting up his *nefes* into God’s keeping, the question is whether this image is any more meaningful than the English translations he criticises that render it ‘to you I lift up my soul / heart’, which assumes prayer. In this case it could be just as meaningful to translate *nefes* as ‘throat’ or ‘voice’, lifted up in pleading for help.

5.2.3.4. In all the examples discussed above the *nefes* is rendered with the Greek ψυχή and there are very few significant variations in meaning. There do seem to be subtle differences, for instance in Isa 61.10 the ψυχή does not appear to ‘shout with joy’ (גיל)<sup>418</sup> but ‘takes delight (ἀγαλλιάομαι) in the Lord’. There is a contrast in Isa 65.14 where the first half of the verse from the MT reads, ‘Behold, my servants will shout with joy (גיל) from gladness of heart’, and the LXX renders ‘Behold, my servants will exult in gladness’ (here omitting ‘heart’), but the second half of the verse warns, ‘you shall cry out (צעק) from anguish of heart and shall wail (לל) from a broken spirit’. Here the Hebrew verb צעק is translated with the verb κράζω, and לל with ὀλολύζω. The latter Hebrew/Greek verbs produce forms that sound very similar, with frequent examples to be found in the book of Isaiah,<sup>419</sup> and

<sup>417</sup> Ibid, p.51.

<sup>418</sup> This verb is described in Holladay as a ‘technical term of Canaanite fertility cult language’ and his alternative suggestion for translation is ‘shriek ecstatically’, p.59.

<sup>419</sup> Apart from Isaiah, which has over 20 occurrences, a handful of examples of לל / ὀλολύζω can be found in Jeremiah, Ezekiel, Hosea, Amos and Zechariah, but nowhere else.

whilst the meaning given in Greek lexicons includes ‘crying aloud to the gods in prayer or thanksgiving’,<sup>420</sup> in the LXX the verb is used exclusively to translate לל and always to express distressing circumstances. Both verbs are onomatopoeic and bring to mind the ululating of grieving women in the Middle East that is still performed today.

#### **5.2.4. Mouth, tongue, lips**

5.2.4.1. The mouth, the tongue and the lips are the most obvious organs of praise: ‘My tongue will proclaim your righteousness in shouts of joy; O Lord, open my lips and my mouth will proclaim your glory’ (Ps 51.16-17); ‘My lips will shout with joy when I sing praises to you ... Even my tongue will tell of your righteousness all day long ...’ (Ps 71.23, 24); ‘May my lips pour out praise ... let my tongue sing out your word’ (Ps 119.171-2); ‘Then our mouths were filled with laughter and our tongues with shouts of joy’ (Ps 126.2; see similar in Job 8.21); ‘My mouth will declare the praise of the LORD’ (Ps 145.21; see Ps 34.2; 40.4 for similar expressions). By and large the LXX translations echo the MT with some small omissions, for example, Ps 51.16, where the Greek is reduced to ‘My tongue will rejoice exceedingly in your righteousness’, omitting but perhaps implying ‘shouts of joy’ in the use of the verb ἀγαλλιάομαι. Praise is more direct in most examples such as Ps 63.6 (LXX 62.6) where the Greek reads, ‘with lips of great joy my mouth will praise’ (αἰνέω).

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<sup>420</sup> Liddell and Scott, *An Intermedicate Greek-English Lexicon*, p. 552.

5.2.4.2. There are parallels between the *nefes* and the mouth and lips in Ps 63.6, discussed earlier, and between the lips and the *nefes* in Ps 71.23: ‘My lips will shout with joy when I sing praises to you, as well as my *nefes* which you have redeemed’, where logically ‘throat’ or ‘voice’ is meant. However, another parallel is between the mouth and ‘flesh’ in Ps 145.21: ‘My mouth will declare the praise of the LORD and all flesh will bless his holy name for ever and ever’, and ‘flesh’ in such cases is equivalent to ‘person’.

5.2.4.3. The only example of the association of the mouth with gladness outside the Psalms (apart from Job 8.21 noted above) is, ‘[There is] joy for a man in the answer of his mouth’ in Proverbs 15.23. This is rendered by the *RSV*, ‘To make an apt answer is a joy to a man’ and in a similar way in all the English translations consulted. The *LXX*, however, refers back to the giving of advice in verse 22 and translates as ‘The wicked man will never listen to it’, so the association with the mouth is lost. Cook comments in the introduction to his translation of the *LXX* of Proverbs that ‘the translator’s flexible attitude to his subject matter is most conspicuous’<sup>421</sup> and highlights the strong disapproval of evil and the greater number of contrasts to be found in the Greek text in comparison with the *MT*. Perhaps here the translator saw an opportunity to make a point, interpreting the joy taken ‘in the answer of his mouth’ in a negative way – did he perhaps see smugness or pride rather than simple joy?

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<sup>421</sup> J. Cook, ‘Proverbs: To the reader’ in A. Pietersma and B.G. Wright (eds.), 2007, *NETS* (Oxford: Oxford University Press), p. 621.

### 5.2.5. Heart

5.2.5.1. The heart may be included with the ‘innards’ or ‘inward parts’

(קֶרֶבִּים), but as it encompasses thought as well as emotions<sup>422</sup> it has a wider usage than other internal organs. The heart is frequently described as ‘glad’, using the verb שָׂמַח which, in sixteen of the twenty occurrences in the Hebrew Bible, is translated into Greek with a form of the verb εὐφραίνω and in all but one of the remainder by a form of χαίρω.<sup>423</sup> The exception is Prov 27.9 where τέρω is used, possibly because here the reason for the heart’s cheer is more tangible, in the forms of oil and incense.

5.2.5.2. In a similar expression the heart is also described as ‘merry’ or

‘happy’ using forms of מָוֶה or מָוֶה which are translated into Greek with the verb ἀγαθύνω or adjective ἀγαθός in 13 of 14 examples.<sup>424</sup> The expression can also mean ‘merry’ in the sense of ‘drunk’, but this can only be determined by the context. This may be spelled out clearly: in 1 Sam 25.36, Nabal’s heart was merry ‘for he was extremely drunk’ (הוּא שָׁכַר עַד־מְאֹד) and, in 2 Sam 13.28, Absalom tells his servants to ensure that Amnon’s heart is merry with wine (כְּמוֹהֵם לִב־אֲמֹנֹן בִּיַּיִן) before they kill him – presumably to make him less likely to put up a fight. Drunkenness may also be implied, as in Judges 19.6,9 where the Levite is enjoined by his concubine’s father to ‘stay the night here and let your heart

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<sup>422</sup> R. North, ‘Brain and Nerve in the Biblical Outlook’, p. 593.

<sup>423</sup> One of these, Zech 10.7 is similar to מָוֶה לֵב discussed in the next paragraph, in that it relates to wine – ‘their hearts will be merry as from wine’; in another (Isa 24.7) לֵב is rendered by ψυχή but שָׂמַח is still used for ‘merry hearted’ and the LXX renders ‘all those making themselves merry’ with εὐφραίνω (the context is the withering of the vine).

<sup>424</sup> The exception is Esther 1.10 where LXX ‘when the king had become merry’ (ἡδέως γενόμεος ὁ βασιλεύς). The count does not include verses where מָוֶה is in parallel with שָׂמַח.



be merry' (וַיֵּטֶב לִבְבֶּךָ),<sup>425</sup> but in Eccles 9.7 the emphasis seems to be on enjoyment, 'Go, eat your bread with joy and drink your wine with a merry heart', which may simply be a way of saying 'cheer up'. In Zech 10.7 being tipsy is certainly not frowned upon: '... their hearts will be merry as from wine; and their children will see and be glad, their hearts will shout with joy in the LORD' and, whether from wine or not, 'A merry heart has a continual feast' (Prov 15.15) – contrasting with 'All the days of the poor are bad'.

5.2.5.3. In the majority of the above examples the LXX follows the MT closely, but not in translating a similar phrase in 1 Kings 21.7, where Ahab is sulking because Naboth will not sell his vineyard. The equivalent verse in the LXX is 1 Kings 20.7 and Jezebel's exhortation to, 'Get up, eat bread and let your heart be merry' (וַיֵּטֶב לִבְבֶּךָ) is rendered, 'Get up, eat bread *and come to yourself*' (καὶ σαυτοῦ γενοῦ), which could be translated 'pull yourself together', perhaps avoiding any implication that the king should go and get drunk! There seems to be an element of moral interpretation in Prov 15.15 also, where the whole verse has a different slant: 'All the time the eyes of the wicked are looking for misfortune, but the good are at rest'.

5.2.5.4. Deut 28.47 makes it clear that it is obligatory to 'serve the LORD your God *with joy and gladness of heart*' (בְּשִׂמְחָה וּבְטוֹב לֵב), and in 1 Kings 8.66 (cf 2 Chron 7.10), after the dedication of the temple the people 'went to their tents joyful and glad of heart' (שְׂמֵחִים וּטוֹבֵי לֵב). However, the two occurrences of

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<sup>425</sup> And also in Judg 19.22 where the Levite and his host 'were making their hearts merry' – in sharp contrast to the terrible fate of the Levite's concubine.

the Hebrew phrase are not translated into Greek using the same vocabulary: in Deut 28.47 the phrase is ἐν εὐφροσύνῃ καὶ ἀγαθῇ καρδίᾳ whereas in 1 Kings 8.66 it is χαίροντες καὶ ἀγαθῇ καρδίᾳ (although the equivalent verse in 2 Chron 7.10 has εὐφραινομένους καὶ ἀγαθῇ καρδίᾳ). ‘Joy and gladness’ is a refrain that appears regularly in the Hebrew Bible, most frequently with the nouns שִׂשׂוֹן and שִׂמְחָה (from שִׂשׂ and שִׂמַּח), although the latter is also used with a substantive form of the verb גִּיל. The LXX usually translates with εὐφροσύνῃ καὶ ἀγαλλιᾶμα, sometimes substituting forms of χαρά for the latter.

5.2.5.5. Other verbs used to describe the emotional state of the heart are עָלַץ, in 1 Sam 2.1, ‘My heart rejoices in the LORD’, where the LXX prefers, ‘My heart is strengthened (στερεόω) by the Lord’; עָלַז in Zeph 3.14, ‘be glad and rejoice with your whole heart’ (where it is in parallel to שִׂמַּח and rendered in the LXX by the verbs εὐφραίνω and κατατέρω) and in Ps 28.7 (discussed below); גִּיל, translated with εὐφραίνω in Zech 10.7, and with ἀγαλλιόμαι in Ps 13.6; יָדָה consistently translated with ἐξομολογέω in Pss 9.2, 86.12, 111.1 and 138.1; and רָנַן in Is 65.14 (discussed earlier), Ps 84.3 and Job 29.13, translated with ἀγαλλιόμαι (also discussed below).

5.2.5.6. An image that recalls some of the expressions used for other emotions is that in Ps 45.2 where the heart is ‘stirred up’ (שִׂרָחַץ) but this is the only use of this verb in the Hebrew Bible. It appears to be related to the Hebrew מִרְחָשֵׁת, found in Lev 2.7 and 7.9, that seems to be some sort of pan. *BDB* suggests a relationship with

the Aramaic for ‘creep, move, flutter’.<sup>426</sup> The LXX renders ‘empties itself/pours out’ using ἐξερεύομαι, which according to Liddell and Scott relates to rivers ‘emptying themselves’.<sup>427</sup> As ἐρεύομαι can mean to spew out and can also be used to convey the idea of the sea rushing against the land, ‘My heart overflows with a good thing’ would seem a good translation. English translations include: *NJB* ‘stirred up’; *NIV* ‘stirred’; *AV* ‘inditing’ (i.e. composing/making known), *RSV*, *NRSV* ‘overflows’; *JPS* ‘overfloweth’; *NJPS* ‘is astir’. This seems to indicate that some translators relied on the Greek version – interesting to see that the *NJPS* has reversed this trend, whereas *NRSV* has kept the image.

5.2.5.7. There are eight verses relating to gladness where the LXX does not translate לֵב (‘heart’) with καρδία. Four of these use a verbal equivalent to express the emotion and Gen 32.21 substitutes ἐν ἐαυτῷ for לֵב.<sup>428</sup> Two examples substitute different parts of the body and are worth discussing:

- Ps 28.7 retains ‘heart’ in the first part of the verse but translates לֵב with σάρξ in the second half, changing the meaning so that rather than, ‘then my heart exulted and I praised him with my song’, it reads, ‘then my flesh flourished anew and by my own choice I will give thanks to him’. Heart and flesh can be a merism for the whole body, i.e. its inner and outer parts, which is also found in Ps 84.3 where ‘My heart and my flesh shout for joy’, so this may have influenced the translator, as it is difficult to see how לֵב could be confused with בשר or with פה. Whilst there may have been a difference in *Vorlage*,

<sup>426</sup> *BDB*, p. 935.

<sup>427</sup> Liddell & Scott, *Intermediate Greek-English Lexicon*, p.272.

<sup>428</sup> The other verses are Isa 30.29; 65.14 and Ezek 36.5.

the rendering of καὶ ἐκ θελήματός μου in the last part of the verse appears to be the result of the translator reading the Hebrew וַמְשִׁירִי as relating to שרירות / שרירות 'stubbornness', and perhaps finding it difficult to make sense of,<sup>429</sup> although where this occurs elsewhere in the Hebrew Bible it is always accompanied by לֵב ('stubbornness of heart').<sup>430</sup>

- Job 29.13 substitutes στόμα ('mouth') for לֵב, thus reading, 'the mouth of the widow has praised me' rather than, 'I made the widow's heart shout with joy'.

## 5.2.6. Innards, liver and kidneys

5.2.6.1. One of the most 'complete' descriptions of joy is found in Ps 16.9 and Gillmayr-Bucher suggests that this includes the liver: 'Therefore my heart is glad and my liver rejoices; even my flesh rests in peace', which the LXX renders, 'Therefore my heart is glad and my tongue rejoices and even my flesh will rest in hope'.<sup>431</sup> Here the MT reads כְּבוֹדִי ('my honour' or, literally 'weight'), and English translations vary between 'soul', 'glory' and 'tongue',<sup>432</sup> but she suggests that 'here as well as in Ps 30.13, 57.9 and 108.2 כְּבֹד should be read instead of כְּבוֹד' as the image of the liver rejoicing is found frequently in Akkadian texts.<sup>433</sup> Watson also

<sup>429</sup> The majority of occurrences of θέλημα in the LXX translate forms of רָצוֹן and רָצוֹן.

<sup>430</sup> There are two occurrences of שרירות in Jer 11.8; Ps 81.13; and five of שרירות in Deut 29.18; Jer 3.17; 7.24; 16.12; 18.12.

<sup>431</sup> My own translations.

<sup>432</sup> *RSV/NRSV/NJB* 'soul'; *AV/JPS* 'glory'; *NIV* 'tongue' (as LXX).

<sup>433</sup> S. Gillmayr-Bucher, 'Body Images in the Psalms', p. 315, where in a footnote she cites, as evidence for the assertion about Akkadian texts, H. Wolff, 2002, *Anthropologie des Alten Testaments*, p. 104 (who says that 'In Ps 16.9, 30.13, 57.9, 108.2 ist statt *kābōd* im massoretischen Text vielleicht *kābēd* zu lesen'). However, both he and I.W. Provan, 1991, *Lamentations* (NCBC; London: Marshall Pickering; Grand Rapids: Eerdmans) p. 71, are dependent on P. Dhorme, 'L'emploi métaphorique', Part VI: Les Parties Internes, 1922, p. 508-510, whose conclusions are based on Akkadian expressions.

quotes evidence from Ugaritic poetry to support this use: ‘Her liver swelled with laughter, her heart was filled with joy’<sup>434</sup>

5.2.6.2. As the liver (כִּבְדֹּ) is ‘poured out on the ground’ in grief in Lam 2.11, it seems reasonable to suppose that it was also seen under different circumstances as ‘rejoicing’. The liver of a sacrificial animal was an organ of great significance in interpreting omens in various cults<sup>435</sup> and, because of its great size compared with the other internal organs, we could speculate that the feeling of tightness around the area of the upper abdomen that is often experienced in excitement or great joy was interpreted as the liver. The LXX usually renders both כִּבְדֹּ and כִּבְדֹּ as δόξα (‘glory’), but in Ps 16.9 substitutes ἡ γλῶσσα μου (‘my tongue’), possibly because ‘glory’ does not provide a suitable parallel to ‘heart’ and ‘flesh’, and the translator may also be mindful of the parallel heart/tongue in Ps 45.2 (LXX 44.2).

5.2.6.3. However, as ‘in a great many psalms we find an astonishing accumulation of bodily organs and parts’<sup>436</sup> and in the Hebrew Bible ‘glory’ (כְּבוֹד) is usually reserved for God, it would seem logical, in the expression of emotion, to understand liver (כִּבְדֹּ) as part of the ‘innards’, with the ‘kidneys’, the ‘belly’ and the ‘womb’, etc. Support for the translation ‘liver’ in Ps 108.2 is strong in that it provides a parallel for ‘heart’ in the first half of the verse: ‘My heart is ready, O God; I will sing and even my liver will sing praises’. In Ps 57.9 too, it follows the

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<sup>434</sup> W.G.E. Watson, 1981, ‘Hebrew “to be happy” - An Idiom Identified’, *VT* 31, pp. 91-95, renders part of a poem about Anath from the Baal Cycle of Myths, which can also be found in N. Wyatt, 1998, *Religious Texts from Ugarit* (Sheffield: Sheffield Academic Press), p.75, translated ‘Her liver shook with laughter’.

<sup>435</sup> Although it was probably not part of the cult of Yahwism.

<sup>436</sup> T. Staubli and S. Schroer, *Body Symbolism in the Bible*, p.28.

heart in vs 8 in a very similar parallel: ‘My heart is ready, O God, my heart is ready; I will sing, O I will sing praises’, which leads into ‘Awake, my liver; awake psaltery and harp...’ Added to these parallels, both these psalms mention God’s glory (כבוד),<sup>437</sup> which suggests that human ‘glory’ is unlikely to figure alongside it. In Ps 30.13 it is not as clear, although in vs 12 the Psalmist declares, ‘You turned my mourning into dancing; you loosened my sackcloth, and girdled me with gladness’ – so perhaps freeing the liver to sing praises?

5.2.6.4. The substitution of ‘tongue’ for ‘liver’ in the LXX of Ps 16.9, where ‘glory’ did not perhaps seem a reasonable parallel, suggests that the LXX translators did not feel that ‘liver’ was acceptable in the context of emotional expression. There is a suggestion that they felt the same way about the kidneys in Prov 23.16, which in the Hebrew reads literally, ‘My kidneys (כליותי) exult (עלו) when your lips are speaking truthfully’. Here the Greek, rendered literally, reads, ‘And the words of your lips will continue towards those of my lips, if ears [are] attentive’.<sup>438</sup> It is difficult to see how the Greek translators read ‘lips’ for ‘kidneys’, so it seems that they deliberately changed the words, suggesting they did not find ‘kidneys’ meaningful in this context. It is interesting to see how English translators deal with it, some translating literally – *AV* and *JPS* have ‘reins’ (‘kidneys’); others attempting to remain close to the Hebrew by being less specific – *NJB* has ‘inmost self’ and the *NIV* ‘inmost being’; and the remainder substituting in other ways - whilst *RSV* and *NRSV* go for ‘soul’, *NJPS* renders ‘heart’ (with a footnote to indicate the change).

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<sup>437</sup> Pss 57.6, 12; 108.6.

<sup>438</sup> *NETS* reads ‘And your lips will hold conversation with my lips, if they are upright’, which is a good paraphrase and not unlike Brenton’s translation – both ignoring the ears.

### 5.2.7. Bones

5.2.7.1. Once again it is clear that bones are pictured as feeling and expressing emotion. They speak in wonderment in Ps 35.10 to say ‘O LORD, who is like you?’ and shout for joy in Ps 51.10. Here there is an interpretative gloss in the LXX, which translates the Hebrew verb **כָּרַח** (‘crushed’) with **ταπεινῶ**, rendering ‘may the bones that have been humiliated rejoice’.

5.2.7.2. Good news makes the bones fat (Prov 15.30), which presumably makes a person happy, and here the LXX uses the verb **παιίνω** to translate **שָׂדַח**, giving a literal rendition.<sup>439</sup> This is not always the case, for example in Isa 55.2, the Hebrew reads, ‘let your throat/*nefes* take delight in fatness (**שָׂדַח**)’ – i.e. abundance – whilst the Greek reads, ‘may your spirit/being revel in good things’ (from **ἀγαθός**). ‘Fatness’ means plenty, thus comfort, wealth and presumably happiness, and most examples in the MT use **שָׂדַח** and another Hebrew verb for ‘fatness’, **שָׂבַע**, with its related noun. These are translated literally in the LXX, using a number of Greek verbs with their related nouns and adjectives. As well as **παιίνω** (‘become/make fat, increase’, etc.) mentioned above, some common examples are: **λιπαίνω** (‘to oil/anoint’ or ‘to become/make fat/rich’), **παχύνω**, which also means ‘grow fat’,<sup>440</sup> and **πλουτέω** (‘to be rich/wealthy’).

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<sup>439</sup> Unlike the first part of this verse discussed in § 5.2.2.1.

<sup>440</sup> It is interesting that this verb also carries the metaphorical meanings ‘to make gross or stupid’ and results in an idiom connected with the skull, ‘to become thick’, as it translates the Hifil of **שָׂבַע** in Isa 6.10, ‘Make the heart of this people fat’ – whether the people are stupid or just smug and contented is open to debate, but is not part of this study.

5.2.7.3. Refreshment or strength to the bones is a reward from God, and the image of a watered garden, which is associated with the *nefes* in Jer 31.12, appears in Isa 58.11 in relation to the bones as well as the *nefes*: ‘... he will satisfy your *nefes* in drought and he will make your bones strong so you will be like a watered garden and like a spring whose waters do not fail’. The LXX follows the Hebrew closely.

### 5.2.8. Hands

5.2.8.1. Clapping the hands, although elsewhere condemned,<sup>441</sup> can be a sign of gladness. For example 2 Kings 11.12, where the people clap their hands on seeing the newly anointed King Joash and say ‘Long live the king’. In Isa 55.12 (cf. Ps 98.4) it is the trees that clap their ‘hands’, when the people ‘go out with joy’. The hands are also lifted up in prayer (e.g. Ps 63.5), which is common to many cultures and needs no further comment.

5.2.8.2. It would seem that the LXX may allow mountains and hills to ‘leap up’ but does not consider trees to have hands – Isa 55.12 changes ‘clap hands’ to ‘rattle their branches’. However, rivers do apparently have hands, even in Greek, as in Ps 98.8!

## 5.3. Findings

5.3.1. Expressions of gladness involving parts of the body are again most numerous in the book of Psalms (76), but there are a significant number in Proverbs (23) and, it

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<sup>441</sup> In Ezek 25.6 God condemns Ammon because they have clapped their hands and stamped their feet rejoicing over Israel’s misfortune.



is interesting, considering its length, that the book of Ecclesiastes, with 13 examples, has nearly as many as Isaiah (15) and more than the entire Torah (12).

5.3.2. Of 155 occurrences of parts of the body in relation to gladness in the MT, the LXX translates 138 using the same part of the body. Of the remaining seventeen, ten ignore the part of the body<sup>442</sup> and seven substitute a different part of the body or an abstract concept.<sup>443</sup> There are a number of examples where the LXX gives quite different meanings even when using the same part of the body. For example Eccles 8.1, where the MT reads, ‘A man’s wisdom makes his face shine and the strength/power of his face is changed’ and the LXX, ‘A man’s wisdom lights up his face but the shameless in face will be hated’. As the Greek translation of Ecclesiastes is considered to be ‘characterised by extreme formal equivalence’<sup>444</sup> the assumption might be that the Hebrew text available was different here. However, what seems to have happened is that the translator has read שִׁנָּה (‘shine’) as שָׁנָה (‘hate’) – very easy to do from an unpointed text.<sup>445</sup> Apart from Ps 4.7 and Job 29.13, already discussed, the other examples are to be found in Proverbs, the LXX of which Cook has described ‘as often extremely free’.<sup>446</sup>

5.3.3. Of the 14 occurrences of *nefes* in the Psalms, 10 are associated with praise. This is in contrast to the other books of the Hebrew Bible where there is only one other reference to praise and the *nefes* (Isa 61.10) and where most positive references

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<sup>442</sup> Exod 4.14; 1 Kgs 21.7; Isa 30.29; 65.14; Ps 30.13; Prov 14.13; 15.15; 16.24; 23.15; 24.17.

<sup>443</sup> Isa 24.7 (heart/spirit); Ps 28.7 (heart/flesh); Ps 57.9 (liver/glory); Ps 94.19 (innards/heart); Ps 108.2 (liver/glory); Prov 23.16 (kidneys/lips); Job 29.13 (heart/mouth).

<sup>444</sup> P.J. Gentry, 2007, ‘Ecclesiast: to the reader’, *NETS*, pp. 648-650, p.648.

<sup>445</sup> The letters שִׁ and שָׁ would have appeared as שָׁ, so the translator would have been dependent on knowledge of the text and/or context. ‘Hard of face’ (עָז פָּנִים) can be interpreted ‘brazen/shameless’.

<sup>446</sup> J. Cook, 2007, ‘Proverbs: to the reader’, p. 621, also points out that the text is ‘in other cases ... rendered in a rather literal way’.

to the *nefes* are to do with being satisfied and the enjoyment of plenty. The evidence still seems to show that *nefes* may be translated ‘throat’, either satisfying its ‘dryness’ or in giving of praise. In Ps 103.1 the *nefes* is in parallel with the ‘innards’ (קִרְבָּן), which can include the heart, liver and kidneys, in praise: ‘Bless the LORD, O my *nefes*, and all that is within me (my inward parts) his holy name’. As several emotions are associated with the different organs within the abdomen, it would seem these are all joining together here in praise, which is emitted through the throat. Staubli and Schroer suggest that ‘Heart and entrails, thinking and feeling, compose a common space of human inwardness out of which we react and make decisions’.<sup>447</sup>

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<sup>447</sup> T. Staubli and S. Schroer, *Body Symbolism in the Bible*, p. 71.

**Table 14: Mapping of body parts associated with gladness**

Body part	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr	TOTAL
נפש				4	3	1		14	3		1 (Eccl)			26
לב	1 (Exod) 1 (Deut)	5 (Judg)	2 (1 Sam) 1 (2 Sam) 2 (1 Kgs)	6	1		1 (Zeph) 1 (Zech)	22	11	1	8 (Eccl) 1 (Song) 1 (Ruth) 1 (Lam)		1 (1 Chron) 1 (2 Chron)	68
עינים								1	1		1 (Eccl)			3
עצם				2				1	3					6
Innards d) כליות e) קרב f) כבד	1e (Gen)			2f				2e 4f	1d					1d 3e 4f
בשר								4						4
עור	3 (Exod)													3
רוח									1					1
רגל						1								1
פנים	1 (Gen) 3 (Exod) 2 (Num)							11	1	1	3 (Eccl)	2		24
פה								6	1	1				8
לשון								5						5
שפתים								5	1	1				7
יד			1	1		1		1						4
<b>TOTAL</b>	<b>12</b>	<b>5</b>	<b>6</b>	<b>15</b>	<b>4</b>	<b>3</b>	<b>2</b>	<b>76</b>	<b>23</b>	<b>4</b>	<b>16</b>	<b>2</b>	<b>2</b>	<b>170</b>

**Table 15: parallel use of body parts associated with gladness – MT**

	Heart	<i>Nefes</i>	Mouth/ Lips/ tongue	Innards	Foot
Heart			1xt		
<i>Nefes</i>	1		1xm		
Mouth/ lips/ tongue	1xt	1xm 2xl	l+t = 2 m+l=2 m+t=1	1xlips	
Face	3				
Eyes	3				
Bones	3	3			
Innards	2	2	1xl		
Flesh	1	1	1xm		
Hand			1xlips		1

Examples where more than two body parts are used together:

*Nefes*, lips, mouth – Ps 63.6  
*Nefes*, lips, tongue – Ps 71.23-4  
Heart, liver, flesh – Ps 16.9  
Heart, eyes, bones – Prov 15.30  
Mouth, lips, tongue – Ps 51.17

**Table 16: parallel use of body parts associated with gladness - LXX**

	Heart	ψυχή	Mouth/ Lips/ tongue	Foot
ψυχή	2			
Mouth/ lips/ tongue	2xt	2xl 1xm	t+lx2 t+mx1 m+lx3	
Face	3			
Eyes	3			
Bones	3	2		
Innards		2		
Flesh	3	1	1 (m)	
Hand			1xl	1

Examples where more than two body parts are used together:

Heart, eyes, bones – Prov 15.30  
Heart, flesh, tongue – Ps 16.9  
Mouth, lips, tongue – Ps 51.17  
Mouth, lips, ψυχή – Ps 63.6  
Tongue, lips, ψυχή – Ps Ps 71.23-4

## Gladness – Bible verses with translations

Gen 18.12	Innards קרב LXX ἐαυτοῦ	וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ לֵאמֹר אַחֲרַי בְּלִתִּי הִיתָה־לִּי עֲדָנָה וְאֲדֹנִי זָקֵן:	ἐγέλασεν δὲ Σαρρα ἐν ἑαυτῇ λέγουσα Οὐπω μὲν μοι γέγονεν ἕως τοῦ νῦν, ὁ δὲ κύριός μου πρεσβύτερος.
		And Sarah laughed within herself (in her inward parts)	And Sarah laughed within herself
Gen 32.21	Face	וְאָמַרְתָּם גַּם הִנֵּה עֹבְדֵךְ יַעֲקֹב אַחֲרֵינוּ כִּי־אָמַר אֲכַפְּרָה פָּנָיו בַּמִּנְחָה הַחֲלֹקֶת לְפָנָי וְאַחֲרֵי־כֵן אֶרְאֶה פָּנָיו אוּלַּי יִשָּׂא פָנָי:	καὶ ἐρεῖτε Ἴδού ὁ παῖς σου Ἰακωβ παραγίνεται ὀπίσω ἡμῶν. εἶπεν γάρ Ἐξιλάσομαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις τοῖς προπορευομένοις αὐτοῦ, καὶ μετὰ τοῦτο ὄψομαι τὸ πρόσωπον αὐτοῦ· ἴσως γάρ προσδέξεται τὸ πρόσωπόν μου.
		For he said, ‘Let me cover/appease his face by means of the gift that goes before me and afterwards when I see his face perhaps he will lift up my face (receive me favourably)’	For he said, ‘I will soothe his face in sending him gifts ahead, and after this I will see his face and perhaps he will receive my face favourably.’
		§ 5.2.1.1, 5.2.5.7 To ‘cover the face’ is an idiom – the LXX has conveyed the meaning behind it. To ‘lift up the face’ is also an idiom for ‘receive favourably’ – or perhaps ‘smile’. See discussion in paragraphs indicated.	
Exod 4.14  See Anger for 1 <sup>st</sup> part of verse	Heart LXX ἐαυτοῦ	וַיַּחֲרֹאף יְהוָה בַּמִּשָּׁה וַיֹּאמֶר הֲלֹא אֶהְרֶן אֶחָיֶךְ הָלְוִי יִדְעָתִי כִּי־דִבֶּר יִדְבָּר הוּא וְגַם הִנֵּה־הוּא יֵצֵא לִקְרֹאתְךָ וְרָאֶךָ וְשָׂמַח בְּלִבּוֹ:	καὶ θυμωθεὶς ὀργῇ κύριος ἐπὶ Μωσῆν εἶπεν Οὐκ ἰδοὺ Ααρων ὁ ἀδελφός σου ὁ Λευίτης; ἐπίσταμαι ὅτι λαλῶν λαλήσει αὐτός σοι· καὶ ἰδοὺ αὐτὸς ἐξελεύσεται εἰς συνάντησίν σοι καὶ ἰδὼν σε χαρήσεται ἐν ἑαυτῷ.
		... when he sees you he will be glad in his heart	... when he sees you will be glad in himself.
Exod 34.29	Face, skin	וַיְהִי בִּרְדֹּת מֹשֶׁה מִהָרָ סִינַי וַיִּשְׁנֵי לַחַת הָעֵדֻת בִּיד־מֹשֶׁה בִּרְדֹּתָו מִן־הָהָר וּמֹשֶׁה לֹא־יָדַע כִּי קָרַן עוֹר פָּנָיו בַּדְּבָרוֹ אֵתָו:	ὥς δὲ κατέβαιναν Μωσῆς ἐκ τοῦ ὄρους, καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν Μωσῆ· καταβαίνοντος δὲ αὐτοῦ ἐκ τοῦ ὄρους Μωσῆς οὐκ ᾔδει ὅτι δεδοξασται ἢ ὅψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ.
		And Moses did not know that the skin of his face was shining ...	And Moses did not know that the appearance of the skin* of his face was shining ... *Alexandrinus has χρωτός (both may be translated ‘skin’ or ‘complexion’)
		§ 5.2.1.2+3 The Greek verb for ‘shining’ δοξάζω, here and in vss 30, 33, may also be rendered ‘glorified’ – it is possible that the LXX	

		translator inserted 'the appearance', to avoid giving the impression that Moses was godly.	
Exod 34.30	Face, skin	וַיֵּרָא אֶהְרֹן וְכָל־בְּנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה וְהָיָה קָרְן עֹר פָּנָיו וַיֵּירָאוּ מִנֹּשֶׁת אֱלֹהִים:	καὶ εἶδεν Ααρων καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ τὸν Μωσῆν καὶ ἦν δεδοξασμένη ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ, καὶ ἐφοβήθησαν ἐγγίσει αὐτοῦ.
	§ 5.2.1.2+3	And behold the skin of Moses' face was shining ...	And the appearance of the skin of his face was as if it were shining ...
Exod 34.35	Face, skin	וַרְאוּ בְנֵי־יִשְׂרָאֵל אֶת־פָּנֵי מֹשֶׁה כִּי קָרְן עֹר פָּנָיו מֹשֶׁה וַיָּשִׁיב מֹשֶׁה אֶת־הַמָּסָוָה עַל־פָּנָיו עַד־בָּאוּ לְדִבֵּר אִתּוֹ: עַד־בָּאוּ לְדִבֵּר אִתּוֹ: עַד־בָּאוּ לְדִבֵּר אִתּוֹ:	καὶ εἶδον οἱ υἱοὶ Ἰσραὴλ τὸ πρόσωπον Μωσῆ ὅτι δεδοξασται, καὶ περιέθηκεν Μωσῆς κάλυμμα ἐπὶ τὸ πρόσωπον ἑαυτοῦ, ἕως ἄν εἰσέλθῃ συλλαλεῖν αὐτῷ.
		And the children of Israel looked at Moses, for the skin of Moses' face was shining ...	And the children of Israel saw that Moses' face was shining ...
	§ 5.2.1.2+3	It is not clear why the LXX has not maintained 'the appearance of' in this verse – perhaps overlooked by an editor?	
Num 6.25	Face	יָאֵר יְהוָה   פָּנָיו אֵלֶיךָ וַיְחַנֶּנֶךָ:	ἐπιφάναι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ ἐλεῆσαι σε,
		May the Lord shine his face upon you and be gracious to you	May the Lord shine his face upon you and be merciful to you
	§ 5.2.1.4	The expression 'shine the face upon' may be an idiom for 'smile'.	
Num 6.26	Face	יִשָּׂא יְהוָה   פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:	ἐπάραι κύριος τὸ πρόσωπον αὐτοῦ ἐπὶ σὲ καὶ δώῃ σοι εἰρήνην.
		May the LORD lift up his face to you and keep you well	May the Lord lift up his face to you and give you peace
	§ 5.2.1.1+4	Another idiom for 'smile'?	
Deut 28.47	Heart	תַּחַת אֲשֶׁר לֹא־עֲבַדְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל:	ἀνθ' ὧν οὐκ ἐλάτρευσας κυρίῳ τῷ θεῷ σου ἐν εὐφροσύνῃ καὶ ἀγαθῇ καρδίᾳ διὰ τὸ πλῆθος πάντων.
		Because you did not serve the LORD your God with joy and gladness of heart because of the abundance of everything	Because you did not serve the Lord your God with a glad and joyful heart because of the abundance of everything
Judg 16.25	Heart	וַיְהִי כִי טוֹב [כְּטוֹב] לָבָב וַיֵּאמְרוּ קָרְאוּ לְשִׁמְשׁוֹן וַיִּשְׁחָק־לָנוּ	καὶ ἐγένετο ὅτε ἠγαθύνθη ἡ καρδία αὐτῶν, καὶ εἶπαν Καλέσατε τὸν Σαμψων ἐξ οἴκου φυλακῆς, καὶ παιζάτω ἐνώπιον ἡμῶν. καὶ ἐκάλεσαν τὸν Σαμψων ἐξ οἴκου τῆς φυλακῆς καὶ ἐνέπαιζον αὐτῷ καὶ ἔστησαν

		וַיִּקְרְאוּ לְשִׂמְשׁוֹן מִבֵּית הָאֲסִירִים [הָאֲסוּרִים] וַיִּצְחֶק לִפְנֵיהֶם וַיַּעֲמִידוּ אוֹתוֹ בֵּין הָעַמּוּדִים:	αὐτὸν ἀνὰ μέσον τῶν δύο στύλων.
		And so it was that when their hearts were merry ....	A/B: And when their hearts had become/were merry ...
	§ 5.2.5.2	To have a 'merry heart' need not necessarily mean 'drunk', but the context of the story suggests this is the case	
Judg 18.20	Heart	וַיֵּטֵב לֵב הַכֹּהֵן וַיִּקַּח אֶת־הָאֶפֹּד וְאֶת־הַתָּרָפִים וְאֶת־הַפָּסֶל וַיָּבֵא בִקְרֹב הָעַם:	καὶ ἡγαθύνθη ἡ καρδιά τοῦ ἱερέως, καὶ ἔλαβεν τὸ εֶφֹּוד καὶ τὸ θεράφιν καὶ τὸ γλυπτὸν καὶ τὸ χωνευτὸν καὶ εἰσῆλθεν ἐν μέσῳ τοῦ λαοῦ.
		And the priest's heart was glad ...	A/B: And the priest's heart was glad
Judg 19.6	Heart	וַיֵּשְׁבוּ וַיֹּאכְלוּ שְׁנֵיהֶם יַחְדָּו וַיֵּשְׁתּוּ וַיֹּאמֶר אָבִי הַנַּעֲרָה אֶל־הָאִישׁ הַזֶּה הֲלָא וְלֵין וַיֵּטֵב לְבָבָהּ:	A: καὶ ἐκάθισαν καὶ ἔφαγον ἀμφοτέρω ἐπὶ τὸ αὐτὸ καὶ ἔπιον· καὶ εἶπεν ὁ πατήρ τῆς νεάνιδος πρὸς τὸν ἄνδρα Ἀρξάμενος αὐλίσθητι, καὶ ἀγαθυνθήτω ἡ καρδιά σου. B: (Ἄγε δὴ αὐλίσθητι, καὶ ἀγαθυνθήσεται ἡ καρδιά σου).
	§ 5.2.5.2	Come on then, stay the night and let your heart be merry ...	Come on now, stay the night and let your heart be merry...
Judg 19.9	Heart	וַיִּקָּם הָאִישׁ לָלֶכֶת הוּא וּפִילָגֹשׁוֹ וַנַּעֲרוּ וַיֹּאמֶר לוֹ חַתָּנִי אָבִי הַנַּעֲרָה הִנֵּה נָא רָפָה הַיּוֹם לַעֲרֹב לַיְנוּ־נָא הִנֵּה חֲנוּת הַיּוֹם לֵין פֹּה וַיֵּטֵב לְבָבָהּ וַהֲשִׁכְמָתָם מִחֶרֶץ לְדֶרֶכְכֶם וְהִלַּכְתֶּם לְאַהֲלָהּ:	A: καὶ ἀνέστη ὁ ἀνὴρ τοῦ ἀπελθεῖν, αὐτὸς καὶ ἡ παλλακὴ αὐτοῦ καὶ τὸ παιδάριον αὐτοῦ· καὶ εἶπεν αὐτῷ ὁ γαμβρὸς αὐτοῦ ὁ πατήρ τῆς νεάνιδος Ἴδου δὴ εἰς ἐσπέραν κέκλικεν ἡ ἡμέρα· κατάλυσον ὥδε ἔτι σήμερον, καὶ ἀγαθυνθήτω ἡ καρδιά σου, καὶ ὀρθριεῖτε αὔριον εἰς τὴν ὁδὸν ὑμῶν, καὶ ἀπελεύση εἰς τὸ σκίηνμά σου. (B: Ἴδου δὴ ἡσθένησεν ἡ ἡμέρα εἰς τὴν ἐσπέραν· αὐλίσθητι ὥδε, καὶ ἀγαθυνθήσεται ἡ καρδιά σου)
		Behold now the day is drawing in, stay the night here and let your heart be merry ...	Behold now the day is fading towards evening, so stay the night and let your heart be merry ...
	§ 5.2.5.2	This is the fifth day of carousing – the Levite had been persuaded against leaving in the morning but will not stay another night. Setting off towards evening was perhaps not the action of a sober man, in view of the risks of travelling and arriving after dark.	
Judg 19.22	Heart	הִמָּה מִיִּטְבִּים אֶת־לִבָּם וְהִנֵּה אַנְשֵׁי הָעִיר אַנְשֵׁי בְנֵי־בְלִיעֵל נֹסְבִי אֶת־הַבַּיִת מִתְדַּפְּקִים עַל־הַדָּלַת	A: αὐτῶν δὲ ἀγαθυνθέντων τῇ καρδίᾳ αὐτῶν καὶ ἰδοὺ οἱ ἄνδρες τῆς πόλεως υἱοὶ παρανόμων περιεκύκλωσαν τὴν οἰκίαν καὶ ἔκρουσαν τὴν θύραν καὶ εἶπαν πρὸς τὸν ἄνδρα τὸν κύριον τῆς οἰκίας τὸν πρεσβύτην λέγοντες Ἐξάγαγε τὸν ἄνδρα τὸν εἰσελθόντα εἰς τὴν

		וַיֹּאמְרוּ אֶל־הָאִישׁ בְּעַל הַבַּיִת הַזֶּה לֵאמֹר הוֹצֵא אֶת־הָאִישׁ אֲשֶׁר־בָּא אֶל־בֵּיתְךָ וַיִּגְדְּעֵנוּ:	οἰκίαν σου, ἵνα γνῶμεν αὐτόν. (B: αὐτοὶ δ' ἀγαθύνοντες καρδίαν αὐτῶν)
		While they were making their hearts merry ...	While they were making their hearts merry ...
	§ 5.2.5.2	From the record of the previous five days, it is likely they were getting drunk – with disastrous consequences for the woman	
1 Sam 2.1	Heart	וַתִּתְפַּלֵּל חַנָּה וַתֹּאמֶר עָלֵי לִבִּי בִיהוָה רַמָּה קִרְנִי בִיהוָה רָחַב פִּי עַל־אֹיְבֵי כִי שָׁמַחְתִּי בִישׁוּעָתְךָ: ... my heart rejoices in the LORD ...	Καὶ εἶπεν Ἐστερεώθη ἡ καρδία μου ἐν κυρίῳ, ὕψωθη κέρας μου ἐν θεῷ μου· ἐπλατύνθη ἐπὶ ἐχθροὺς τὸ στόμα μου, εὐφράνθη ἐν σωτηρίᾳ σου. ... my heart is strengthened by the Lord ...
	§ 5.2.5.5	This is Hannah's song of praise – unless an interpretation, the LXX may have read אָמַן rather than the less familiar עָלִין (used 8 times in the Hebrew Bible and only translated 'rejoice' twice in the LXX – Ps 9.3; 25(24).2 ἀγαλλιάομαι).	
1 Sam 25.36	Heart	וַתָּבֹא אַבִּיגַיִל   אֶל־נָבָל אֶל־נָבָל וַהֲנִיחָהּ לוֹ מִשְׁתָּה בְּבֵיתוֹ כַּמִּשְׁתָּה הַפֶּלֶךְ וְלֵב נָבָל טוֹב עָלָיו וְהוּא שָׁכַר עַד־מָאֹד וְלֹא־הִגִּידָהּ לוֹ דְּבָר קָטָן וְגָדוֹל עַד־אֹזֶר הַבֶּקֶר: ... and Nabal's heart was merry within him for he was extremely drunk ...	καὶ παρεγενήθη Αβιγαια πρὸς Ναβαλ, καὶ ἰδοὺ αὐτῷ πότος ἐν οἴκῳ αὐτοῦ ὡς πότος βασιλέως, καὶ ἡ καρδία Ναβαλ ἀγαθὴ ἐπ' αὐτόν, καὶ αὐτὸς μεθύων ἕως σφόδρα· καὶ οὐκ ἀπήγγειλεν αὐτῷ ῥῆμα μικρὸν ἢ μέγα ἕως φωτὸς τοῦ πρωῒ.
	§ 5.2.5.2	And Nabal's heart was merry in him and he was extremely drunk (became merry within him until...)	
2 Sam 13.28	Heart	וַיֵּצֵא אֲבִשָּׁלֹם אֶת־נַעֲרָיו לֵאמֹר רְאוּ נָא כָטוֹב לִב־אַמְנוֹן בַּיִן וְאַמְרַתִּי אֲלֵיכֶם הֲכּוּ אֶת־אַמְנוֹן וְהַמָּתָם אֹתוֹ אֶל־תִּירָאוּ הֲלֹא כִי אֲנֹכִי צִנִּיתִי אֶתְכֶם חֲזָקוֹ וְהָיוּ לְבָנֵי־חֵיל: ... see that Amnon's heart is merry with wine ...	καὶ ἐνετείλατο Αβεσσαλωμ τοῖς παιδαρίοις αὐτοῦ λέγων Ἴδετε ὡς ἂν ἀγαθυνθῇ ἡ καρδία Αμνων ἐν τῷ οἶνῳ καὶ εἶπω πρὸς ὑμᾶς Πατάξατε τὸν Αμνων, καὶ θανατώσατε αὐτόν· μὴ φοβηθῆτε, ὅτι οὐχὶ ἐγὼ εἰμι ἐντέλλομαι ὑμῖν; ἀνδρίζεσθε καὶ γίνεσθε εἰς υἱοὺς δυνάμεως.
	§ 5.2.5.2	... see that Amnon's heart is merry with wine ...	
1 Kings 8.66 (cf 2 Chr	Heart	בַּיּוֹם הַשְּׁמִינִי שֶׁלַח אֶת־הָעָם וַיְבָרְכוּ אֶת־הַמֶּלֶךְ	καὶ ἐν τῇ ἡμέρᾳ τῇ ὀγδόῃ ἐξαπέστειλεν τὸν λαὸν καὶ εὐλόγησεν αὐτόν, καὶ ἀπῆλθον ἕκαστος εἰς τὰ



7.10)		וַיִּלְכְּדוּ לְאַהֲלֵיהֶם שְׂמֵחִים וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ: ... then they blessed the king and went to their tents joyful and glad of heart ...	σκηνώματα αὐτοῦ χαίροντες καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς, οἷς ἐποίησεν κύριος τῷ Δαυιδ δούλῳ αὐτοῦ καὶ τῷ Ἰσραὴλ λαῷ αὐτοῦ. ... and they blessed him [the king] and they departed each to his abode rejoicing and glad of heart ...
	§ 5.2.5.4	Here the Hebrew phrase is the same as above – and they have been feasting for 7 days and nights, so it is also possible that this should be translated ‘merry of heart’!	
	1 Kings 21.7 LXX 20.7	וְהָאָמָר אֵלָיו אֵינְכֶם אֲשֶׁתּוֹ אֶתָּה עֲתָה תַעֲשֶׂה מְלוּכָה עַל־יִשְׂרָאֵל קוּם אֲכַל־לֶחֶם וַיֵּטֶב לִבָּךְ אֲנִי אֶתֵּן לְךָ אֶת־כָּרֶם נָבוֹת הַיִּזְרְעֵאלִי: Get up, eat bread and let your heart be merry ...	καὶ εἶπεν πρὸς αὐτὸν Ἰεζαβελ ἡ γυνὴ αὐτοῦ Σὺ νῦν οὕτως ποιεῖς βασιλέα ἐπὶ Ἰσραὴλ; ἀνάστηθι φάγε ἄρτον καὶ σαυτοῦ γενοῦ· ἐγὼ δώσω σοι τὸν ἀμπελῶνα Ναβουθαί τοῦ Ἰεζραηλῖτου. Get up, eat bread and come to yourself (pull yourself together)
	§ 5.2.5.3	It is possible the LXX translator was uncomfortable with using a phrase that might imply getting drunk in this context, so avoids it – Ahab has just been sulking because Naboth would not sell him his vineyard.	
2 Kings 11.12	Hands	וַיִּזְצֹא אֶת־בֶּן־הַמֶּלֶךְ וַיִּתֵּן עָלָיו אֶת־הַנֶּזֶר וְאֶת־הָעֵדוּת וַיִּמְלְכוּ אֹתוֹ וַיִּמְשְׁחֻהוּ וַיִּכְוֹכֶם וַיֹּאמְרוּ יְחִי הַמֶּלֶךְ: And they clapped their hands and said, ‘Long live the King’.	καὶ ἐξάπεστειλεν τὸν υἱὸν τοῦ βασιλέως καὶ ἔδωκεν ἐπ’ αὐτὸν τὸ νεζερ καὶ τὸ μαρτύριον καὶ ἐβασίλευσεν αὐτὸν καὶ ἔχρισεν αὐτόν, καὶ ἐκρότησαν τῇ χειρὶ καὶ εἶπαν Ζήτω ὁ βασιλεὺς. And they clapped their hands and said, ‘Long live the King’
	§ 5.2.8.1		
Isa 24.7	Heart LXX ψυχή	אָבֵל תִּירֹשׁ אֲמָלָה־גִּפֶּן נֶאֱנָחוּ כָל־שְׂמֵחֵי־לֵב: The grape pressing has dried up, the vine withers/mourns; all the merry hearted / glad of heart sigh/groan	πενθήσει οἶνος, πενήσει ἄμπελος, στενάξουσιν πάντες οἱ εὐφραινόμενοι τὴν ψυχὴν. The wine laments, the vine mourns; all those making themselves (ψυχή) merry sigh/groan
	§ 5.2.5.4	This verse is included here as an example of the phrase ‘merry-hearted’ that uses the verb שָׂמַח – those who enjoy wine who will obviously be sighing for the failure of the grape harvest.	
	Isa 30.29	Heart LXX no ‘heart’	הַשִּׁיר יִהְיֶה לָכֶם כְּלִיל הַתְּקֵד־שָׁחַג וְשִׁמְחַת לִבָּב כְּהוֹלֵךְ בְּחָלִיל לְבוֹא בְּהַר־יְהוָה μη δια παντός δεῖ ὑμᾶς εὐφραίνεσθαι καὶ εἰσπορεύεσθαι εἰς τὰ ἁγία μου δια παντός ὥσει ἐορτάζοντας καὶ ὥσει εὐφραινομένους εἰσελθεῖν μετὰ αὐλοῦ εἰς τὸ ὄρος τοῦ κυρίου πρὸς τὸν θεὸν τοῦ

		אֶל-צֹר יִשְׂרָאֵל: ... and gladness of heart as when following the pipe ...	Ισραηλ; ... and rejoicing as when going in with the flute ...
Isa 42.1	<i>Nefes</i>	הֵן עֲבָדִי אֶתְמַדְּבוּ בְּחִירֵי רִצְתָהּ נִפְשִׁי נִתְתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא: Behold my servant, whom I hold firmly, my elect, [in whom] my <i>nefes</i> delights	Ιακωβ ὁ παῖς μου, ἀντιλήμψομαι αὐτοῦ· Ἰσραηλ ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἡ ψυχὴ μου· ἔδωκα τὸ πνεῦμά μου ἐπ’ αὐτόν, κρίσιν τοῖς ἔθνεσιν ἐξοίσει. Jacob is my servant, I will hold him close; Israel is my elect, my soul will receive him favourably
		LXX translator seems to have felt the need to ensure there is no misunderstanding about the identity of the servant or the elect – this verse begins the first of the ‘servant songs’. However, there has been no attempt to treat the others in a similar way and it is more likely that, as this chapter is linked with chapters 43 and 44, the translator has begun it in a similar way for the sake of symmetry	
Isa 55.2	<i>Nefes</i>	לֶמְחָה תִּשְׁקַלּוּ-כֶסֶף בְּלֹא-לֶחֶם וַיִּגְיעְכֶּם בְּלֹא לְשִׁבְעָה שָׂמְעוּ שָׂמְעוּ אֵלַי וְאַכְלוּ-טוֹב וְתִתְעַנֵּג בְּדָשָׁן נִפְשְׁכֶּם: May you eat well and may your throat/ <i>nefes</i> take delight in fatness/abundance	ἵνα τί τιμᾶσθε ἀργυρίου, καὶ τὸν μόχθον ὑμῶν οὐκ εἰς πλησμονήν; ἀκούσατέ μου καὶ φάγεσθε ἀγαθὰ, καὶ ἐντρυφήσει ἐν ἀγαθοῖς ἡ ψυχὴ ὑμῶν. May you eat what is good and may your spirit/being revel in good things
	§ 5.2.4.4, 5.2.7.2	Of course it is not just the ‘throat’ that takes delight in eating, but it is implied as the organ that swallows it.	
Isa 55.12 cf Ps 98.4	Hands LXX no hands	כִּי-בִשְׂמִיחָה תֵּצְאוּ וּבְשָׁלוֹם תֵּיבָלֹן הַהָרִים וְהַגְּבָעוֹת יִפְצְחוּ לְפָנֶיכֶם רִנָּה וְכָל-עֵצֵי הַשָּׂדֶה יִמְחָאוּ-כָף: For in joy shall you go out and in peace you shall be led forth; the mountains and the hills shall break out before you singing and all the trees of the field shall clap hands.	ἐν γὰρ εὐφροσύνῃ ἐξελεύσεσθε καὶ ἐν χαρᾷ διδαχθήσεσθε· τὰ γὰρ ὄρη καὶ οἱ βουνοὶ ἐξαλοῦνται προσδεχόμενοι ὑμᾶς ἐν χαρᾷ, καὶ πάντα τὰ ξύλα τοῦ ἀγροῦ ἐπικροτήσιν τοῖς κλάδοις, For in gladness you shall go out and in joy you shall be taught; for the mountains and the hills shall leap up to receive you in joy, and all the trees of the field shall rattle their branches.
	§ 5.2.8.1+2	I included this verse as the mountains, hills and trees are personified, with the trees apparently able to clap hands, and it is interesting that the LXX changes the imagery– it would seem that mountains and hills can leap up, but trees must have branches! In Ps 98.8, however, the rivers do ‘clap hands’.	
Isa 58.11	Bones, <i>nefes</i>	וַיִּתֵּן יְהוָה תְּמִידָה וְהַשְׁבִּיעַ בְּצִחְצֻחוֹת נִפְשֶׁךָ	καὶ ἔσται ὁ θεός σου μετὰ σοῦ διὰ παντός· καὶ ἐμπλησθήσῃ καθάπερ ἐπιθυμεῖ ἡ ψυχὴ σου, καὶ τὰ

	LXX extra image	וְעֲצְמֹתַיִךְ יִחְלִיץ וְהָיִיתָ כְּגֵן רִוְחַ וּכְמוֹצָא מַיִם אֲשֶׁר לֹא יִכְבּוּ מִיָּמִיו:	ὅστᾱ σου πιανθήσεται, καὶ ἔσῃ ὡς κήπος μεθύων καὶ ὡς πηγὴ ἣν μὴ ἐξέλιπεν ὕδωρ, [καὶ τὰ ὅστᾱ σου ὡς βοτάνη ἀνατελεῖ καὶ πιανθήσεται, καὶ κληρονομήσουσι γενεὰς γενεῶν.]
		And the LORD will lead you continually and he will satisfy your <i>nefes</i> in drought, and he will make your bones strong so you will be like a watered garden, and like a spring whose waters do not fail.	And your God will be with you always, and you will be filled just as your spirit desires, and your bones will be made fat so you will be like a watered garden and like a spring whose waters will not fail [and your bones will grow like grass and flourish and they will inherit for generation after generation.]
	§ 2.5.6.2, 5.2.3.2, 5.2.7.3	LXX seems to borrow some of the imagery that appears in Isa 66.14 and adds it here. However, the apparatus in Rahlfs <i>Septuaginta</i> indicates that the text in brackets above is not attested in <i>Vaticanus</i> or <i>Sinaiticus</i> – it is not included in Ziegler’s Göttingen edition, nor in <i>NETS</i> .	
Isa 60.5	Heart	אֲזַי תִּרְאִי וְנִהְיֶינָה וּפְתַח וּרְחֹב לְבָבְךָ כִּי־יִהְיֶה עָלֶיךָ הַמֶּן יִם חֵיל גּוֹיִם יִבְאוּ לָךְ:	τότε ὄψῃ καὶ φοβηθήσῃ καὶ ἐκστήσῃ τῇ καρδίᾳ, ὅτι μεταβαλεῖ εἰς σὲ πλοῦτος θαλάσσης καὶ ἔθνων καὶ λαῶν. καὶ ἥξουσίν σοι
		Then you will see and be radiant and your heart will tremble and open wide ...	Then you will see and fear and be amazed in [your] heart...
	§ 5.2.1.5	LXX interprets the trembling as fear – an understandable fear of God in the context of the coming of ‘the glory of the LORD’ in vss 1-2. The Hebrew could be translated ‘Then you will see and be radiant and tremble, and your heart will open wide ...’ (i.e. be amazed), the LXX translator may have considered one of the verbs redundant.	
Isa 61.10	<i>Nefes</i>	שׁוֹשׁ אֲשִׁישׁ בִּיהוָה תִּגַּל נַפְשִׁי בְּאֱלֹהֵי כִּי הִלְבִּישְׁנִי בְּגָדֵי־יִשְׁע מַעִיל צִדְקָה יַעֲטֵנִי כִּפְתֵּן יִכְתֵּן פֶּאֶר וּכְפֻלָּה תַעֲבֶדָה כְּלִיָּהּ:	καὶ εὐφροσύνη εὐφρανθήσονται ἐπὶ κύριον. -- ἀγαλλιάσθω ἡ ψυχὴ μου ἐπὶ τῷ κυρίῳ· ἐνέδυσεν γάρ με ἱμάτιον σωτηρίου καὶ χιτῶνα εὐφροσύνης ὡς νυμφίῳ περιέθηκεν μοι μίτραν καὶ ὡς νύμφην κατεκόσμησέν με κόσμῳ.
		My throat/ <i>nefes</i> will shout with joy/rejoice in my God ...	And let my spirit/being take delight in the Lord ...
	§ 5.2.3.4	The Hebrew verb seems to reflect the physicality of the <i>nefes</i> , i.e. the noise coming from the throat, whilst the Greek ψυχή is more general, physical in the sense of ‘being’, but not in relation to making a noise.	
Isa 65.14 See Distress	Heart x 2 LXX heart x 1	הִנֵּה עֲבָדַי יִרְנוּ מְטֹיב לֵב וְאַתֶּם תִּצְעַקוּ מִכָּאֵב לֵב וּמִנְשָׁכַר רֵוַח תִּילְלִיו:	ἰδοὺ οἱ δουλεύοντές μοι ἀγαλλιάσονται ἐν εὐφροσύνῃ, ὑμεῖς δὲ κεκράξεσθε διὰ τὸν πόνον τῆς καρδίας ὑμῶν καὶ ἀπὸ συντριβῆς πνεύματος ὀλολύξετε.
		Behold my servants will shout with joy from gladness of heart but	Behold my servants will exult in gladness but you, you will

		you shall cry out from anguish of heart and shall wail from a broken spirit	shriek from anguish/ pain of your heart and you will cry aloud from a broken spirit
	§ 5.2.3.4, 5.2.5.4	LXX translator may have felt that repeating 'heart' was unnecessary.	
Isa 66.14	Heart, Bones	וְרֵאִיתֶם וְשִׂשׁ לְבַבְכֶּם וְעַצְמוֹתֵיכֶם כִּדְשָׁא תִפְרַחְנָה וְנִוְדָעָה יַד־יְהוָה אֶת־עַבְדֵּיו וְזַעַם אֶת־אֹיְבָיו:	καὶ ὄψεσθε, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὰ ὀστά ὑμῶν ὡς βοτάνη ἀνατελεῖ· καὶ γνωσθήσεται ἡ χεὶρ κυρίου τοῖς σεβομένοις αὐτόν, καὶ ἀπειλήσει τοῖς ἀπειθοῦσιν.
	§ 2.5.6.2	Your hearts will rejoice and your bones will sprout like new grass	Your hearts will rejoice and your bones will grow like grass
Jer 15.16	Heart	נִמְצְאוּ דְבָרֶיךָ וְאָכַלְתִּים וַיְהִי דְבָרֶיךָ [דְּבָרְךָ] לִי לְשֹׂשׂוֹן וּלְשִׂמְחַת לִבִּי כִּי־נִקְרָא שְׁמֶךָ עָלַי יְהוָה אֱלֹהֵי צַבָּאוֹת:	ὑπὸ τῶν ἀθετούντων τοὺς λόγους σου· συντέλεσον αὐτούς, καὶ ἔσται ὁ λόγος σου ἔμοι εἰς εὐφροσύνην καὶ χαρὰν καρδίας μου, ὅτι ἐπικέκληται τὸ ὄνομά σου ἐπ' ἔμοί, κύριε παντοκράτωρ.
		Your words were found and I ate them and your words became to me a joy and the gladdening of my heart ...	(know that I have suffered insult on account of you) because of those who set aside/deny your words. Accomplish them and your word will be to me as gladness and joy of my heart..
		The beginning of this verse in the LXX follows on from vs 15 – it is not clear why the idea of eating the Lord's words is lost (the eating of the scroll in Ezekiel chapter 3 is related faithfully).	
Jer 31.12 LXX 38.12	Nefes	וּבָאוּ וְרִנְנוּ בְּמָרוֹם־צִיּוֹן וְנִהְיָוּ אֶל־טוֹב יְהוָה עַל־דָּגְנָם וְעַל־תֵּימָרָם וְעַל־יִצְהָרָם וְעַל־בְּנֵי־צֶאֱן וּבְקָרָם וְהָיְתָה נַפְשָׁם כְּגֵן רִוְחָה וְלֹא־יִסְיָפוּ לְדָאֲבָה עוֹד:	καὶ ἥξουσιν καὶ εὐφρανθήσονται ἐν τῇ ὄρει Σιών· καὶ ἥξουσιν ἐπ' ἀγαθὰ κυρίου, ἐπὶ γῆν σίτου καὶ οἴνου καὶ καρπῶν καὶ κτηνῶν καὶ προβάτων, καὶ ἔσται ἡ ψυχὴ αὐτῶν ὥσπερ ξύλον ἔγκαρπον, καὶ οὐ πεινάσουσιν ἔτι
		And they shall come and sing on the height of Zion and be happy (radiant) for the goodness of the LORD ... their nefes will be like a watered garden ...	And they will come and make merry on the mountain of Zion and they will come into the good things of the Lord ... their spirit/being will be as a fruitful tree ...
	§ 5.2.3.1, 5.2.7.3	It is not clear why 'tree' is substituted for 'garden'. BHS suggests a relationship with the mention of fruitful trees in Gen 1.11 and Ps 148(147).9 – but exactly the same Hebrew phrase appears in Isa 58.11, where LXX renders 'garden'.	
Jer 31.14 LXX 38.14	Nefes	וְרוּחֵי נַפְשׁ הַכֹּהֲנִים דָּשְׁן וְעַמִּי אֶת־טוֹבִי יִשְׂבְּעוּ נַאֲם־יְהוָה:	μεγαλυνῶ καὶ μεθύσω τὴν ψυχὴν τῶν ἱερέων υἱῶν Λευι, καὶ ὁ λαός μου τῶν ἀγαθῶν μου ἐμπλησθήσεται.
		And I will drench/fill the priests' throat/nefes with fatness and my people will be satisfied with good things.	I will strengthen and intoxicate the spirits of the priests of the sons of Levi, and my people will be filled with my good things

		The basic meaning is similar but perhaps here the <i>nefes</i> as ‘throat’ can literally be drenched, or filled, whereas the ψυχή lacks that double meaning. The verb μεθύω can mean ‘soaked’ but is more often associated with drunkenness – an image that is not unusual in relation to both the Lord’s blessings and punishments.	
Jer 50.19 LXX 27.19	<i>Nefes</i>	<p>וְשִׁבְבֹתִי אֶת־יִשְׂרָאֵל אֶל־נִזְהוֹ וְרָעָה הַכְרָמָל וְהַבָּשָׁן וּבְהָר אֶפְרַיִם וְהַגִּלְעָד תִּשְׂבַּע נַפְשׁוֹ:</p>	καὶ ἀποκαταστήσω τὸν Ἰσραὴλ εἰς τὴν νομὴν αὐτοῦ, καὶ νεμήσεται ἐν τῷ Καρμήλῳ καὶ ἐν ὄρει Εφραιμ καὶ ἐν τῷ Γαλααδ, καὶ πλησθήσεται ἡ ψυχὴ αὐτοῦ.
		... his <i>nefes</i> will be satisfied.	... and his spirit will be satisfied.
Ezek 25.6	Hands, feet, <i>nefes</i>	<p>כִּי כֹה אָמַר אֲדֹנָי יְהוִה יַעַן מָחָדָךְ יָד וְרַקְעָךְ בָּרַגְלָךְ וְהִשְׁמַח בְּכָל־שִׁטְמֶךָ בְּנֹפֶשׁ אֶל־אֲדָמַת יִשְׂרָאֵל:</p>	διότι τάδε λέγει κύριος Ἄνθ' ὧν ἐκρότησας τὴν χειρὰ σου καὶ ἐπεσόφησας τῷ ποδί σου καὶ ἐπέχαρας ἐκ ψυχῆς σου ἐπὶ τὴν γῆν τοῦ Ἰσραὴλ,
		... because of your clapping hands and your stamping (with) feet when you rejoiced against the land of Israel [with] all your scorn in your <i>nefes</i> ..	... because you have clapped your hands and stamped your feet and rejoiced in spirit over the land of Israel ...
	§ 5.1.3	To ‘have scorn in your throat’, may have been an idiom	
Zeph 3.14	Heart	<p>רְנִי בַת־צִיּוֹן הֲרִיעִי יִשְׂרָאֵל שִׂמְחִי וְעִלִּי בְּכָל־לֵב בַּת יְרוּשָׁלַם:</p>	Χαῖρε σφόδρα, θύγατερ Σιων, κήρυσσε, θύγατερ Ἱερουσαλημ· εὐφραίνου καὶ κατατέρπου ἐξ ὅλης τῆς καρδίας σου, θύγατερ Ἱερουσαλημ.
	§ 5.2.5.5	Shout with joy daughter of Zion, shout loudly O Israel; be glad and rejoice with your whole heart O daughter of Jerusalem.	Be very glad O daughter of Zion; shout out O daughter of Jerusalem; be glad and rejoice with your whole heart O daughter of Jerusalem
Zech 10.7	Heart x 2	<p>וְהָיוּ כְּגִבּוֹר אֶפְרַיִם וְשִׂמְחָה לָבָם כְּמוֹ־יַיִן וּבְנֵיהֶם יֵרְאוּ וְשִׂמְחוּ יִגְלָה לָבָם בִּיהוָה:</p>	καὶ ἔσονται ὡς μαχηταὶ τοῦ Εφραιμ, καὶ χαρήσεται ἡ καρδία αὐτῶν ὡς ἐν οἴνῳ· καὶ τὰ τέκνα αὐτῶν ὄψονται καὶ εὐφρανθήσονται, καὶ χαρεῖται ἡ καρδία αὐτῶν ἐπὶ τῷ κυρίῳ.
		And the Ephraimites will be like mighty men/champions, and their hearts will be merry as from wine; and their children will see and be glad, their hearts will shout with joy in the LORD.	And the Ephraimites will be as warriors and their hearts will be merry as from wine; and their children will see and be glad and their hearts will delight in the Lord.
	§ 5.2.5.2+5	A positive image of ‘merry hearts’.	
Ps. 4.7	Face	<p>רַבִּים אָמְרִים מִי־יִרְאֵנוּ טוֹב</p>	πολλοὶ λέγουσιν Τίς δείξει ἡμῖν τὰ ἀγαθὰ; ἐσημειώθη ἐφ’ ἡμᾶς τὸ φῶς τοῦ προσώπου σου, κύριε.

		נִסָּה־עָלֵינוּ אֹר פָּנֶיךָ יְהוָה:	
		O LORD lift up [BHS prop. נשא] the light of your face upon us.	The light of your face was marked upon us O Lord
	§ 5.2.1.3	The LXX conveys the idea that there is a physical sign of membership of the 'chosen people'.	
Ps 4.8	Heart	נִתְתָּה שְׂמֵחָה בְּלִבִּי מַעַת דְּגָגָם וְתִירוֹשָׁם רַבּוֹ:	ἔδωκας εὐφροσύνην εἰς τὴν καρδίαν μου· ἀπὸ καιροῦ σίτου καὶ οἴνου καὶ ἐλαίου αὐτῶν ἐπληθύνθησαν.
		You have put joy/gladness in my heart ...	You have put joy/gladness in my heart ...
Ps 9.2	Heart	אֲדָה יְהוָה בְּכָל־לִבִּי אֶסְפְּרָה כָּל־נִפְלְאוֹתֶיךָ:	Ἐξομολογήσομαί σοι, κύριε, ἐν ὅλῃ καρδίᾳ μου, διηγῆσμαι πάντα τὰ θαυμάσιά σου·
	§ 5.2.5.5	I will praise the LORD with all my heart ...	I will give thanks to you O Lord with all my heart ...
Ps 13.6 LXX 12.6	Heart	וְאָנִי   בְּחִסְדְּךָ בְּטַחְתִּי יִגַּל לִבִּי בִישׁוּעָתְךָ אֲשִׁירָה לַיהוָה כִּי גָמַל עָלַי:	ἐγὼ δὲ ἐπὶ τῷ ἐλέει σου ἤλπισα, ἀγαλλιάσεται ἡ καρδία μου ἐπὶ τῷ σωτηρίῳ σου· ὅσω τῷ κυρίῳ τῷ εὐεργετήσαντί με καὶ ψαλῶ τῷ ὀνόματι κυρίου τοῦ ὑψίστου.
	§ 5.2.5.5	My heart will rejoice in your salvation, I will sing to the LORD	My heart will exult in your salvation, I will sing to the Lord
Ps 16.9 LXX 15.9	Heart, liver, flesh LXX heart, tongue, flesh	לָכֵן   שְׂמֵחַ לִבִּי וַיִּגַּל כְּבוֹדִי אַף־בְּשָׁרִי יִשְׁכֵּן לְבֶטֶח:	διὰ τοῦτο ηὐφράνθη ἡ καρδία μου, καὶ ἠγαλλίασατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι,
		Therefore my heart is glad and my liver rejoices; even my flesh rests in peace	Therefore my heart is glad and my tongue rejoices and even my flesh will rest in hope
	§ 5.2.6.1+2+4	LXX substitutes 'tongue' for 'liver'. See paragraphs indicated for discussion on the 'liver' rejoicing - also Ps 30.13; 57.9; 108.2	
Ps 19.9 LXX 18.9	Heart, eyes	בְּקִוֵּי יְהוָה יִשְׂרָיִם מְשֻׁמְחֵי־לֵב מִצְוֹת יְהוָה בְּרָה מְאִירַת עֵינָיִם:	τὰ δικαιώματα κυρίου εὐθεῖα, εὐφραίνοντα καρδίαν· ἡ ἐντολὴ κυρίου τηλαυγής, φωτίζουσα ὀφθαλμούς·
	§ 5.2.2.1	The judgements of the LORD are just, gladdening the heart; the commandments of the LORD are pure, making the eyes bright / giving light to the eyes.	The judgements of the Lord are just, gladdening the heart; the command of the Lord is clear, making the eyes bright.
Ps 28.7 LXX 27.7	MT Heart x 2 LXX heart + flesh	יְהוָה   עֲזָרִי וּמִגְנִי בּוֹ בְּטַח לִבִּי וְנִעְזַרְתִּי וַיַּעֲלֵז לִבִּי וּמִשִּׁירִי אֶחְדָּלֵנוּ:	κύριος βοηθός μου καὶ ὑπερασπιστής μου· ἐπ' αὐτῷ ἤλπισεν ἡ καρδία μου, καὶ ἐβοηθήθην, καὶ ἀνέθαλεν ἡ σὰρξ μου· καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ.
		The LORD is my strength and protection, my heart trusted in him and I was helped; then my heart exulted and I praised him with	The Lord is my helper and my protector, in him my heart hoped; and I was helped; then my flesh flourished anew and



		my song.	willingly I will give thanks to him.
	§ 5.2.5.5+7	LXX seems to have made a deliberate change – see discussion	
Ps 30.13 LXX 29.13	Liver LXX ‘glory’	לְמַעַן יִזְמְרָהּ כְּבוֹד וְלֹא יִדָּם יְהוָה אֱלֹהֵי לְעוֹלָם אֲוֶדְךָ:	ὅπως ἂν ψάλλῃ σοι ἡ δόξα μου καὶ οὐ μὴ κατανυγῶ· κύριε ὁ θεός μου, εἰς τὸν αἰῶνα ἐξομολογήσομαί σοι.
		In order that my liver may praise you and not keep still ...	In order that my glory may make music for you and I may not be sorely pricked / stunned
	§ 5.2.6.1+3	See discussion and Ps 16.9; 57.9; 108.2	
Ps 31.17 LXX 30.17	Face (God’s)	הָאֵירָה פָּנֶיךָ עַל־עַבְדְּךָ הוֹשִׁיעֵנִי בְּחַסְדֶּךָ:	ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου, σῶσόν με ἐν τῷ ἐλέει σου.
		Make your face shine upon your servant; save me with your loving kindness	Let your face shine upon your servant; save me in your mercy
Ps 33.21 LXX 32.21	Heart	כִּי־בֹ יִשְׂמַח לִבֵּנוּ כִּי בְשֵׁם קְדֹשׁוֹ בְּטַחְנוּ:	ὅτι ἐν αὐτῷ εὐφρανθήσεται ἡ καρδία ἡμῶν, καὶ ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ ἠλπίσαμεν.
		For in/by him our hearts are glad ...	For in/by him our hearts are gladdened
Ps 34.2 LXX 33.2	Mouth	אֲבָרְכָה אֶת־יְהוָה בְּכָל־עֵת תָּמִיד תִּהְלֶתוּ בִּפִּי:	Εὐλογήσω τὸν κύριον ἐν παντὶ καιρῷ, διὰ παντὸς ἡ αἰνεσις αὐτοῦ ἐν τῷ στόματί μου.
		§ 5.2.4.1	I will bless the LORD at all times; his praise is continually in my mouth.
Ps 34.3 LXX 33.3	Nefes	בִּיהוָה תִּתְהַלֵּל נַפְשִׁי יִשְׁמְעוּ עֲנֻנִים וַיִּשְׁמַחוּ:	ἐν τῷ κυρίῳ ἐπαινεσθήσεται ἡ ψυχὴ μου· ἀκουσάτωσαν πραεῖς καὶ εὐφρανθήτωσαν.
		My throat/nefes will glory/boast in the LORD ...	In the Lord my spirit will be commended.
	§ 5.2.3.1	Nefes as throat – see discussion	
Ps 34.6 LXX 33.6  See Distress	Face	הִבִּיטוּ אֵלָיו וְנִהְרוּ וּפְנֵיהֶם אֵל־יִתְפָּרוּ:	προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε, καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ.
		They will gaze upon him and be radiant and their faces will not be ashamed.	Surrender to him and be enlightened/instructed and your faces will not be ashamed.
		LXX may possibly have read a form of the verb בָּטַח ‘trust’ or חָבַט ‘be beaten out’ (interpreted as ‘surrender’).	
Ps 35.9 LXX 34.9	Nefes	וְנַפְשִׁי תִגִּיל בִּיהוָה תִּשְׂשַׁע בִּישׁוּעָתוֹ:	ἡ δὲ ψυχὴ μου ἀγαλλιάσεται ἐπὶ τῷ κυρίῳ, τερφθήσεται ἐπὶ τῷ σωτηρίῳ αὐτοῦ.
		§ 5.2.3.1	And my nefes will be joyful in the LORD; it will rejoice in his salvation

Ps 35.10 LXX 34.10	Bones	כָּל עַצְמוֹתַי   תֹּאמְרֶנָּה יְהוָה מִי כָמוֹךָ מֵצִיל עָנִי מִחֲזָק מִמֶּנִּי וְעָנִי וְאֶבְיוֹן מִנִּזְלוֹ:	πάντα τὰ ὀστά μου ἐροῦσιν Κύριε, τίς ὅμοιός σοι; ῥυόμενος πτωχὸν ἐκ χειρὸς στερεωτέρων αὐτοῦ καὶ πτωχὸν καὶ πένητα ἀπὸ τῶν διαρπαζόντων αὐτόν.
	§ 5.2.7.1	All my bones will say ‘O LORD, who is like you?’	All my bones will say, ‘O Lord who is like you?’
Ps 40.4 LXX 39.4	Mouth	וַיִּתֵּן בִּפִּי   שִׁיר חֲדָשׁ תְּהַלֶּלָה לְאֱלֹהֵינוּ יֵרָאוּ רַבִּים וַיִּירָאוּ וַיִּבְטְחוּ בַיהוָה:	καὶ ἐνέβαλεν εἰς τὸ στόμα μου ᾠσμα καινόν, ὕμνον τῷ θεῷ ἡμῶν· ὄψονται πολλοὶ καὶ φοβηθήσονται καὶ ἐλπιοῦσιν ἐπὶ κύριον.
	§ 5.2.4.1	He has put into my mouth a new song, praise to our God ...	He has put into my mouth a new song, a hymn to our God ...
Ps 45.2 LXX 44.2	Heart, Tongue	רָחַשׁ לִבִּי   דְּבַר טוֹב אָמַר אָנִי מַעֲשֵׂי לְמַלְךָ לְשׁוֹנִי עֵט   סוֹפֵר מַהֲרֵי:	Ἐξηρεύξατο ἡ καρδία μου λόγον ἀγαθόν, λέγω ἐγὼ τὰ ἔργα μου τῷ βασιλεῖ, ἢ γλῶσσά μου κάλαμος γραμματέως ὀξυγράφου.
	§ 5.2.5.6, 5.2.6.2	My heart is stirred up with a good thing; I will speak of what I have done to the king; my tongue [is] the pen of a skilful scribe.	My heart pours out a good thing, I myself speak my works to the king; my tongue is the pen of a speedy scribe.
Ps 51.10 LXX 50.10	Bones	תִּשְׁמְעֵנִי שִׁשׁוֹן וְשִׂמְחָה תִּהְלֶלְנָה עַצְמוֹת דְּכִיתָ:	ἀκουτιεῖς με ἀγαλλίασιν καὶ εὐφροσύνην· ἀγαλλιᾶσονται ὀστά τεταπεινωμένα.
	§ 5.2.7.1	Let me hear joy and gladness; let the bones you have crushed/humbled rejoice/shout for joy	I will hear great joy and gladness; may the bones that have been humiliated rejoice
Ps 51.16 LXX 50.16	Tongue	הִצִּילָנִי מִדְּמִים   אֱלֹהִים אֱלֹהֵי תִשׁוּעָתִי תִּרְגֵּן לְשׁוֹנִי צְדָקָתְךָ:	ῥυσαί με ἐξ αἱμάτων, ὁ θεὸς ὁ θεὸς τῆς σωτηρίας μου· ἀγαλλιᾶσεται ἡ γλῶσσά μου τὴν δικαιοσύνην σου.
	§ 5.2.4.1	My tongue will proclaim your righteousness in shouts of joy	My tongue will rejoice exceedingly in your righteousness
Ps 51.17 LXX 50.17	Lips, mouth	אֲדַנִּי שְׂפָתַי תִּפְתָּח וּפִי יַגִּיד תְּהַלֶּלְתֶּךָ:	κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴνεσίν σου.
	§ 5.2.4.1	O Lord open my lips and my mouth will proclaim your glory	O Lord you will open my lips and my mouth will proclaim your praise
Ps 57.8 LXX 56.8	Heart x 2	נָכוֹן לִבִּי אֱלֹהִים נָכוֹן לִבִּי אֲשִׁירָה וְאֶזְמָרָה:	ἐτοίμη ἡ καρδία μου, ὁ θεός, ἐτοίμη ἡ καρδία μου, ᾄσομαι καὶ ψαλῶ.
		My heart is ready O God, my heart is ready, I will sing, I will sing praises	My heart is ready O God, my heart is ready, I will sing and play music.
Ps 57.9 LXX 56.9	Liver LXX ‘glory’	עוֹרָה כְּבוֹדִי, עוֹרָה הַנֶּבֶל וְכִנּוֹר אֶעֱרָה שָׁחַר:	ἐξεγέρθητι, ἡ δόξα μου· ἐξεγέρθητι, ψαλτήριον καὶ κιθάρα· ἐξεγερθήσομαι ὄρθρου.
		Awake, my liver! Awake psaltery and harp! I will awake the	Awake my glory! Awake psaltery and harp! I will awake the



		dawn.	dawn.
	§ 5.2.6.1+3	See discussion and Ps 16.9; 30.13; 108.2	
Ps 63.2 LXX 62.2	<i>Nefes</i> , flesh	אֱלֹהִים   אֵלֵי אַתָּה אֲשַׁחֲרֶךָ צִמְאָה לִךְ   נַפְשִׁי כַּמָּה לִךְ בְּשָׂרִי בְּאַרְצ־צִיָּה וְעֵינַי בְּלִי-מַיִם:	Ὁ θεὸς ὁ θεός μου, πρὸς σὲ ὀρθρίζω· ἐδίψησέν σοι ἡ ψυχὴ μου. ποσαπλῶς σοι ἡ σὰρξ μου ἐν γῇ ἐρήμῳ καὶ ἀβάτῳ καὶ ἀνύδρῳ;
	§ 5.2.3.2	My <i>nefes</i> thirsts for you, my flesh longs for you in a land [that is] dry and exhausted, without water.	My spirit thirsts for you, how many times [has] my flesh [longed] for you in a land desolate and inaccessible and without water.
Ps 63.4 LXX 62.4	Lips	כִּי-טוֹב חֶסֶדְךָ מִחַיִּים שְׂפָתֵי יִשְׁבְּחוּנֶךָ: My lips will praise you	ὅτι κρεῖσσον τὸ ἔλεός σου ὑπὲρ ζωάς· τὰ χεῖλη μου ἐπαινέσουσίν σε. My lips will praise you
Ps 63.5 LXX 62.5	Hands	כֵּן אֲבָרְכְּךָ בְּחַיִּי בְשִׁמְךָ אֲשֶׁא כָפִי: In your name I will lift up my hands ...	οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου, ἐν τῷ ὀνόματί σου ἄρῳ τὰς χεῖράς μου. In your name I will lift up my hands ...
Ps 63.6 LXX 62.6	<i>Nefes</i> , mouth, lips	כָּמוֹ חֵלֶב וְדָשֵׁן תִּשְׁבַּע נַפְשִׁי וְשִׁפְתֵי רִנְנוֹת יִהְלֶל-כִּי As with marrow fat and olive oil my <i>nefes</i> is satisfied and [with] lips of shouts of joy my mouth will praise.	ὥσει στέατος καὶ πιότητος ἐμπλησθεῖ ἡ ψυχὴ μου, καὶ χεῖλη ἀγαλλιάσεως αἰνέσει τὸ στόμα μου. As with fat and olive oil my spirit/being is satisfied and [with] lips of great joy my mouth will praise.
Ps 67.2 LXX 66.2	Face (God's)	אֱלֹהִים יַחַנְנוּ וַיְבָרְכֵנוּ יְאֵר פָּנָיו אֶתָּנוּ סֶלָה: May he make his face shine upon us	Ὁ θεὸς οἰκτιρήσαι ἡμᾶς καὶ εὐλογήσαι ἡμᾶς, ἐπιφάναι τὸ πρόσωπον αὐτοῦ ἐφ' ἡμᾶς May his face shine upon us
Ps 71.23 LXX 70.23	Lips, <i>nefes</i>	תְּרַנֵּנָה שְׂפָתֵי כִי אֲזַמְּרָה-לָךְ וְנַפְשִׁי אֲשֶׁר פָּדִיתָ: My lips will shout with joy when I sing praises to you, as well as my <i>nefes</i> that you have redeemed	ἀγαλλιάσονται τὰ χεῖλη μου, ὅταν ψάλω σοι, καὶ ἡ ψυχὴ μου, ἣν ἐλυτρώσω. My lips will rejoice whenever I sing to you, and my spirit that you have redeemed
Ps 71.24 LXX 70.24	Tongue	נִם-לְשׁוֹנִי כָּל-הַיּוֹם תְּהַנֶּנָּה צְדָקָתְךָ כִּי-בִשְׂוֹ כִי-חֲפָרוּ מִבְּקָשִׁי רַעְתִּי: Even my tongue will tell of your righteousness all day long ...	ἔτι δὲ καὶ ἡ γλῶσσά μου ὅλην τὴν ἡμέραν μελετήσῃ τὴν δικαιοσύνην σου, ὅταν αἰσχυρθῶσιν καὶ ἐντραπῶσιν οἱ ζητοῦντες τὰ κακά μοι. Even my tongue will tell of your righteousness all day long
Ps 80.4 LXX 79.4	Face (God's)	אֱלֹהִים הַשִּׁיבֵנוּ וְהָאֵר פָּנֶיךָ וְנוֹשָׁעָה: Make your face shine ...	ὁ θεός, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα. Let your face shine ...

Ps 80.8 LXX 79.8	Face (God's)	אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנו וְהָאֵר פָּנֶיךָ וְנוֹשְׁעָה:	κύριε ὁ θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.
		Make your face shine ...	Let your face shine ...
Ps 80.20 LXX 79.20	Face (God's)	יְהוָה אֱלֹהִים צְבָאוֹת הַשִּׁיבֵנו הָאֵר פָּנֶיךָ וְנוֹשְׁעָה:	κύριε ὁ θεὸς τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς καὶ ἐπίφανον τὸ πρόσωπόν σου, καὶ σωθησόμεθα.
		Make your face shine ...	Let your face shine ...
Ps 84.3 LXX 83.3	Heart, flesh	נִכְסְפָה וְגַם-כָּלְתָהּ   נַפְשִׁי לְחֻצְרוֹת יְהוָה לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל אֱלֹהֵי:	ἐπιποθεῖ καὶ ἐκλείπει ἡ ψυχὴ μου εἰς τὰς αὐλὰς τοῦ κυρίου, ἡ καρδία μου καὶ ἡ σὰρξ μου ἠγαλλιάσαντο ἐπὶ θεὸν ζῶντα.
		§ 5.2.5.5 My heart and my flesh shout for joy to the living God	My heart and my flesh rejoice in the living God
Ps 86.4 LXX 85.4	Nefes x 2	שִׂמַח נֶפֶשׁ עַבְדְּךָ כִּי אֵלֶיךָ אֲדֹנִי נַפְשִׁי אָשָׂא:	εὐφρανον τὴν ψυχὴν τοῦ δούλου σου, ὅτι πρὸς σέ, κύριε, ἦρα τὴν ψυχὴν μου.
		§ 5.2.3.3 Gladden the nefes of your servant for to you O Lord I lift up my nefes	Gladden the spirit of your servant for to you O Lord I lift up my spirit/being
Ps 86.12 LXX 85.12	Heart	אֹדֶךָ   אֲדֹנִי אֱלֹהֵי בְּכָל-לִבִּי וּאֶכְבְּדָה שְׁמֶךָ לְעוֹלָם:	ἐξομολογήσομαί σοι, κύριε ὁ θεός μου, ἐν ὅλῃ καρδίᾳ μου καὶ δοξάσω τὸ ὄνομά σου εἰς τὸν αἰῶνα,
		§ 5.2.5.5 I will praise you o Lord my God with all my heart ...	I will give thanks to you O Lord my God with all my heart ...
Ps 89.16 LXX 88.16	Face (God's)	אַשְׂרֵי הָעָם יוֹדְעֵי תְרוּעָה יְהוָה בְּאוֹר-פָּנֶיךָ יִהְלְכוּ:	μακάριος ὁ λαὸς ὁ γινώσκων ἀλαλαγμόν· κύριε, ἐν τῷ φωτὶ τοῦ προσώπου σου πορεύονται
		Happy are the people that know a shout of joy; they walk in the light of your presence (face) O LORD	Happy are the people that know a shout of joy; they walk in the light of your presence (face) O Lord.
Ps 94.19 LXX 93.19	MT: innards (קרב), nefes LXX heart, ψυχή	בְּרַב שְׂרָעַפִּי בְּקֶרְבִּי תִנְחֻמָּיךָ יִשְׁעִשְׁעוּ נַפְשִׁי:	κύριε, κατὰ τὸ πλῆθος τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου αἱ παρακλήσεις σου ἠγάπησαν τὴν ψυχὴν μου.
		When my worries are great in my inward parts, your comforts caress my nefes	O Lord, throughout the great number of my troubles in my heart your encouragements caress my spirit /being
		Whilst קרב may be rendered 'heart', as LXX, my aim is literality and the 'innards/inward parts' are often associated with the emotions in their own right.	
Ps 98.8 LXX 97.8	Hands	נְהָרוֹת יַמָּוֶת-כָּף יַחַד הָרִים יִרְנְנוּ:	ποταμοὶ κροτήσουσιν χειρὶ ἐπὶ τὸ αὐτό, τὰ ὄρη ἀγαλλιάσονται,
		Let the rivers clap hands, together let the mountains shout for joy.	Rivers will clap their hands together, the mountains will

			rejoice
	§ 5.2.8.2	Punctuation is usually a matter of tradition (and a later addition to the text) – here the LXX reads the Hebrew <b>וְהוֹדָה</b> with the first phrase, whilst the MT reads it with the second	
Ps 103.1, LXX 102.1	<i>Nefes</i> , innards	<b>בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבִּי אֶת־שֵׁם קְדֹשׁוֹ:</b>	Εὐλόγει, ἡ ψυχὴ μου, τὸν κύριον καί, πάντα τὰ ἐντός μου, τὸ ὄνομα τὸ ἅγιον αὐτοῦ·
	§ 5.2.3.1	Bless the LORD O my <i>nefes</i> and all my inward parts his holy name	Praise the Lord O my spirit and all my inward parts his holy name
Ps 103.2 LXX 102.2	<i>Nefes</i>	<b>בָּרְכִי נַפְשִׁי אֶת־יְהוָה וְאֶל־תִּשְׁכַּחִי כָּל־נִמּוּלָיו:</b>	εὐλόγει, ἡ ψυχὴ μου, τὸν κύριον καὶ μὴ ἐπιλανθάνου πάσας τὰς ἀνταποδόσεις αὐτοῦ·
		Bless the LORD O my <i>nefes</i>	Praise the Lord O my spirit
Ps 103.22 LXX 102.22	<i>Nefes</i>	<b>בָּרְכוּ יְהוָה   כָּל־מַעֲשָׂיו בְּכָל־מְקוֹמוֹת מְנַשְׁלָתוֹ בָּרְכִי נַפְשִׁי אֶת־יְהוָה:</b>	εὐλογεῖτε τὸν κύριον, πάντα τὰ ἔργα αὐτοῦ ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ· εὐλόγει, ἡ ψυχὴ μου, τὸν κύριον.
		Bless the LORD O my <i>nefes</i>	Praise the Lord O my spirit
Ps 104.1 LXX 103.1	<i>Nefes</i>	<b>בָּרְכִי נַפְשִׁי אֶת־יְהוָה יְהוָה אֱלֹהֵי גִדְלַת מֵאָדָם הוֹד וְהוֹדָר לְבָשֶׁת:</b>	Εὐλόγει, ἡ ψυχὴ μου, τὸν κύριον. κύριε ὁ θεός μου, ἐμεγαλύνθης σφόδρα, ἐξομολόγησιν καὶ εὐπρέπειαν ἐνεδύσω
		Bless the LORD O my <i>nefes</i>	Praise the Lord O my spirit
Ps 104.15 LXX 103.15	Heart x 2, face	<b>וַיֵּין   יִשְׂמַח לִב־אָנוּשׁ לְהַצְתִּיל פָּנִים מִשָּׁמֶן וְלֶחֶם לִב־אָנוּשׁ יִסְעֶד:</b>	καὶ οἶνος εὐφραίνει καρδίαν ἀνθρώπου τοῦ ἱλαρῦναι πρόσωπον ἐν ἐλαίῳ, καὶ ἄρτος καρδίαν ἀνθρώπου στηρίζει.
	§ 5.2.1.4	And wine that gladdens the heart of man, making the face shine as from oil, and bread that strengthens the heart of man.	And wine gladdens the heart of man, cheering the face as with olive oil, and bread sustains/strengthens the heart of man.
Ps 104.35 LXX 103.35	<i>Nefes</i>	<b>יִתְמּוּ חַטָּאִים   מִן־הָאָרֶץ וְיִשָּׁעִים   עוֹד אֵינָם בָּרְכִי נַפְשִׁי אֶת־יְהוָה הִלְלִי־יָהּ:</b>	ἐκλείπουσιν ἁμαρτωλοὶ ἀπὸ τῆς γῆς καὶ ἄνομοι ὥστε μὴ ὑπάρχειν αὐτούς. εὐλόγει, ἡ ψυχὴ μου, τὸν κύριον.
		Bless the LORD O my <i>nefes</i>	Praise the Lord O my spirit/soul
Ps 105.3 LXX 104.3	Heart	<b>הִתְהַלְלוּ בְּשֵׁם קְדֹשׁוֹ יִשְׂמַח לֵב   מִבְּקֵשֵׁי יְהוָה:</b>	ἐπαινεῖσθε ἐν τῷ ὀνόματι τῷ ἁγίῳ αὐτοῦ, εὐφρανθήτω καρδία ζητούντων τὸν κύριον·
		Glory in his holy name; let the heart of them that seek the LORD be glad	Glory in his holy name; let the heart of those that seek the Lord be gladdened

Ps 108.2 LXX 107.2	Heart, liver LXX heart x 2, glory	נָכוֹן לִבִּי אֱלֹהִים אֲשִׁירָה וְאֶזְמְרָה אֶף־כְּבוֹדִי:	Ἐτοίμη ἡ καρδιά μου, ὁ θεός, ἔτοίμη ἡ καρδιά μου, ᾄσομαι καὶ ψαλῶ ἐν τῇ δόξῃ μου.
		My heart is ready O God, I will sing and even my liver will sing praises	My heart is ready, O Lord, my heart is ready, I will sing and play music in my glory
		§ 5.2.6.1+3	See discussion and Ps 16.9; 30.13; 57.9
Ps 111.1 LXX 110.1	Heart	הִלְלוּ יְהוָה   אֹדָה יְהוָה בְּכָל־לֵב בְּסֹד יְשָׁרִים וְעֶדָה:	Ἐξομολογήσομαί σοι, κύριε, ἐν ὅλῃ καρδίᾳ μου ἐν βουλῇ εὐθείων καὶ συ,ναγωγῇ.
		§ 5.2.5.5	I will praise the LORD with all my heart
Ps 119.2 LXX 118.2	Heart	אֲשֵׁרִי נִצְרִי עֲדֹתָיו בְּכָל־לֵב יְדֹרְשׁוֹהוּ:	μακάριοι οἱ ἐξερευνῶντες τὰ μαρτύρια αὐτοῦ· ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν
		Happy are the observers of his congregations, those who seek him with the whole heart	Happy are those who examine his testimonies, they will seek him with all their hearts
		The LXX translator has translated עֲדָתָיו as the plural of ‘testimony’ as this is a secondary meaning of עֵדָה	
Ps 119.7 LXX 118.7	Heart	אֹדָה בְּיֶשֶׁר לֵב בְּלִמְדֵי מִשְׁפָּטִי צִדִּיק:	ἐξομολογήσομαί σοι, κύριε, ἐν εὐθύτητι καρδίας ἐν τῷ μεμαθηκέναι με τὰ κρίματα τῆς δικαιοσύνης σου.
		I will praise you with uprightness of heart	I will praise you O Lord with uprightness of heart
Ps 119.58 LXX 118.58	Face, heart	חֲלִיתִי פָנֶיךָ בְּכָל־לֵב חֲפִנִי כְּאַמְרֶתְךָ:	ἐδεήθην τοῦ προσώπου σου ἐν ὅλῃ καρδίᾳ μου· ἐλέησόν με κατὰ τὸ λόγιόν σου.
		I have entreated your face with all my heart ...	I have entreated your face with all my heart ...
Ps 119.111 LXX 118.111	Heart	נִחְלָתִי עֲדֹתֶיךָ לְעוֹלָם כִּי־שִׂשׁוֹן לִבִּי הֵמָּה:	ἐκκληρονόμησα τὰ μαρτύριά σου εἰς τὸν αἰῶνα, ὅτι ἀγαλλίαμα τῆς καρδίας μου εἰσιν.
		For they are the joy of my heart	For they are the joy of my heart.
Ps 119.135 LXX 118.135	Face (God’s)	פָּנֶיךָ הָאֵר בְּעֵבְרֶךָ וְלִמְדֵנִי אֶת־חֻקֶּיךָ:	τὸ πρόσωπόν σου ἐπίφανον ἐπὶ τὸν δοῦλόν σου καὶ δίδαξόν με τὰ δικαιώματά σου.
		Make your face shine on your servant	Let your face shine on your servant
Ps 119.171 LXX 118.171	Lips	תִּבְעֶנָה שְׂפָתַי תְּהִלָּה כִּי תִלְמַדְנִי חֻקֶּיךָ:	ἐξερεύξαιτο τὰ χεῖλη μου ὕμνον, ὅταν διδάξης με τὰ δικαιώματά σου.
		§ 5.2.4.1	May my lips pour out praise ...
Ps 119.172	Tongue	תַּעַן לְשׁוֹנִי אֲמַרְתָּה כִּי כָל־מִצְוֹתֶיךָ צִדִּיק:	φθέγγεται ἡ γλῶσσά μου τὸ λόγιόν σου, ὅτι πᾶσαι αἱ ἐντολαί σου δικαιοσύνη.

LXX 118.172	§ 5.2.4.1	Let my tongue sing out your word	Let my tongue extol your word
Ps 126.2 LXX 125.2	Mouth, tongue	אָז יִמְלֵא שְׂחֹק פִּינוּ וּלְשׁוֹנֵנוּ רִנָּה אָז יֵאמְרוּ בְּגוֹיִם הַגְדִּיל יְהוָה לַעֲשׂוֹת עִם־אֱלֹהִים:	τότε ἐπλήσθη χαρᾶς τὸ στόμα ἡμῶν καὶ ἡ γλῶσσα ἡμῶν ἀγαλλιάσεως. τότε ἐροῦσιν ἐν τοῖς ἔθνεσιν Ἐμεγάλυνεν κύριος τοῦ ποιῆσαι μετ' αὐτῶν.
	§ 5.2.4.1	Then our mouths were filled with laughter and our tongues with shouts of joy	Then our mouths were full of joy and our tongues with exultation
Ps 138.1 LXX 137.1	Heart	אֲדֹתָ בְּכָל־לִבִּי נִגַּד אֱלֹהִים אֲמַרְךָ:	Ἐξομολογήσομαί σοι, κύριε, ἐν ὅλῃ καρδίᾳ μου, ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου, καὶ ἐναντίον ἀγγέλων ψαλῶ σοι.
	§ 5.2.5.5	I will praise you with all my heart ...	I will give thanks to you O Lord with all my heart ...
Ps 145.21 LXX 144.21	Mouth flesh	תְּהַלֵּל יְהוָה יִדְבָּר־פִּי וּיְבַרְךָ כָּל־בֶּשָׂר שֵׁם קְדֹשׁוֹ לְעוֹלָם וָעֶד:	αἰνεσιν κυρίου λαλήσει τὸ στόμα μου, καὶ εὐλογεῖτω πᾶσα σὰρξ τὸ ὄνομα τὸ ἅγιον αὐτοῦ εἰς τὸν αἰῶνα καὶ εἰς τὸν αἰῶνα τοῦ αἰῶνος.
	§ 5.2.4.1+2	My mouth shall declare the praise of the LORD and all flesh shall bless his holy name for ever and ever.	My mouth shall speak the praise of the Lord and may all flesh bless his holy name for ever and ever and ever
Ps 146.1 LXX 145.1	<i>Nefes</i>	הַלְלוּ־יְהוָה הַלְלִי נַפְשִׁי אֶת־יְהוָה:	Αλληλουια· Αγγαιου καὶ Ζαχαριου. Αἶνει, ἡ ψυχὴ μου, τὸν κύριον.
		Praise the LORD O my throat/ <i>nefes</i>	Praise the Lord O my spirit/being
Prov 14.10  See Distress	Heart, <i>nefes</i>	לֵב יוֹדַע מָרָת נַפְשׁוֹ וּבְשִׁמְחָתוֹ לֹא־יִתְעַרֵּב זָר:	καρδία ἀνδρὸς αἰσθητική, λυπηρὰ ψυχὴ αὐτοῦ· ὅταν δὲ εὐφραίνεται, οὐκ ἐπιμείγνυται ὕβρει.
		The heart knows the bitterness of its throat/ <i>nefes</i> and with its joy a stranger cannot share.	A man's heart is perceptive, his spirit is pained, and when he rejoices it is not mixed with pride/outrage.
		This verse may illustrate what J. Cook (Proverbs: to the reader, <i>NETS</i> , p.619) refers to as 'the translator's flexible attitude to his subject matter' and the 'comparatively little attention' he pays 'to the minutiae of Hebrew syntax'. Except for reading a noun from זָר ('arrogant/proud') instead of one from זָרָא (strange/foreign), it is possible to see the Hebrew text behind the Greek	
Prov 14.13  See Distress	Heart LXX no heart	גַּם־בְּשִׂחֹק יִכָּאֵב־לֵב וְאַחֲרֵיתָהּ שִׂמְחָה תּוֹגָה:	ἐν εὐφροσύναις οὐ προσμείγνυται λύπη, τελευταία δὲ χαρὰ εἰς πένθος ἔρχεται.
		Even in laughter the heart is in pain and the end of joy is grief	Pain does not mix with laughter but in the end joy turns into sadness
Prov 15.13	Heart x 2, face,	לֵב שִׂמַּח יֵיטֵב פָּנִים וּבְעֻצְבַּת־לֵב רֵיחַ נִכְאָה:	καρδίας εὐφραινομένης πρόσωπον θάλλει,

See Distress	<i>ruah</i> LXX heart x 1, face (no spirit)	A glad heart makes a cheerful face but by pain of heart the spirit is broken.	ἐν δὲ λύπαις οὖσης σκυθρωπάζει. When the heart is glad the face blooms, but when it is in pain it [the face] looks sad
	§ 2.5.2.11, 5.2.1.1	The LXX translator may have felt that the contrast was better expressed by different facial expressions – but the <i>Vorlage</i> may have been different.	
Prov 15.15	Heart LXX eyes	כָּל־יְמֵי עֲנִי רָעִים וְטוֹב־לֵב מְשִׁתָּה תָמִיד:	πάντα τὸν χρόνον οἱ ὀφθαλμοὶ τῶν κακῶν προσδέχονται κακά, οἱ δὲ ἀγαθοὶ ἡσυχάζουσιν διὰ παντός.
		All the days of the poor are bad, but a merry heart has a continual feast	All the time the eyes of the wicked are looking for misfortune, but the good are at rest
	§ 5.2.5.3	The LXX here is quite different from the MT – partly a predilection for the wicked/good contrast, but maybe also a desire to avoid an image that might smack of pagan revelry.	
Prov 15.23	Mouth LXX no mouth	שִׂמְחָה לְאִישׁ בְּמַעֲנֵה־פִּיו וְדָבָר בְּעֵתוֹ מִה־טּוֹב:	οὐ μὴ ὑπακούσῃ ὁ κακὸς αὐτῇ οὐδὲ μὴ εἴπῃ καίριόν τι καὶ καλὸν τῷ κοινῷ.
		[There is] joy to a man in the answer of his mouth ...	The wicked man will never listen to it [advice]...
	§ 5.2.4.3	Again quite a different sense than the Hebrew – possibly a different <i>Vorlage</i> (although the Hebrew is difficult to understand)	
Prov 15.30	Eyes, heart, bones	מְאֹר־עֵינַיִם וְשִׂמְחָה לֵב שְׂמוּעָה טוֹבָה תְּדַשְּׁן־עַצְמוֹ:	θεωρῶν ὀφθαλμὸς καλὰ εὐφραίνει καρδίαν, φήμη δὲ ἀγαθὴ πιαίνει ὅσα.
		The light of the eyes gladdens the heart and good news makes the bones fat	When the eyes behold good things the heart is glad and a good report fattens the bones
	§ 2.5.6.2, 5.2.2.1, 5.2.7.2	The ‘lightening’ of the eyes seems to provide an opposite image to that of the dimming of the eyes in grief (e.g. Lam 5.17 - § 2.5.4.3), i.e. happiness (see also Ps 19.9). The LXX may have understood מְאֹר as Mem preposition + participle from רָאָה (to see) – which is proposed as an alternative reading by BHS (no reason given).	
Prov 16.15	Face	בְּאֹר־פְּנֵי־מֶלֶךְ חַיִּים וְרִצּוֹנוֹ כְּעַב מֶלֶךְ־נֶשֶׁךְ:	ἐν φωτὶ ζωῆς υἱὸς βασιλέως, οἱ δὲ προσδεκτοὶ αὐτῷ ὥσπερ νέφος ὄψιμον.
		In the light of the King’s face is life	In the light of life is the son of a king
		The LXX translator appears to have read בְּנֵי (sons of) rather than פְּנֵי (face of)	
Prov 16.24	Bones, <i>nefes</i> LXX no bones	צוּף־דְּבַשׁ אִמְרֵי־נֶפֶשׁ מְתוֹק לְנֶפֶשׁ וּמִרְפָּא לְעַצְמוֹ:	κηρία μέλιτος λόγοι καλοί, γλύκασμα δὲ αὐτῶν ἱασις ψυχῆς.
		Kind words are honeycomb, sweet to the throat/ <i>nefes</i> and healing to the bones	Good words are honeycomb and their sweetness is healing of the spirit/soul
		LXX may have had a different <i>Vorlage</i> but equally may have felt that ‘bones’ were not relevant here.	



Prov 17.22	Heart, bones	לֵב, שִׂמְחָה יִיטֵב גִּתָּה וְרוּחַ נִכְאָה תִיבֹש־נַפְתָּרִים:	καρδία εὐφραينوμένη εὐεκτεῖν ποιεῖ, ἀνδρὸς δὲ λυπηροῦ ξηραίνεται τὰ ὅστα.
See Distress		A glad heart makes for good healing but a broken spirit dries the bones	A joyful heart makes good health but a man's grief dries the bones
Prov 23.15	MT – heart x 2 LXX x 1	בְּנִי אִם-חָכָם לִבְךָ יִשְׂמַח לִבִּי גַם-אֲנִי:	υἱέ, ἐὰν σοφὴ γένηται σου ἡ καρδία, εὐφρανεῖς καὶ τὴν ἐμὴν καρδίαν,
		My son if your heart is wise your heart will be glad, mine too	My son if you become wise you will be glad, my heart also
Prov 23.16	Kidneys, lips LXX lips x 2	וְתַעֲלֹזְנָה כָּל-יֻזְתִּי בְּדַבָּר שְׂפָתֶיךָ מִיִּשְׁרָיִם:	καὶ ἐνδιατρίψει λόγοις τὰ σὰ χεῖλη πρὸς τὰ ἐμὰ χεῖλη, ἐὰν ὀρθὰ ᾧσιν.
		My kidneys will exult when your lips speak truth	And the words of your lips will continue towards those of my lips, if [your] ears [are] attentive
	§ 5.2.6.4	Rather than reflecting a different <i>Vorlage</i> , the LXX again illustrates what J. Cook calls ‘the translator’s flexible attitude to his subject matter’ (‘Proverbs: to the reader’, <i>NETS</i> , p. 619).	
Prov 24.17	Heart LXX no heart	בְּנִפֹּל אוֹיְבֶיךָ [אוֹיְבֶךָ] אַל-תִּשְׂמַח וּבִכְשָׁלוֹ אַל-יִגַּל לִבְךָ:	ἐὰν πέσῃ ὁ ἐχθρὸς σου, μὴ ἐπιχαρῆς αὐτῷ, ἐν δὲ τῷ ὑποσκελίσματι αὐτοῦ μὴ ἐπαίρου·
	§ 5.1.3	Do not be glad when your enemy falls and do not let your heart shout with joy when he stumbles	If your enemy falls do not rejoice over him and do not be delighted at his tripping up.
Prov 25.25	<i>Nefes</i>	מַיִם קָרִים עַל-נֶפֶשׁ עֵיפָה וְשִׂמְחָה טוֹבָה מֵאַרְץ מִרְחָק:	ὥσπερ ὕδωρ ψυχρὸν ψυχῇ διψώσῃ προσηνές, οὕτως ἀγγελία ἀγαθὴ ἐκ γῆς μακρόθεν.
	§ 5.2.3.2	As cool water to a thirsty throat/ <i>nefes</i> is good news from a far country	As cold water is soothing to a thirsty person so is good news from a far country.
Prov 27.9	Heart	שָׁמֶן וְקִטְרֶת יִשְׂמַח-לֵב וּמֶתֶק רֵעֵהוּ מַעֲצַת-נֶפֶשׁ:	μύροις καὶ οἴνοις καὶ θυμιάμασιν τέρπεται καρδία, καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχῇ.
		Oil and incense gladden the heart and [so does] the sweetness of his friend with the advice of the <i>nefes</i>	With sweet oil and wine and incense the heart is gladdened but the spirit is broken by a chance happening.
	§ 5.2.5.1	This is a very different translation – but possibly a reflection that in all cultures proverbs come in different versions	
Prov 27.11	Heart	חָכָם בְּנִי וְשִׂמְחָה לִבִּי וְאַשִׁיבָה חֶרְפִּי דָּבָר:	σοφὸς γίνου, υἱέ, ἵνα εὐφραίνηται μου ἡ καρδία, καὶ ἀπόστρεψον ἀπὸ σοῦ ἐπονειδίστους λόγους.
		Be wise, my son, and my heart will be glad.	Become wise, my son, so that my heart may be glad.
Prov 29.17	<i>Nefes</i>	יִסֵּר בֶּן-בֶּן וַיְנַיֵּחַ וַיִּתֵּן מַעֲדָנִים לְנֶפֶשׁ:	παίδευε υἱόν σου, καὶ ἀναπαύσει σε καὶ δώσει κόσμον τῇ ψυχῇ σου.

		Discipline your son and he will give you joy and provide ornaments/delights for your life/ <i>nefes</i>	Discipline your son and he will give you rest and provide ornament/honour for your life/spirit
		The 'ornaments' are perhaps life's luxuries, provided by this well-behaved son who will look after you!	
Job 8.21	Mouth, lips,	עַד־יִמְלֶה שְׂחֹק פִּיךָ וּשְׂפָתֶיךָ תְּרוּעָה:	ἀληθινῶν δὲ στόμα ἐμπλήσει γέλωτος, τὰ δὲ χεῖλη αὐτῶν ἐξομολογήσεως·
		Until he fills your mouth with laughter and your lips with shouts of joy.	But he will fill the mouth of the truthful with laughter and their lips with thanks/praise
	§ 5.2.4.1	LXX moves the text from 2 <sup>nd</sup> to 3 <sup>rd</sup> person	
Job 29.13	Heart LXX mouth	בְּרַכַּת אֲבִיר עָלַי תִּבָּא וְלֵב אֶלְמָנָה אֲרַנֶּן:	[εὐλογία ἀπολλυμένου ἐπ' ἐμέ ἔλθοι,] στόμα δὲ χήρας με εὐλόγησεν.
		... and I made the widow's heart shout with joy	... and the mouth of the widow has praised me
	§ 5.2.5.5+7	See discussion	
Job 29.24	Face	אֲשַׁחַק אֲלֵהֶם לֹא יֵאֱמִינוּ וְאוֹר פָּנַי לֹא יִפְּלוּ:	ἐὰν γελάσω πρὸς αὐτούς, οὐ μὴ πιστεύσωσιν, [καὶ φῶς τοῦ προσώπου μου οὐκ ἀπέπιπτεν·]
		And they did not cause the light of my face to fail (fall)	[And they did not cause the light of my face to fail (fall)]
		'And they did not make me frown' or 'I did not get cross with them' (whilst giving advice)	
Lam 5.15 See Distress	Heart	שָׁבַת מְשׁוֹשׁ לִפְנֵי נְהַפְּךָ לְאַבֵּל מְחַלְּלוֹ:	κατέλυσεν χαρὰ καρδίας ἡμῶν, ἐστράφη εἰς πένθος ὁ χορὸς ἡμῶν.
		Ceased has the rejoicing of our hearts; changed to mourning are our circle dances	Ceased has the rejoicing of our hearts; changed to mourning are our circle dances
Eccles 2.10	Eyes, heart x 2	וְכֹל אֲשֶׁר שָׁאֲלוּ עֵינַי לֹא אֶצְלָתִי מֵהֶם לֹא־מִנַּעַתִּי אֶת־לִבִּי מִכָּל־שִׂמְחָה כִּי־לִבִּי שִׂמְחָה מִכָּל־עֲמָלִי וְנִהְיִה חֵלְקִי מִכָּל־עֲמָלִי:	καὶ πᾶν, ὃ ἤτησαν οἱ ὀφθαλμοί μου, οὐχ ὑφέϊλον ἀπ' αὐτῶν, οὐκ ἀπεκώλυσα τὴν καρδίαν μου ἀπὸ πάσης εὐφροσύνης, ὅτι καρδία μου εὐφράνθη ἐν παντὶ μόχθῳ μου, καὶ τοῦτο ἐγένετο μερίς μου ἀπὸ παντὸς μόχθου μου.
		And anything that my eyes desired I did not withhold from them, I did not deny my heart any pleasure; for my heart was glad because of all my labour ...	And anything that my eyes demanded I did not keep from them, I did not hinder my heart from any merriment for my heart was happy with all my hard work ...
Eccles 2.24	<i>Nefes</i>	אֵין־טוֹב בְּאָדָם שִׂיאָכֵל וְשִׂתָּה וְהִרְאָה אֶת־נַפְשׁוֹ טוֹב עֲמָלָו	Οὐκ ἔστιν ἀγαθὸν ἐν ἀνθρώπῳ· ὃ φάγεται καὶ ὃ πίνεται καὶ ὃ δείξει τῇ ψυχῇ αὐτοῦ, ἀγαθὸν ἐν μόχθῳ αὐτοῦ. καὶ γε τοῦτο εἶδον ἐγὼ ὅτι ἀπὸ χειρὸς τοῦ θεοῦ ἔστιν·



		גַּם־זֶה רָאִיתִי אֲנִי כִּי מִיַּד הָאֱלֹהִים הִיא:	
	§ 5.2.3.2	There is nothing better for a man than to eat and drink and make his <i>nefes</i> merry/glad for his toil	There is nothing better for a man than to eat and drink and make his spirit merry/glad for his toil.
Eccles 5.19	Heart	כִּי לֹא הָרַבָּה יוֹזֵר אֶת־יָמָיו חַיָּו כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחָת לִבּוֹ: For let him remember the days of his life are not many, for God's answer is in the joy of his heart	ὅτι οὐ πολλὰ μνησθήσεται τὰς ἡμέρας τῆς ζωῆς αὐτοῦ· ὅτι ὁ θεὸς περισπᾷ αὐτὸν ἐν εὐφροσύνῃ καρδίας αὐτοῦ. For let him remember the days of his life are not many, for God occupies him with the joy of his heart
Eccles 7.3	Heart, face	טוֹב כְּעַס מְשָׁחַק כִּי־בָרַע פָּנִים יִיטֵב לֵב:	ἀγαθὸν θυμὸς ὑπὲρ γέλωτα, ὅτι ἐν κακίᾳ προσώπου ἀγαθυνθήσεται καρδία.
See Distress & Anger	§ 5.1.3	Better vexation than laughter for in bad humour (crossness of faced) the heart is/may be glad (or 'act well'?)	Better anger than laughter for in bad humour (downcast face) the heart may be of good cheer
Eccles 7.4	Heart x 2	לֵב חֲכָמִים בְּבֵית אֵבֶל וְלֵב כְּסִילִים בְּבֵית שִׂמְחָה: § 5.1.3 The heart of the wise is in the house of mourning but the heart of the foolish is in the house of feasting/mirth	καρδία σοφῶν ἐν οἴκῳ πένθους, καὶ καρδία ἀφρόνων ἐν οἴκῳ εὐφροσύνης. The heart of the wise is in the house of mourning but the heart of the foolish is in the house of merriment/mirth
Eccles 8.1	Face x 2	מִי כְהַחֲכֹם וּמִי יוֹדַע פֶּשֶׁר דְּבָר חֲכָמַת אָדָם תֵּאֵיר פָּנָיו וְעַז פָּנָיו יִשְׁנֶא: A man's wisdom makes his face shine and the strength/hardness of his face is changed § 5.2.1.4, 5.3.2 It would seem that the LXX translator read שִׁנֵּא 'shine' as שָׂנֵא 'hate' – שִׁ/שָׂ were not differentiated in an unpointed text so the translator was dependent on knowledge of the text and the context.	Τίς οἶδεν σοφούς; καὶ τίς οἶδεν λύσιν ῥήματος; σοφία ἀνθρώπου φωτιεῖ πρόσωπον αὐτοῦ, καὶ ἀναιδὴς προσώπῳ αὐτοῦ μισηθήσεται. A man's wisdom lights up his face but the shameless in face will be hated
Eccles 9.7	Heart	לֶךְ אֲכָל בְּשִׂמְחָה לַחֲמֶךְ וּשְׂתֵה בְּלֵב־טוֹב יַיִנְךָ כִּי כִבֹּר רֵצָה הָאֱלֹהִים אֶת־מַעַשֶׁיךָ: § 5.2.5.2 Go, eat your bread with joy and drink your wine with a merry heart ...	Δεῦρο φάγε ἐν εὐφροσύνῃ ἄρτον σου καὶ πίε ἐν καρδίᾳ ἀγαθῇ οἶνόν σου, ὅτι ἤδη εὐδόκησεν ὁ θεὸς τὰ ποιήματά σου. Go, eat your bread with joy and drink your wine with a merry heart ...
Eccles 11.9	Heart	שִׂמְחָה בְּחֹר בִּילְדוּתְךָ וַיִּטִּיבָךְ לִבְךָ בַּיָּמִין בְּחֹרוּתְךָ וְחֵלְךָ בְּדַרְכֵי לִבְךָ וּבְמַרְאֵי עֵינֶיךָ	Εὐφραίνου, νεανίσκε, ἐν νεότητί σου, καὶ ἀγαθυναίτω σε ἡ καρδία σου ἐν ἡμέραις νεότητός σου,

		<p>כִּי עַל-כָּל-אַלֶּה יִבְיֹאֵךְ הָאֱלֹהִים בַּמִּשְׁפָּט: וְדַע כִּי עַל-כָּל-אַלֶּה יִבְיֹאֵךְ הָאֱלֹהִים בַּמִּשְׁפָּט:וְדַע</p> <p>And may your heart gladden you in the days of your youth</p>	<p>καὶ περιπάτει ἐν ὁδοῖς καρδίας σου καὶ ἐν ὁράσει ὀφθαλμῶν σου καὶ γνῶθι ὅτι ἐπὶ πᾶσι τούτοις ἄξει σε ὁ θεὸς ἐν κρίσει.</p> <p>And may your heart gladden you in the days of your youth</p>
Esther 1.10	Heart LXX no heart	<p>בַּיּוֹם הַשְּׂבִיעִי כְּטוֹב לִב־הַמֶּלֶךְ בַּיּוֹם אָמַר לְמַחְוֶמֶן בְּזֹתָא חֲרַבּוּנָא בְּגִתָּא וְאַבְגָּתָא זֶתֶר וְכַרְכָּס שְׂבַעַת הַפְּרִיטִים הַמִּשְׁרָתִים אֶת-פָּנָי הַמֶּלֶךְ אַחֲשׁוּרוּשׁ:</p> <p>On the seventh day when the King's heart was merry with wine ...</p>	<p>ἐν δὲ τῇ ἡμέρᾳ τῇ ἐβδόμῃ ἡδέως γενόμενος ὁ βασιλεὺς εἶπεν τῷ Ἀμαν καὶ Βαζαν καὶ Θαρρα καὶ Βωραζη καὶ Ζαθολθα καὶ Αβαταζα καὶ Θαραβα, τοῖς ἐπὶ τὰ εὐνούχοις τοῖς διακόνοις τοῦ βασιλέως Ἀρταξέρξου,</p> <p>Then on the seventh day when the King had become merry ..</p>
Esther 5.9	Heart LXX no heart	<p>וַיֵּצֵא הָמָן בַּיּוֹם הַהוּא שִׂמְחָה וְטוֹב לֵב וַיִּכְרְאוּת הָמָן אֶת-מָרְדֳּכָי בְּשַׁעַר הַמֶּלֶךְ וְלֹא-קָם וְלֹא-זָע מִפָּנָיו וַיִּמְלֵא הָמָן עַל-מָרְדֳּכָי חֲמָה: And Haman went out that day joyful and glad of heart</p> <p>Καὶ ἐξηλθεν ὁ Ἀμαν ἀπὸ τοῦ βασιλέως ὑπερχαρῆς εὐφραινόμενος· ἐν δὲ τῷ ἰδεῖν Ἀμαν Μαρδοχαῖον τὸν Ἰουδαῖον ἐν τῇ αὐλῇ ἐθυμώθη σφόδρα.</p> <p>And Haman went out from the King rejoicing greatly [and] happy</p>	<p>ἐξέλθατε καὶ ἴδετε ἐν τῷ βασιλεῖ Σαλωμων ἐν στεφάνῳ, ᾧ ἐστεφάνωσεν αὐτὸν ἡ μήτηρ αὐτοῦ ἐν ἡμέρᾳ νυμφεύσεως αὐτοῦ καὶ ἐν ἡμέρᾳ εὐφροσύνης καρδίας αὐτοῦ.</p> <p>On the day of gladness of his heart</p>
Song 3.11	Heart	<p>צִאֲיָנָה   וַיִּרְאֶינָה בָּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׂלֵמָה בְּעִטְרָה שְׂעִטְרָה-לֹו אָמוֹ בַּיּוֹם חֲתָנָתּוֹ וּבַיּוֹם שְׂמִיחַת לִבּוֹ: On the day of gladness of his heart</p> <p>καὶ ἔφαγεν Boos, καὶ ἡγαθύνθη ἡ καρδιά αὐτοῦ, καὶ ἦλθεν κοιμηθῆναι ἐν μερίδι τῆς στοιβῆς· ἡ δὲ ἦλθεν κρυφῇ καὶ ἀπεκάλυπεν τὰ πρὸς ποδῶν αὐτοῦ.</p> <p>And Boaz ate and his heart was glad and he went to lie down at the side of the heap (of corn)</p>	<p>καὶ ἔφαγεν Boos, καὶ ἡγαθύνθη ἡ καρδιά αὐτοῦ, καὶ ἦλθεν κοιμηθῆναι ἐν μερίδι τῆς στοιβῆς· ἡ δὲ ἦλθεν κρυφῇ καὶ ἀπεκάλυπεν τὰ πρὸς ποδῶν αὐτοῦ.</p> <p>And Boaz ate and his heart was glad and he went to lie down at the side of the heap (of corn)</p>
Ruth 3.7	Heart	<p>וַיֹּאכַל בָּעֵז וַיִּשְׂתֵּי וַיִּיטֵב לִבּוֹ וַיָּבֵא לְשָׁכָב בִּקְצֵה הָעֵרְמָה וַתָּבֵא בִלְטָה וַתִּגַּל מִרְגְּלֶיהָ וַתִּשְׁכָּב: Whilst it is not spelled out, Boaz is likely to be a little drunk – enough not to notice Ruth lie down with him – as well as happy with the completed harvest.</p>	<p>καὶ ἔφαγεν Boos, καὶ ἡγαθύνθη ἡ καρδιά αὐτοῦ, καὶ ἦλθεν κοιμηθῆναι ἐν μερίδι τῆς στοιβῆς· ἡ δὲ ἦλθεν κρυφῇ καὶ ἀπεκάλυπεν τὰ πρὸς ποδῶν αὐτοῦ.</p> <p>And Boaz ate and his heart was glad and he went to lie down at the side of the heap (of corn)</p>

Dan 9.13	Face (God's)	כְּאַשֶׁר כָּתוּב בְּתוֹרַת מֹשֶׁה אֶת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ וְלֹא־חָלִינוּ אֶת־פָּנֶי   יְהוָה אֱלֹהֵינוּ לָשׁוּב מֵעוֹנֵינוּ וְלִחְשָׁכִיל בְּאַמְתָּךְ:	LXX (OG): κατὰ τὰ γεγραμμένα ἐν διαθήκῃ Μωσῆ πάντα τὰ κακὰ ἐπῆλθεν ἡμῖν, καὶ οὐκ ἐξεζητήσαμεν τὸ πρόσωπον κυρίου θεοῦ ἡμῶν ἀποστῆναι ἀπὸ τῶν ἁμαρτιῶν ἡμῶν καὶ διανοηθῆναι τὴν δικαιοσύνην σου, κύριε. T: καθὼς γέγραπται ἐν τῷ νόμῳ Μωυσῆ, πάντα τὰ κακὰ ταῦτα ἦλθεν ἐφ' ἡμᾶς, καὶ οὐκ ἐδεήθημεν τοῦ προσώπου κυρίου τοῦ θεοῦ ἡμῶν ἀποστρέψαι ἀπὸ τῶν ἀδικιῶν ἡμῶν καὶ τοῦ συνιέναι ἐν πάσῃ ἀληθείᾳ σου.
		And we have not appeased the face of the LORD our God	And we have not sought (T: begged favour) the face of our Lord God
	§ 5.2.1.1	The verb חָלָה in the Piel can mean 'appease' or 'flatter', but the idiom may have been 'soften the face' – i.e. the opposite of 'hard/fierce of face'. A similar expression in Gen 32.21 can be rendered 'appease' but uses the Hebrew כָּפַר. Neither version of the Greek text indicates awareness of an idiom, although the later version could be idiomatic – conveying the idea of 'standing in need'.	
Dan 9.17	Face (God's)	וְעִתָּה   שְׁמַע אֱלֹהֵינוּ אֶל־הַפֶּלֶת עֲבֹדְךָ וְאֶל־תַּחֲנוּנֵינוּ וְהָאֵר פָּנֶיךָ עַל־מִקְדָּשְׁךָ הַשָּׁמַיִם לְמַעַן אֲדַנִּי:	LXX (OG): καὶ νῦν ἐπάκουσον, δέσποτα, τῆς προσευχῆς τοῦ παιδός σου καὶ ἐπὶ τὰς δεήσεις μου, καὶ ἐπιβλεψάτω τὸ πρόσωπόν σου ἐπὶ τὸ ὄρος τὸ ἅγιόν σου τὸ ἔρημον ἕνεκεν τῶν δούλων σου, δέσποτα. T: καὶ νῦν εἰσάκουσον, κύριε ὁ θεὸς ἡμῶν, τῆς προσευχῆς τοῦ δούλου σου καὶ τῶν δεήσεων αὐτοῦ καὶ ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸ ἁγίασμά σου τὸ ἔρημον ἕνεκέν σου, κύριε.
		Make your face shine on your sanctuary	LXX (OG): Let your face look kindly on your desolate holy hill T: Let your face shine upon your sanctuary
		As in other examples from Daniel, Theodotion is closer to the MT than the LXX (OG).	
1 Chr 16.10	Heart	הִתְהַלְלוּ בְּשֵׁם קְדֹשׁוֹ יִשְׁמַח לֵב מְבַקְשֵׁי יְהוָה:	αἰνεῖτε ἐν ὀνόματι ἁγίῳ αὐτοῦ, εὐφρανθήσεται καρδία ζητοῦσα τὴν εὐδοκίαν αὐτοῦ.
		May the heart of those that seek the LORD rejoice/be glad	May the hearts of those that seek his [the Lord's] approval rejoice

2 Chr 7.10	Heart	<p>וּבַיּוֹם עֶשְׂרִים וּשְׁלֹשָׁה לַחֹדֶשׁ הַשְּׁבִיעִי  שָׁלַח אֶת־הָעָם לְאַהֲלֵיהֶם  שְׂמֵחִים וְטוֹבֵי לֵב עַל־הַטּוֹבָה אֲשֶׁר עָשָׂה יְהוָה  לְדָוִיד וּלְשָׁלֹמֶה וּלְיִשְׂרָאֵל עַמּוֹ:</p>	<p>καὶ ἐν τῇ τρίτῃ καὶ εἰκοστῇ τοῦ μηνὸς τοῦ ἑβδόμου  ἀπέστειλεν τὸν λαὸν εἰς τὰ σκηνώματα αὐτῶν  εὐφραινομένους καὶ ἀγαθῇ καρδίᾳ ἐπὶ τοῖς ἀγαθοῖς,  οἷς ἐποίησεν κύριος τῷ Δαυιδ καὶ τῷ Σαλωμων καὶ τῷ  Ἰσραηλ λαῷ αὐτοῦ.</p>
		Joyful and glad of heart	Joyful and glad of heart

## 6. SUMMARY OF FINDINGS

In order to analyse what is very complex data I have followed the pattern adopted for each section and presented the statistical information in table form.

### ***Table 17: Parts of the body associated with Distress, Fear, Anger and Gladness - MT***

This table brings together the total numbers for each part of the body from the far right-hand column of Tables 1, 5, 8, 9 and 14 (those that follow each section) to show which parts of the body are associated most often with each emotion. For example, it shows clearly that the heart is frequently associated with gladness (70), distress (56) and fear (44), but not often with anger (8). Also whilst distress has an almost equal number of occurrences of the heart (56) and *nefes* (51), the *nefes* occurs only 25 times in association with gladness (against 70 for the heart) and is hardly significant in expressing anger (8) and fear (5).

There are two totals for Anger, with the smaller one excluding the 228 references to the nose. I have opted to use the smaller figure in making direct comparisons with the LXX in order not to distort the figures. The fact that at no time does the LXX use ‘nose’ in translation, indicates that by the time of even the earliest translations it is likely that any idiomatic expressions involving the nose had ceased to be understood literally – the ‘nose’ had become a metonymy for anger (see § 4.2.1-3 and 4.7.1-3 for discussion).

**Table 18: Parts of the body associated with Distress, Fear, Anger and Gladness – LXX (+ % of MT)**

The main purpose of this chart is to allow a direct comparison of the extent to which the use of parts of the body varies between the MT and the LXX.

Ignoring the 228 references to ‘nose’, the difference in numerical terms seems quite small – the LXX has approximately 93% of the body imagery, or uses 45 fewer ‘body parts’ out of the MT’s total of 686 in expressing these emotions. Overall therefore the figures seem to indicate that the majority of LXX translators were careful to translate anatomical imagery as literally as possible (although literalism does not necessarily ensure equivalent meaning, as has been discussed and which will be summarised further). What is hidden behind the total figure, however, is how often the LXX substitutes different parts of the body, omits to translate them or adds extra imagery – this information has been given with the translations after each chapter and a list of verses where parts of the body are different or omitted is given as Appendix 3.

Looking closely at the individual parts of the body the greatest differences between the texts of the MT and LXX are in the use of the ‘heart’ in Fear and Gladness. With regard to Fear some of the discrepancy can be explained by the fact that the LXX substitutes ψυχή in six cases, and διανοία in the other three, and as לב has a range of meanings in Hebrew (see discussion § 3.3.1.1-2) this would seem quite acceptably faithful to the original.<sup>448</sup> However, substitution does not explain the discrepancy, as ψυχή only gains once and whilst there are two other examples where another part of

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<sup>448</sup> Although the fact that this happens more often with Fear than with the other emotions is something I will pick up again later.

the body is substituted for ‘heart’, there is also an example where ‘heart’ is substituted for ‘innards’.<sup>449</sup> In 8 verses where the heart is omitted, it is clear that the translator considered it redundant. For example the LXX of Exod 4.14 has ‘glad in himself’ rather than ‘glad in his heart’ and elsewhere ‘rejoicing’ (Isa 30.27), ‘gladness’ (Is 65.14) or ‘delighted’ (Prov 24.17) is considered sufficient and repetition is removed (Ps 57.8).<sup>450</sup> Elsewhere individual translators either had a different text or felt they could improve on the original: Ps 28.7 prefers to substitute ‘flesh’ as a parallel to ‘heart’ instead of repeating the MT, possibly following Ps. 84.3; 1 Kings 21.7 has the phrase ‘come to yourself’ instead of ‘let your heart be merry’, perhaps to avoid any implication of drunkenness.

***Table 19: Distribution of parts of the body associated with Distress, Fear, Anger and Gladness - MT***

The tables at the end of individual chapters show the number and distribution of parts of the body according to each book of the Hebrew Bible. Table 19 brings these together for comparison between the different emotions.

As can be seen from the totals at the bottom of the table, the greatest number of parts of the body associated with emotional expression can be found in the Psalms (186), Job (64), Jeremiah (63) and Isaiah (62) but the number in Lamentations (41) is impressive when considered against the length of the book as a whole. It is perhaps not surprising that 37 of these appear in relation to Distress.

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<sup>449</sup> Isa 24.7 substitutes ψυχή for ‘heart’; Ps 28.7 (27.7) has ‘flesh’ for the second occurrence of ‘heart’; Job 29.13 has ‘mouth’ for ‘heart’; Ps 94.19 (93.19) substitutes ‘heart’ for ‘innards’;

<sup>450</sup> Others include Prov 24.17 ‘do not be delighted’ instead of ‘do not let your heart shout for joy’

As explained with reference to Table 17, whilst Anger, at 309, has the greatest overall number of parts of the body, 228 of the references are to the nose, and as this is never directly translated into Greek in the LXX, I have omitted it from the totals in this table, using only the 81 references to other parts of the body associated with anger.

***Table 20: Distribution of parts of the body associated with Distress, Fear, Anger and Gladness – LXX (+ % of MT)***

The main purpose of this table is to offer a comparison with Table 19. What it shows is that the numbers retained in each biblical book vary most in the books of Proverbs (28 against 37 in the MT – 75.7%), Daniel (12 out of 15 – 80%) and Job (55 out of 64 – 85.9%), whilst the others hover just above or below the overall percentage figure of 93.9%. It does not show where the LXX substitutes or adds a different part of the body, but this information is given in Appendix 3.

***Table 21: Distribution of verses in the MT containing body imagery relating to Distress, Fear, Anger and Gladness (excluding verses containing only the ‘nose’)***

The purpose of this table is to provide some data in order to try and ascertain to what extent meaning is different in the LXX – which is not clear from a comparison of the use of parts of the body in Tables 17-20. The reason for changing from a count of parts of the body to verses is that the body imagery is contained within verses as ‘units of meaning’ and as well as verses where the meaning does not change when a different part of the body is substituted, there are verses where the ‘body part’ count is identical but the meaning is entirely different. The differences between verses that are possibly due to ‘misreadings’ of the text are listed in Appendix 2 and other



differences are listed in Appendix 4. All differences are discussed with the translations at the end of each section.

***Table 22: Proportion of verses containing body imagery relating to Distress, Fear, Anger and Gladness where the LXX substitutes a different part of the body, omits to translate or adds extra imagery to the translation (excluding ‘nose’ in anger)***

In this table, as well as ascertaining the number of differences in body imagery I have also indicated where verses are missing in the LXX and, again, to avoid distorting the figures, I have omitted those verses where the nose alone signifies anger. It is interesting to see that, in percentage terms, the differences are quite variable, ranging from 0% in Ezra/Neh/Chron to 41% in Ezekiel (9 out of 22 verses), with the average overall about 16% – 80 out of 511 verses (not counting those involving just the nose).

However, whilst the number of changes in the choice of parts of the body used to express emotion seems quite high, a smaller number of these significantly affect the meaning, in terms of understanding of the text.

***Table 23: Proportion of verses containing body imagery relating to Distress, Fear, Anger and Gladness where the meaning of the verse in the LXX translation contains significant differences when compared with the MT.***

What this chart shows is that, proportionately, the greatest number of differences between the MT and LXX texts in individual books are seen in Proverbs (29%), Job (27.7%), Isaiah (26%) and Daniel (22%) – the other books range from 0-8%.<sup>451</sup> As these books tend to be among those that are comparatively ‘free’ in translation, it is not unexpected. In terms of the different emotions, however, it is surprising to find

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<sup>451</sup> The ‘Twelve’ register as 15.8% but as the number of verses in individual books is so small it would be misleading to offer them as a comparison.

that the highest proportion of verses translated differently is related to anger – 25.9%  
– particularly as the figure is based only on those verses containing a part of the  
body other than the nose.

**Table 17: Parts of the body associated with Distress, Fear, Anger and Gladness - MT**

EMOTIONS	Heart	Nefes	Innards*	Face	Eyes / eyelids	Bones (teeth)	Loins **	Flesh / skin	Mouth / Tongue / lips	Hands	Ruah	Knees / thighs / feet	Other	Total
DISTRESS	56	51	7 x a 2 x b 5 x c 3 x d 2 x e 2 x f	18	38 - eye 2 - lids	18 (2 – teeth)	5 x a 1 x b 1 x c	8 - flesh 4 - skin	5 - mouth 3 - tongue	14	11	3 - knee 2 - thigh 3 - feet	20 - head 4 - neck 2 - arm 1 - throat 17 - misc	<b>310</b>
FEAR	44	5	2 x a 1 x c	10	2	4	3 x a 2 x b	4 - flesh	1 - lips	26	4	7 - knees 1 - thigh 1 – feet	2 - head 1 - ear 2 - hair 1 - hip jts	<b>123</b>
ANGER	8	8	1 x c 2 x f	24	7	0 1 - teeth	0	1	3 - mouth 2 - tongue 3 - lips	7	9	1 - feet	228 - nose 2 - arm 2 - breast	<b>81 (309)</b>
GLADNESS	70	25	1 x d 3 x e 4 x f	24	3	7	0	4 - flesh 3 - skin	8 - mouth 5 - tongue 7 - lips	5	1	1 - feet	0	<b>172</b>
<b>TOTAL</b>	<b>178</b>	<b>89</b>	<b>35</b>	<b>76</b>	<b>52</b>	<b>32</b>	<b>12</b>	<b>24</b>	<b>37</b>	<b>52</b>	<b>25</b>	<b>19</b>	<b>54 (282)</b>	<b>686 (912)</b>

\* מעים = a, רחמים = b, בטן = c, כליות = d, קרב = e, כבד = f      \*\* מתנים = a, חלצים = b, כסלים = c

NB: These totals include some ‘minor’ parts of the body that do not appear in the earlier charts at the end of each section. The totals may therefore differ.

**Table 18: Parts of the body associated with Distress, Fear, Anger and Gladness - LXX (+ % of MT)**

EMOTIONS	Heart	ψυχή (nefes)	Innards*	Face	Eyes / eyelids	Bones (teeth)	Loins **	Flesh / skin	Mouth / Tongue / lips	Hands	πνεῦμα (ruah)	Knees / legs thighs / feet	Other	Total
DISTRESS	52 (4+1)	51 (0+2)	4 x a (1+0) 2 x b 4 x c (1+1) 2 x d (0+1) 2 x e	16	38 – eye +2 – lids	18 (2 - teeth)	6 - loins (1+0)	8 - flesh 4 - skin	4 - mouth 3 - tongue	15 (1+0)	7 (1+0)	3 - knees 5 - feet 2 - legs 0 - thighs (1+0)	19 - head 3 - neck 3 - shlder 1 - throat 1 - limbs 13 - misc	<b>290</b>  <b>93.6%</b>
FEAR	34 (9+0)	12 (0+6)	2 x a 1 x f	10	2	4	7 (0+2)	5 - flesh (0+1)	1 - lips	26 (1+1)	3 (1+0)	5 - knees (2+0) 3 - thighs (1+2) 2 - feet	2 - head 1 - hair 1 - ear	<b>121</b>  <b>98.4%</b>
ANGER	8	4 + 4 verb comp'd	1 x b 1 x c	23	4	0 (1 - teeth)	0	0	3 - mouth 2 - tongue 3 - lips	7	8 (0+1)	1 - feet	1 - bosom 2 - arm	<b>72</b> <b>88.9%</b>
GLADNESS	60 (3+1)	28 (0+1)	1 x e (1+0) 0 x f (1+0)	22	4	7 (1+0)	0	5 - flesh 3 - skin	8 - mouth 6 - tongue (0+1) 8 - lips (0+1)	4	1	1 - feet	0	<b>158</b>  <b>91.9%</b>
<b>TOTAL</b>	<b>154</b>	<b>99</b>	<b>20</b>	<b>71</b>	<b>50</b>	<b>32</b>	<b>13</b>	<b>25</b>	<b>38</b>	<b>52</b>	<b>19</b>	<b>22</b>	<b>47</b>	<b>641</b> <b>93.4 %</b>

\* κοιλία / מַעִים = a, ἔντερον / רַחֲמִים = b, γαστήρ / בֶּטֶן – c, νέφροι / כְּלִיֹּת = d, ἐντός / קֶרֶב = e, κοιλία / בֶּטֶן = f

\*\* All rendered by ὁσφός except כֶּסֶּלִים (c) in Figure 9, which is rendered by ψύαι

NB: Figures in brackets – the 1st number indicates when another part of the body has been substituted for the one counted in the MT; the 2nd number indicates where the count includes instances when the particular body part is an addition in the LXX or has been substituted for another.

***Table 19: Distribution of parts of the body associated with Distress, Fear, Anger and Gladness - MT***

EMOTIONS	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr	Total
DISTRESS	9 (Gen) 2 (Lev) 1 (Num) 13 (Deut)	2 (Josh)	12 (1 Sam) 6 (2 Sam) 1 (1 Kgs) 2 (2 Kgs)	19	32	9	2 (Hos) 2 (Joel) 2 (Amos) 3 (Mic) 2 (Nah) 9 (Zech)	85	11	37	37 (Lam) 3 (Eccl) 1 (Esth)	0	5 (Ezra) 3 (Neh)	<b>310</b>
FEAR	2 (Gen) 1 (Lev) 9 (Deut)	7 (Josh)	3 (1 Sam) 3 (2 Sam)	15	20	13	1 (Joel) 4 (Nah) 3 (Hab) 1 (Zeph) 1 (Zech)	9	0	15	0	11	1 (Ezra) 2 (Neh) 2 (2 Chr)	<b>123</b>
ANGER	3 (Gen) 2 (Exo) 4 (Lev) 2 (Num) 3 (Deut)	0 (Josh) 5 (Judg)	1 (1 Sam) 1 (2 Sam) 1 (1 Kgs) 0 (2 Kgs)	13	7	7	1 (Hos) 1 (Amos) 1 (Mic)	12	3	8	3 (Eccl)	2	1 (2 Chr)	<b>81</b>
GLADNESS	2 (Gen) 7 (Exod) 2 (Num) 1 (Deut)	5 (Judg)	2 (1 Sam) 1 (2 Sam) 2 (1 Kgs) 1 (2 Kgs)	15	4	3	1 (Zeph) 2 (Zech)	80	23	4	1 (Lam) 13 (Eccl) 1 (Song) 1 (Ruth)	2	1 (1 Chr) 1 (2 Chr)	<b>172</b>
<b>TOTAL</b>	<b>63</b>	<b>19</b>	<b>36</b>	<b>62</b>	<b>63</b>	<b>32</b>	<b>36</b>	<b>186</b>	<b>37</b>	<b>64</b>	<b>60</b>	<b>15</b>	<b>16</b>	<b>686</b>

NB: The totals are not the same as in Tables 1, 5, 8, 9 and 14 because they include ‘minor’ parts of the body not displayed on these tables.

I have omitted the ‘nose’ in order to avoid distorting the figures.

**Table 20: Distribution of parts of the body associated with Distress, Fear, Anger and Gladness - LXX (+ % of MT)**

EMOTIONS	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Ch	Total
DISTRESS	6 (Gen) 2 (Lev) 1 (Num) 13 (Deut)	2 (Josh)	11 (1Sam) 7 (2 Sam) 1 (1 Kgs) 2 (2 Kgs)	18	30	7	2 (Hos) 2 (Joel) 2 (Amos) 3 (Mic) 2 (Nah) 9 (Zech)	85	8	32	33 (Lam) 3 (Eccl) 1 (Esth)	0	5 (Ezra) 3 (Neh)	<b>290</b>
FEAR	2 (Gen) 1 (Lev) 9 (Deut)	5 (Josh)	3 (1 Sam) 3 (2 Sam)	16	20	13	1 (Joel) 4 (Nah) 3 (Hab) 1 (Zeph) 1 (Zech)	9	0	15	0	10	1 (Ezra) 2 (Neh) 2 (2 Chr)	<b>121</b>
ANGER	2 (Gen) 2 (Exo) 4 (Lev) 2 (Num) 4 (Deut)	0 (Josh) 5 (Judg)	1 (1 Sam) 1 (2 Sam) 1 (1 Kgs)	9	7	6	1 (Hos) 2 (Amos) 1 (Mic)	12	3	4	3 (Eccl)	0	1 (2 Chr)	<b>72</b>
GLADNESS	1 (Gen) 6 (Exod) 2 (Num) 1 (Deut)	5 (Judg)	2 (1 Sam) 1 (2 Sam) 1 (1 Kgs) 1 (2 Kgs)	11	4	3	1 (Zeph) 1 (Zech)	77	17	4	1 (Lam) 13 (Eccl) 1 (Song) 1 (Ruth)	2	1 (1 Chr) 1 (2 Chr)	<b>158</b>
<b>TOTAL</b>	<b>58</b>	<b>17</b>	<b>35</b>	<b>54</b>	<b>61</b>	<b>29</b>	<b>36</b>	<b>183</b>	<b>28</b>	<b>55</b>	<b>56</b>	<b>12</b>	<b>16</b>	<b>641</b>
<b>% of MT</b>	<b>92%</b>	<b>89.5%</b>	<b>97%</b>	<b>82%</b>	<b>96.8%</b>	<b>90.6%</b>	<b>100%</b>	<b>98.4%</b>	<b>75.7%</b>	<b>85.9%</b>	<b>93.3%</b>	<b>80%</b>	<b>100%</b>	<b>93.4%</b>

Verses missing in the LXX: 1 Sam 17.28; Jer 14.3 (part); 17.4; Ezek 7.3,4; 27.31

**Table 21: Distribution of verses in the MT containing body imagery relating to Distress, Fear, Anger and Gladness (excluding verses containing only the ‘nose’)**

EMOTIONS	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Chr	Total
DISTRESS	8 (Gen) 1 (Lev) 1 (Num) 6 (Deut) (2)	1 (Josh)	9 (1 Sam) 4 (2 Sam) 1 (1 Kgs) 2 (2 Kgs)	15 (2)	19 (4)	7 (2)	2 (Hos) 2 (Joel) 1 (Amos) 1 (Mic) 2 (Nah) 2 (Zech)	61 (5)	6 (2)	25 (1)	23 (Lam) 2 (Eccl) 1 (Esth)	0	2 (Ezra) 2 (Neh)	206
FEAR	2 (Gen) 1 (Lev) 5 (Deut)	5 (Josh)	4 (1 Sam) 3 (2 Sam)	12 (2)	11 (2)	7 (1)	1 (Joel) 1 (Nah) 1 (Hab) 1 (Zeph) 1 (Zech)	11 (3)	0	12	0	7	1 (Ezra) 1 (Neh) 2 (2 Chr)	89
ANGER	2 (Gen) 2 (Exo) 4 (Lev) 3 (Num) 4 (Deut)	3 (Judg)	2 (1 Sam) 1 (2 Sam) 1 (1 Kgs)	16 (1)	7	7	1 (Hos) 2 (Amos) 1 (Mic) 1 (Zech)	13 (4)	2	7	3 (Eccl)	2	1 (2 Chr)	75
GLADNESS	2 (Gen) 4 (Exod) 2 (Num) 1 (Deut)	5 (Judg)	2 (1 Sam) 1 (2 Sam) 2 (1 Kgs) 1 (2 Kgs)	10	4	1	1 (Zeph) 1 (Zech)	58	14	3	1 (Lam) 8 (Eccl) 1 (Song) 1 (Ruth)	2	1 (1 Chr) 1 (2 Chr)	131
<b>TOTAL</b>	<b>48</b>	<b>16</b>	<b>33</b>	<b>53</b>	<b>41</b>	<b>22</b>	<b>22</b>	<b>143</b>	<b>24</b>	<b>47</b>	<b>42</b>	<b>9</b>	<b>11</b>	<b>511</b>

NB: These totals are for verses and, as several parts of the body may appear in one verse, the totals will not be the same as in the other charts. The reason for using verses is that the body imagery is contained within these ‘units of meaning’ and a comparison of the use of parts of the body in Tables 17-20 does not reveal whether meaning is the same or different.

**Table 22: Proportion of verses containing body imagery relating to Distress, Fear, Anger and Gladness where the LXX substitutes a different part of the body, omits to translate or adds extra imagery to the translation (excluding ‘nose’ in anger)**

EMOTIONS	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Ch	Total
DISTRESS	1/16	0/1	2/16	2/15	4/19	2/7	3/10	3/61	1/6	8/25	4/26	0/0	0/4	<b>30/206</b> <b>14.6 %</b>
FEAR	1/8 (Gen 1/2)	1/5 (Josh)	0/7	5/12	2/11	4/7	1/5 (Hab)	0/11	0/0	0/12	0/0	2/7	0/4	<b>16/89</b> <b>18 %</b>
ANGER	0/15	0/5 (Judg)	1/4	1/16	5/7	3/7	0/5	0/13	0/2	3/7	0/3 (Eccles)	0/0	1/1	<b>13/85</b> <b>15.3 %</b>
GLADNESS	2/9	0/5	0/6	5/10	0/4	0/1	0/2	6/58	7/16	1/3	0/13	0/2	0/2	<b>21/131</b> <b>16 %</b>
<b>TOTAL</b>	<b>4/48</b>	<b>1/16</b>	<b>3/33</b>	<b>13/53</b>	<b>11/41</b>	<b>9/22</b>	<b>4/22</b>	<b>9/143</b>	<b>8/24</b>	<b>12/47</b>	<b>4/42</b>	<b>2/9</b>	<b>0/11</b>	<b>80/511</b>
<b>%</b>	<b>8.3%</b>	<b>6.3%</b>	<b>9.1%</b>	<b>24.5%</b>	<b>26.8%</b>	<b>41%</b>	<b>18%</b>	<b>6.1%</b>	<b>33%</b>	<b>25.5%</b>	<b>9.5%</b>	<b>22%</b>	<b>0%</b>	<b>15.7%</b>

NB: There are 216 verses in the MT where the nose alone signifies anger. There are 69 verses where body parts other than the nose are used in relation to anger and 12 of these also refer to the nose.

Verses relating to the nose and anger omitted from the LXX = Josh 23.16 (part verse); 1 Sam 17.28; Jer 17.4; 51.45; 52.3; Ezek 7.3 (= 6)

Verses relating to Anger containing other body parts omitted from the LXX = Ezek 7.4.

Verses relating to Fear omitted from the LXX = Jer 51.46 (Heart)

Verses relating to Distress omitted from the LXX = part Isa 38.15 (*nefes*); part Jer 14.3 (head); Ezek 27.31 (*nefes*); Lam 3.29 (mouth) (= 4)



**Table 23: Proportion of verses containing body imagery relating to Distress, Fear, Anger and Gladness where the meaning of the verse in the LXX translation contains significant differences when compared with the MT.**

EMOTIONS	Torah	Josh/Judg	Sam/Kgs	Isaiah	Jeremiah	Ezekiel	Twelve	Psalms	Proverbs	Job	Megillot	Daniel	Ez/Neh/Ch	Total
DISTRESS	1/16	0/1	1/16	3/15	1/19	1/7	0/10	6/61	2/6	6/25	0/26	0/0	0/4	<b>21/206</b> <b>10%</b>
FEAR	0/8	0/5	0/7	2/12	1/11	0/7	0/5	1/11	0/0	2/12	0/0	0/7	0/4	<b>6/89</b> <b>6.7%</b>
ANGER	0/15	1/5 (Judg)	0/4	7/16	1/7	0/7	3/5	4/13	1/2	5/7	0/3	0/0	0/1	<b>22/85</b> <b>25.9%</b>
GLADNESS	0/9	0/5	1/6	2/10	1/4	0/1	0/2	2/58	4/16	0/3	1/13 (Eccl)	0/2	0/2	<b>11/131</b> <b>8.4%</b>
<b>TOTAL</b>	<b>1/48</b>	<b>1/16</b>	<b>2/33</b>	<b>14/53</b>	<b>4/41</b>	<b>1/22</b>	<b>3/22</b>	<b>13/143</b>	<b>7/24</b>	<b>13/47</b>	<b>1/42</b>	<b>2/9</b>	<b>0/11</b>	<b>62/511</b>
<b>%</b>	<b>2.1%</b>	<b>6.3%</b>	<b>6.1%</b>	<b>26%</b>	<b>9.8%</b>	<b>4.5%</b>	<b>13.6%</b>	<b>9.1%</b>	<b>29%</b>	<b>27.7%</b>	<b>2.4%</b>	<b>22%</b>	<b>0%</b>	<b>12%</b>

## 7. ANALYSIS OF FINDINGS

One interesting fact that emerges from analysis of the data is that differences in translation are not necessarily related to the substitution of another part of the body. Surprisingly it is quite often the case that this has little effect on the basic meaning of the verse. Most of the 60 verses identified as containing significant differences in translation have been discussed in the relevant sections of this thesis and commented on in the collections of bible verses at the end of each section, but they are also listed in Appendix 4, and differences can be categorised to a certain extent as follows:

1. Occasionally differences may be due to over-literal translation. This shows that the translator was keen to stick close to the Hebrew text, but sometimes his excess of zeal muddled the waters. One example is Amos 1.11 where ‘suppressed his loving feelings’ (רַחֲמָיוֹם) becomes ‘maltreated a womb upon the earth’ (*NETS* similarly has ‘spoiled a womb upon the ground’). It would seem that, having translated ‘womb’ the translator struggled to make sense of the verse.
2. Some misreading of the text is evident – I counted 29 examples and these are listed as Appendix 2. Most ‘misreadings’ are at a simple level, perhaps confusing ר and ך,<sup>452</sup> or כ and ך,<sup>453</sup> or ש and שׁ; or inverting letters (e.g.

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<sup>452</sup> A ‘classic’ can be found in Jer 32.39 where אָחֵר is read for אָחֵר – illustrating why the ר is emphasised in the text of the Shema.

<sup>453</sup> Both letters in Deut 14.1 where the LXX reads בָּרַר for גָּדַר

דמַע for דַעַם in Ezek 27.35), or understanding a different root from the verb form, for example קלל rather than קלה in Ps 38.8.

3. Another problem arises occasionally when the LXX tries to translate a proper name, for example in Isa 16.11 where instead of the writer's inward parts moaning for 'Kir Heres', the LXX renders 'my inward parts are like a wall that you have repaired' – these do not appear as text 'misreadings', but are listed in Appendix 4 and noted under the translations in each section.
4. By contrast, occasionally the LXX avoids the literal and metaphorical in favour of the realistic, as in Isa 55.12 where in the MT trees 'clap hands' but in the LXX they 'rattle their branches' – unlike Ps 98.8 (LXX 97.8) where rivers are allowed to 'clap hands'.
5. Some differences shown in relation to the heart may be due to Greek having a wider choice of words – e.g. whilst לב covers 'mind' as well as the physical organ and the seat of emotion, Greek may use διάνοια or ψυχή.
6. Sometimes the LXX is so different that the translator seems not to have understood the Hebrew at all. For example Ezek 23.34 where MT 'you will break it [a cup] into fragments and lacerate your breasts' becomes 'I will turn away her festivals of the new moon', or Job 18.11 where 'sudden terrors ... make him gush out over his feet' (an idiom for 'he wet himself') becomes 'may many bring his feet into extreme hunger' in the LXX. Sometimes these can be explained partly as text 'misreading' but this does not give a full enough explanation.

7. The LXX may have a different interpretation of the emotion described – even its complete opposite – e.g. Job 9.27 where MT reads, ‘If I say, I will forget my complaint, I will change my expression and be cheerful’ and LXX renders ‘If I say I will forget about speaking, I will moan, downcast in expression’ – is this a difference in *Vorlage* or an interpretation in that the translator cannot imagine Job would be able to look cheerful?
8. Imagery may be changed without changing the overall meaning of the verse, for example Jer 31.12 where MT ‘their *nefes* will be like a watered garden’ becomes LXX ‘their ψυχὴ will be as a fruitful tree’ – a different *Vorlage* or personal preference?
9. Some differences that appear to be due to inaccuracy, may be deliberate. For example the substitution of negative for positive may have been thought to provide more encouraging imagery, as in Isa 54.6 where MT ‘For as a wife abandoned and deeply hurt in spirit ...’ becomes LXX ‘Not as a wife abandoned and discouraged ...’. Or the substitution of the opposite emotion, as in Ps 77.4 where MT ‘I remember God and I groan’ becomes ‘I remember God and I am gladdened’, possibly because the translator cannot believe it right-thinking to groan in remembering God.
10. There are also some differences in imagery produced by the choice of verbs in the LXX – e.g. the fact that hearts are ‘troubled’ rather than ‘melt’ (see § 3.3.1.10), and the Lord ‘turns away’ his face rather than ‘hides’ it (e.g. Ps 102.3) – and these are discussed in the different sections.

11. In some books, notably Ezekiel, the LXX seems to try to avoid repetition; this sometimes has the effect of damping down the imagery, e.g. Ezek 5.15, where the translator omits ‘in anger, in fury and hot rebukes’ (see Anger).

### **Over-lap between emotions**

Twenty-seven verses cover more than one emotion, perhaps in contrast (e.g. Proverbs 15.13, ‘A joyful heart makes the face cheerful, but by sorrow of heart the spirit is broken’); or incidentally (e.g. Exod 4.14 where the LORD is angry with Moses but tells him that Aaron will be ‘glad in his heart’ when he sees his brother); or because one emotion is mixed with or leads to another (e.g. in Deut 28.65 where fear, expressed as ‘a trembling heart’ becomes weeping in distress, expressed as ‘failing eyes and wasting away of throat/*nefes*’). In a few cases it is difficult to be absolutely sure which emotion is being described. The full list is:

*Distress/gladness* (contrast): Ps 34.6; Prov 14.10, 13; 15.13; 17.22; Lam 5.15; Ecc 7.3

*Fear/distress*: Gen 45.26; Deut 28.65; Isa 32.11; Jer 4.19; 50.43; Ezek 7.18; 21.11; 21.17; Ps 6.13; 107.26, 27

*Anger/distress*: 1 Sam 22.2; Ps 39.4; 44.25; 102.3; Job 7.11; 17.7; Eccles 7.3

*Anger/gladness*: Exod 4.14

*Anger/fear*: Isa 7.4

### ***Parallel/combined use of parts of the body***

There are surprisingly few of these that could be said to show a consistent idiomatic pattern. The main ‘pairs’ involve the heart, *nefes*/ψυχή, eyes, innards (various),

bones, and *ruah*/πνεῦμα, and whilst most are retained in the LXX, there are small variations. The table below shows the numbers in each case:

MT				LXX		
	Heart	<i>Nefes</i>		Ψυχή	Heart	
<i>Nefes</i>	6				7	ψυχή
Eyes	10	12		10	11	Eyes
Innards	8	5		3	4	Innards
Bones	8	4		3	7	Bones
<i>Ruah</i>	3				8	Πνεῦμα
Face	7				7	Face

The most significant difference here is in the number of parallels with the ‘innards’, but this may just reflect the comparative numbers in Tables 17 and 18, where there are 15 fewer uses of the ‘innards’ in the LXX (20 out of 35).

### ***Parts of the body not directly translated by LXX/English versions***

#### ***Nefes***

The arguments for translating ‘throat’, especially in connection with distress, are given in the relevant sections but need a little expansion. I do agree with others that the *nefes* could be considered a part of the body, and perhaps more than as described by Gillmayr-Bucher, ‘The *nefes* functions as a body part reflecting the different desires and emotions lived through by the lyrical subject’.<sup>454</sup> It does act as a merism for the body/life – the throat is symbolic of life itself as the breath comes from the throat and if the throat is cut the person dies – but it also seems to be part of the body, frequently the throat (perhaps more often even than presented in this study)

<sup>454</sup> S. Gillmayr-Bucher, ‘Body Images in the Psalms’, p.318.

and sometimes the neck. It may also act in both a physical and metaphorical sense at the same time: e.g. the *nefes* may keep the commandments (Ps 119.129,167) and perhaps this paints a picture of someone speaking them aloud – suggesting sound coming from the throat – as well as taking them to heart (or ‘soul’!).

Brotzman picks up on what he sees as a lack in Wolff’s study – the use of *nefes* to indicate a corpse – but ignores its proposals for translating ‘throat’ in quite such a wide variety of contexts. As ‘throat’ he considers there are only five examples – Jer 4.10; Jon 2.6; Ps 69.2 (discussed earlier); 105.18; and Prov 3.22<sup>455</sup> – but as his ten categories include ‘appetitive use’ and ‘emotional use’ it is surprising he seems unaware of Collins’ 1971 study.<sup>456</sup> Later work, such as that of Staubli and Schroer, highlights the connection between the *nefes* and breath<sup>457</sup> as well as the vulnerability of the throat/*nefes*, the cutting of which ends an animal’s life.<sup>458</sup> Several other verses strengthen the case for ‘throat’: Ps 7.3, ‘lest he tear my *nefes* like a lion’; Job 7.15 ‘my *nefes* chooses strangling’; Prov 13.3, ‘he that keeps his mouth keeps his *nefes*’ (a little double-entendre); Jer 2.34, ‘blood of the *nefes* of the poor’.

The modern understanding of the *nefes* seems to have been heavily influenced by the range of meanings possible for the Greek ψυχή by which it is translated in 600 out of 755 occurrences.<sup>459</sup> Staubli and Schroer ask whether Egyptian religious beliefs about the ‘soul’, perhaps in the form of the Ba bird leaving the body, influenced that of the

<sup>455</sup> Brotzman, E.R., 1988, ‘Man and the Meaning of נֶפֶשׁ’, *BS* 145, pp. 400-409, p.405.

<sup>456</sup> T. Collins, 1971, ‘The Physiology of Tears in the Old Testament’ Part 1: *CBQ* 33, pp. 18-28 and Part 2: *CBQ* 33, pp. 185-197.

<sup>457</sup> T. Staubli and S. Schroer, *Body Symbolism in the Bible*, p. 56.

<sup>458</sup> *Ibid*, p. 60.

<sup>459</sup> *Ibid*, p.62.

Greeks as the Greeks seemed to see the ‘soul’ as ‘primarily the shadowy image of the ensouled body, an airy, winged being’.<sup>460</sup> This is an alien concept to apply to the *nefes* but it would appear that over time the Greek concept of ‘soul’ has overlaid and absorbed most of the original meanings of the *nefes*. The reasons for this would form the basis of an entirely different thesis but it is clear that there are no ‘neat’ solutions to translating *nefes* and no scholarly agreement on the range of meanings that can be applied.

## Liver

Apart from the liver being laid in the dust (Ps 7.6) or poured out in distress (Lam 2.11), this thesis has discussed the idea that the liver may be lifted up in anger (Isa 30.27; 10.16) and also rejoice (Ps 16.9; 30.13; 57.9; 108.2). Whether or not it was the ‘liver’ itself that was behind the expressions discussed, it would seem that some part of the body was intended – rather than abstract concepts of ‘glory’ or ‘honour’ – although Blenkinsopp’s and Oswalt’s suggestions relating to ‘heaviness’<sup>461</sup> warrant some consideration.

There are no examples where כֶּבֶד is rendered ‘liver’ in the LXX in relation to the emotions studied here, but there is an unusual example in the first part of Gen 49.6, which continues ‘For in their anger they killed men’. Here it is in parallel to נַפֶּשׁ, translated by Wevers: ‘Let not my person (נַפֶּשׁ) enter their council; let not my

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<sup>460</sup> Ibid, p.63.

<sup>461</sup> J. Blenkinsopp, 2000, *Isaiah 1-39*, p.422, renders כֶּבֶד מִשְׁאָה ‘heavy with a sense of doom’ whilst J.N. Oswalt, 1986, *The Book of Isaiah Chapters 1-39* (Grand Rapids; Michigan: Eerdmans Publishing Co), p.563 renders ‘the burden heavy’.



inward parts (כִּבְדִּי) lend support to their assemblies',<sup>462</sup> who points out that here the LXX translates כִּבְדִּי with Greek ἥπατα which in the singular, ἥπαρ, is the liver (described by Liddell and Scott as 'the seat of the passions, anger, fear, etc., answering therefore to our "heart"').<sup>463</sup> This is the only time ἥπαρ is used to translate כִּבְדִּי where the Hebrew is not conclusively intended to mean the 'liver' – most of the other occurrences relate to the involvement of the liver in the cultic sacrifice,<sup>464</sup> otherwise Prov 7.23 refers to a hart 'shot in the liver with an arrow' and 1 Sam 19.13, 16 refers to the 'liver of a goat' as the object that Michal puts at the head of the shape she is creating in the bed to resemble David. However, this is most likely to be the result of a misreading of ד for ר<sup>465</sup> in the Hebrew כְּבִיר הָעֵזִים, which only appears in these verses but is probably some sort of cushion or covering made of goat's hair – if you are trying to pretend your husband is in the bed, a raw liver is hardly likely to convince! – and is perhaps a touching example of faithfulness to a reading of a text whether it makes sense or not.

English translations of the Hebrew of Gen 49.6 deal with כִּבְדִּי in various ways: *AV*, 'O my soul, come not thou into their secret; unto their assesmby, mine honour, be not thou united' is similar to *JPS* 'Let my soul not come into their council; unto their assembly let my glory not be united'; *RSV* translates 'spirit', footnoted 'glory'; *NRSV* gets around it by translating both *nefes* and *kabod* 'I', and *NIV* similarly uses 'me'; *NJB* reflects the existence of a parallel with 'May my soul not enter their

<sup>462</sup> J.W. Wevers, 1990, *Notes on the Greek Text of Genesis*, p. 823.

<sup>463</sup> Liddell & Scott, *Intermediate Greek-English Lexicon*, p. 353.

<sup>464</sup> Exod 29.13; 29.22; Lev 3.4, 10, 15; 4.9; 6.34 (MT 7.4); 7.20; 8.16, 25; 9.10, 19.

<sup>465</sup> Appendix 2 has examples of seven misreadings of these letters.

council nor my heart join their company’ and *NJPS* renders ‘Let not my person be included in their council, Let not my being be counted in their assembly’, which appears to reflect later scholarship that draws on Akkadian and Ugaritic cognates.<sup>466</sup> Weinfeld, for example, considers that ‘in Akkadian, Ugaritic and, possibly, Hebrew the words *libbu* (‘heart’) and *kabattu* (‘liver’) are interchangeable’ and the two used in parallel summed up the whole person in body and mind.<sup>467</sup> Examples of this parallel in Ugaritic literature include: ‘Her [Anat’s] liver shook with laughter; her heart was filled with joy’ (*KTU 1.3.ii.25*) ; ‘El laughed in his heart and convulsed with laughter in his liver’ (*KTU 1.12.i.10*); and ‘Pughat wept in her heart, she cried in her liver’ (*KTU 1.19.i.35*).<sup>468</sup> However, it does not mean that the translation ‘liver’ is always appropriate and it is likely that, as the liver was considered the seat of emotions it encompassed ideas such as ‘inner being’,<sup>469</sup> ‘whole being’ or just ‘being’ – reflecting the fact that it is the heaviest organ within the body. Based on the fact that Ugaritic applied *kbd* in spatial expressions, such as ‘in the midst of the earth’, Smith considers the general meaning of Hebrew כִּבְד should be ‘insides’.<sup>470</sup>

This interpretation of the liver/insides is reflected in the translations into English of LXX Gen 49.6, both in Brenton’s ‘Let not my soul come into their counsel, and let

<sup>466</sup> Other examples in the *NJPS* can be found in Isa 10.3 ‘How will you save your carcasses’ (כְּבוֹדָם); Isa 10.16 (discussed in § 4.8.5.1); Isa 22.18 ‘chariots bearing your body’ (כְּבוֹדֶךָ); Isa 30.27 (also discussed in § 4.8.5.1). One of the justifications I suggested for ‘liver’ in Isa 10.16 is the parallel with ‘fatness’ that is ‘wasting away’; on that basis I would also include Isa 17.4 where the כְּבוֹד of Jacob ‘will be made thin’ is in parallel to ‘the fatness of his flesh will become lean’.

<sup>467</sup> M. Weinfeld, 1995, כִּבְד, *TDOT* Vol 7, pp.22-38, p. 23.

<sup>468</sup> N. Wyatt, 1998, *Religious Texts from Ugarit: The words of Ilimilku and his Colleagues* (Sheffield: Sheffield Academic Press), pp. 75, 163, 294.

<sup>469</sup> F. Nötscher, 1952, ‘Heisst *Kābōd* auch “Seele”?’ *VT* 2, pp. 358-62, argues for ‘soul’ or ‘inner being’, even the ‘nature’ of the person.

<sup>470</sup> M.S. Smith, ‘The Heart and Innards in Israelite Emotional Expression’, p. 433.

not mine inward parts contend in their conspiracy’ and *NETS* ‘May my soul not come into their council, and may my inward parts not press in on their company’. It is perhaps significant that this one example where the LXX renders ‘liver’ is found in the Torah – a translation perhaps made early enough for the connection still to be known. In later translations the rendering of כבוד / כבד by δόξα appears to have become ossified – rather as the translation of נפש by ψυχή – without questioning whether it is appropriate in a given situation.

### **Inward parts**

If the heart is included with these, it is notable how often the idea of their ‘dissolving’ or ‘melting’ is involved in the most vivid expressions of distress, anger and fear: in distress the ‘innards’ dissolve and flow out in tears; in anger they reach boiling point and pour out as fire; and in fear they appear to melt and cause the bowels to give way. The imagery associated with these expressions is instantly recognisable to modern readers, if given a little help with interpreting the euphemisms involved, and modern equivalents are available. The LXX retains much of this imagery, but has a tendency to over-use the verb ταρασσω (‘agitated/troubled’) and its compounds, which has the effect of losing the intensity.

This study has shown that an extension could be made to the compass of ‘inward parts’ to accommodate רחמי – see 2.5.5.4. 1 Kgs 3.26; Amos 1.11 (4.8.5.) Whilst the LXX is occasionally over-literal in rendering ‘womb’ for the plural of רחם, in other examples the translation ‘inward parts’ (ἐντέρον) seems better to convey the

physical effects of the emotion experienced. For example Gen 43.30, where the LXX renders ‘his [Joseph’s] inward parts were churning over his brother’ seems to call for similar treatment of the Hebrew – better to convey the physical anguish is the translation ‘inward parts’. The same is true for Hos 11.8<sup>471</sup> where the parallel with ‘my heart is turning within me’ calls for the rendition ‘my inward parts are churning’, as well as 1 Kings 3.26, where the LXX renders the singular ‘womb’ (μήτρα), and the Hebrew should be rendered ‘her inward parts were burning for her son’. This is an area that may reward further research in relation to emotions not studied in this thesis.

### **Avoidance of anthropomorphism/anthropathism**

This does seem to be present, but not as expected in avoidance of depicting God as having a body.<sup>472</sup> Rather it is occasionally to be found in a tempering and changing of imagery in relation to God. For example in Gen 6.5 where God is ‘grieved to the heart’ in the MT, in the LXX Wevers considers ‘Genesis has obviously softened the anthropomorphic metaphors of the Hebrew and has God, rather than reacting emotionally to man’s evil condition, concentrating on what he will do to rectify the situation’.<sup>473</sup>

One image that the LXX does seem to avoid, but even then not consistently, is that of God directly ‘devouring/consuming’, and there are examples where the images

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<sup>471</sup> If the amendment suggested in BHS - נחומי to רחמי – is accepted.

<sup>472</sup> LXX seems to avoid ‘ears’ in Num 11.1, but this may be because it seems unnecessary – in Ps 102(101).3 there is no such avoidance.

<sup>473</sup> J.W. Wevers, 1993, *Notes on the Greek Text of Genesis*, p.79

behind the Hebrew verbs אכל ('eat/consume') and בלע ('swallow/gulp down') are changed to something more general. In Exod 32.10 God says, 'And now leave me alone and let my anger (nose) burn against them and consume them', where LXX substitutes ἐκτρίβω ('destroy') for אכל and in Isa 30.27 whilst in the MT God's tongue is 'like a consuming fire', the LXX renders 'raging of anger like a devouring fire'. In Ps 21(20).10 the LXX seems to have no problem with the idea that 'fire will devour them' (κατεσθίω) but avoids 'The LORD will swallow them up (בלע) in his anger', rendering 'The Lord in his rage will throw them into confusion'.<sup>474</sup> Interesting then, that the declaration in Ps 124.3 'Then they would have swallowed us alive in the burning of their anger against us' is rendered literally in the LXX. The evidence is not conclusive, but here there seems to be no inhibition about depicting human beings 'swallowing up'.

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<sup>474</sup> This could reflect a lesser known meaning of the verb, or a reading of the root בלל ('confuse'), but the obvious meaning has been avoided.

## 8. CONCLUDING REMARKS

Whilst the LXX presents a close translation of the MT in many respects, a number of differences have been uncovered which inevitably underline the fact that a translation always involves choice and interpretation and, as candidly expressed in the prologue to Sirach/Ecclesiasticus, can never be exactly the same:

For what was originally expressed in Hebrew does not have exactly the same sense when translated into another language. Not only this book, but even the Law itself, the Prophecies, and the rest of the books differ not a little when read in the original.<sup>475</sup>

I set out at the beginning of this thesis to ascertain to what extent the LXX translation retains the original body imagery and anatomical idiom of the MT in verses describing distress, fear, anger and gladness. The results have revealed that in more than 90% of examples the association of parts of the body with these emotions is very similar, but the picture is more complex and illustrates the difficulties faced by all translators. For example, whilst the *nefes* is nearly always translated by ψυχή, although the two are not entirely synonymous, to replace it with another word – for instance where *nefes* might be rendered ‘throat’ – involves interpretation and translators vary as to the extent they feel comfortable doing this. Jarick quotes Rabbi Judah: ‘The one who translates a verse literally is a liar, and the one who adds

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<sup>475</sup> *NRSV*.

anything is a blasphemer' (Tosephta Megillah 3.41).<sup>476</sup> The LXX translators vary in their degree of literality but even a literal translation involves some choice. In effect even the most literal veer towards interpretation in their use of vocabulary, particularly verbs, and some, keen to ensure their readers' 'proper' understanding, add a little interpretative gloss here and there, so it is difficult to avoid judging them all both liars and blasphemers!

Behind the imagery, however, are some very similar concepts of the nature of the emotions – such as 'anger is hot' – and it is surprising sometimes how closely the LXX manages to convey even idiomatic expressions, and also how certain expressions passed virtually unchanged into the LXX from the MT, e.g. slack hands.

The fact that the LXX is frequently cited in the apparatus of *Biblia Hebraica Stuttgartensia* and other resources used by scholars when attempting to make sense of 'difficult' Hebrew passages, makes it inevitable that the LXX has had varying influences on the English translations in use. The extent of this would form the basis of another entirely different thesis but it has often been the case that the LXX is the only witness to call on for support. There are signs that Ugaritic and Akkadian scholarship has the potential to broaden the field, but it is perhaps still too early to know what form the influence may take.

One of the drivers behind this thesis was the observation that English translations of anatomical idiom were sometimes pale imitations of the original Hebrew. In the

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<sup>476</sup> J. Jarick, 1990, *Gregory Thaumaturgos' Paraphrase of Ecclesiastes* (SBL Septuagint Cognate Studies 29; Atlanta Georgia: Scholars Press), Preface, p.1.

process of translation into Greek, with some exceptions, the vivid colour of the MT does seem to have faded at times. However, this is often less to do with changing or avoiding anatomical imagery, than with the choice of accompanying verbs, nouns and adjectives made by the translators. As Weiss says, ‘To say that ... the soldier will “grow faint with fear” instead of “melt” diminishes some of the potential power, complexity and artistry of the narrative’<sup>477</sup> and interpretations of this kind can be found in a high proportion of the verses studies here.

Some things can never come across in a translation. The Hebrew Bible needs to be read aloud to fully appreciate its rhythms, onomatopoeia, alliteration, word-play and other ‘tricks of the story-telling trade’, which are designed to catch and keep the attention. The LXX translations are as faithful as they can be to the Hebrew, but all translations are limited by the receptor language and it is not only Greek that finds it difficult to reproduce the sound effects (think of the sound of the bowels in Lam 1.20 and 2.11, *הִמְרִמְרוּ*, for example) and word-play of the original,<sup>478</sup> which is not only more vividly painted but also funnier – and bawdier. Two examples of word-play that are discussed in relation to fear are illustrative: the passage in 2 Sam 16.22-17.2 where David is depicted as ‘droopy-handed’ whilst his son Absalom works his way through the harem, and that in Dan 5.6, 12 and 16, where the double-entendre of the king’s ‘knots’ giving way and the ability of Daniel to unravel knots is intended to have the audience doubled up with laughter.

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<sup>477</sup> A.L. Weiss, 2006, *Figurative Language in Biblical Prose Narrative: Metaphor in the Book of Samuel* (Leiden: Brill), p. 219.

<sup>478</sup> Although there is evidence that some translators at least tried – see for example 2 Sam 17.10 (§ 3.3.2.1=2) and Nah 2.11 (§ 3.3.6+7; 3.3.1.10; 3.3.3.2; 3.3.6.2+3).



This thesis has shown that, whilst the retention or loss of anatomical idiom has had an effect on the ‘colour’ of the biblical imagery, the picture is much more complex. The hope is that the ‘breadth in detail’ presented here will make a useful contribution to ongoing scholarship in this area.

## APPENDIX 1 – SUMMARY OF BIBLE VERSES

<b>Bible verse</b>	<b>Distress</b>	<b>Fear</b>	<b>Anger</b>	<b>Gladness</b>
Gen 4.5-6	*		*	
Gen 6.5	*			
Gen 18.12				*
Gen 26.35	*			
Gen 27.45			*	
Gen 30.2			*	
Gen 32.21				*
Gen 37.34	*			
Gen 39.19			*	
Gen 42.21	*			
Gen 42.28		*		
Gen 43.30	*			
Gen 44.18			*	
Gen 45.5			*	
Gen 45.14	*			
Gen 45.26	*	*		
Gen 46.29	*			
Gen 49.6			*	
Gen 49.7			*	
Exod 4.14			*	*
Exod 6.9			*	
Exod 11.8			*	
Exod 15.8			*	
Exod 22.23			*	
Exod 32.10			*	
Exod 32.11			*	
Exod 32.12			*	
Exod 32.19			*	
Exod 32.22			*	
Exod 34.6			*	
Exod 34.29				*
Exod 34.30				*
Exod 34.35				*
Lev 20.3			*	
Lev 20.5			*	
Lev 20.6			*	
Lev 26.16	*			
Lev 26.17			*	
Lev 26.36		*		
Num 6.25				*
Num 6.26				*
Num 11.1			*	

Num 11.6	*			
Num 11.10			*	
Num 11.33			*	
Num 12.9			*	
Num 14.18			*	
Num 21.4			*	
Num 22.22			*	
Num 22.27			*	
Num 24.10			*	
Num 25.3			*	
Num 25.4			*	
Num 32.10			*	
Num 32.13			*	
Num 32.14			*	
Deut 1.28		*		
Deut 6.15			*	
Deut 7.4			*	
Deut 9.19		*	*	
Deut 11.17			*	
Deut 13.18			*	
Deut 14.1	*			
Deut 15.10	*			
Deut 19.6			*	
Deut 20.3		*		
Deut 20.8		*		
Deut 28.32	*			
Deut 28.34	*			
Deut 28.35	*			
Deut 28.47				*
Deut 28.50			*	
Deut 28.65	*	*		
Deut 28.66		*		
Deut 28.67		*		
Deut 29.19			*	
Deut 29.22			*	
Deut 29.23			*	
Deut 29.26			*	
Deut 29.27			*	
Deut 31.17			*	
Deut 31.18			*	
Deut 32.22			*	
Deut 33.10			*	
Josh 2.11		*		
Josh 5.1		*		
Josh 7.1			*	
Josh 7.5		*		
Josh 7.6	*			
Josh 7.26			*	

Josh 10.6		*		
Josh 14.8		*		
Josh 23.16			*	
Judg 2.14			*	
Judg 2.15 etc			*	
Judg 2.20			*	
Judg 3.8			*	
Judg 6.39			*	
Judg 8.3			*	
Judg 9.30			*	
Judg 10.7			*	
Judg 10.16			*	
Judg 14.19			*	
Judg 16.16			*	
Judg 16.25				*
Judg 18.20				*
Judg 18.25			*	
Judg 19.6				*
Judg 19.9				*
Judg 19.22				*
1 Sam 1.8	*			
1 Sam 1.10	*			
1 Sam 1.15	*			
1 Sam 1.18	*			
1 Sam 2.1				*
1 Sam 2.33	*			
1 Sam 4.12	*			
1 Sam 4.13		*		
1 Sam 11.6			*	
1 Sam 17.28			*	
1 Sam 17.32		*		
1 Sam 20.30			*	
1 Sam 20.34			*	
1 Sam 22.2	*		*	
1 Sam 24.6	*			
1 Sam 25.23		*		
1 Sam 25.36				*
1 Sam 28.5		*		
1 Sam 28.18			*	
1 Sam 30.6	*			
2 Sam 4.1		*		
2 Sam 6.7			*	
2 Sam 12.5			*	
2 Sam 13.19	*			
2 Sam 13.28				*
2 Sam 13.19	*			
2 Sam 15.30	*			
2 Sam 17.2		*		

2 Sam 17.8			*	
2 Sam 17.10		*		
2 Sam 19.5	*			
2 Sam 19.6	*			
2 Sam 22.9			*	
2 Sam 22.16			*	
2 Sam 24.1			*	
1 Kgs 3.26	*			
1 Kgs 8.66				*
1 Kgs 21.4			*	
1 Kgs 21.7				*
2 Kgs 4.27	*			
2 Kgs 11.12				*
2 Kgs 13.3			*	
2 Kgs 20.2	*			
2 Kgs 23.26			*	
2 Kgs 24.20			*	
Isa 1.5	*			
Isa 3.8			*	
Isa 5.25			*	
Isa 7.2		*		
Isa 7.4		*	*	
Isa 9.11			*	
Isa 9.16			*	
Isa 9.20			*	
Isa 10.4			*	
Isa 10.5			*	
Isa 10.16			*	
Isa 10.25			*	
Isa 10.32			*	
Isa 11.4			*	
Isa 12.1			*	
Isa 13.3			*	
Isa 13.7		*		
Isa 13.8		*		
Isa 13.9			*	
Isa 13.13			*	
Isa 14.6			*	
Isa 15.2	*			
Isa 15.3	*			
Isa 15.4	*			
Isa 15.5	*			
Isa 16.11	*			
Isa 19.1		*		
Isa 19.10	*			
Isa 19.16		*		
Isa 21.3		*		
Isa 21.4		*		

Isa 24.7				*
Isa 30.27			*	
Isa 30.28			*	
Isa 30.29				*
Isa 30.30			*	
Isa 30.33			*	
Isa 32.11	*	*		
Isa 32.12	*			
Isa 33.18		*		
Isa 35.3		*		
Isa 35.4		*		
Isa 38.2	*			
Isa 38.13	*			
Isa 38.14	*			
Isa 38.15	*			
Isa 42.1				*
Isa 42.25			*	
Isa 48.9			*	
Isa 54.6	*			
Isa 54.8			*	
Isa 55.2				*
Isa 55.12				*
Isa 58.11				*
Isa 60.5				*
Isa 61.1	*			
Isa 61.10				*
Isa 63.3			*	
Isa 63.6			*	
Isa 63.10			*	
Isa 65.5			*	
Isa 65.14	*			*
Isa 66.14				*
Isa 66.15			*	
Jer 2.35			*	
Jer 2.37	*			
Jer 3.12			*	
Jer 4.8			*	
Jer 4.9		*		
Jer 4.19	*	*		
Jer 4.26			*	
Jer 4.31	*	*		
Jer 5.14			*	
Jer 6.24		*		
Jer 7.19			*	
Jer 7.20			*	
Jer 8.18	*			
Jer 8.23	*			
Jer 9.17	*			

Jer 10.24			*	
Jer 12.13			*	
Jer 13.17	*			
Jer 14.3	*			
Jer 14.4	*			
Jer.14.17	*			
Jer 15.9	*			
Jer 15.14			*	
Jer 15.15			*	
Jer 15.16				*
Jer 17.4			*	
Jer 18.23			*	
Jer 20.9	*			
Jer 21.5			*	
Jer 21.10			*	
Jer 23.9	*	*		
Jer 23.20			*	
Jer 25.37			*	
Jer 25.38			*	
Jer 30.5		*		
Jer 30.6		*		
Jer 30.24			*	
Jer 31.12				*
Jer 31.14				*
Jer 31.16	*			
Jer 31.19	*			
Jer 32.31			*	
Jer 32.37			*	
Jer 32.39		*		
Jer 32.40		*		
Jer 33.5			*	
Jer 36.7			*	
Jer 38.4		*		
Jer 42.18			*	
Jer 44.6			*	
Jer 47.3		*		
Jer 48.36	*			
Jer 48.37	*			
Jer 49.22		*		
Jer 49.37			*	
Jer 50.19				*
Jer 50.43	*	*		
Jer 51.45			*	
Jer 51.46		*		
Jer 51.51	*			
Jer 52.3			*	
Ezek 3.14			*	
Ezek 5.11			*	

Ezek 5.13			*	
Ezek 5.15			*	
Ezek 6.11			*	
Ezek 7.3			*	
Ezek 7.4			*	
Ezek 7.8			*	
Ezek 7.17		*		
Ezek 7.18	*	*		
Ezek 7.27		*		
Ezek 13.13			*	
Ezek 15.7			*	
Ezek 20.8			*	
Ezek 20.21			*	
Ezek 21.11	*	*		
Ezek 21.12		*		
Ezek 21.17	*	*		
Ezek 21.22			*	
Ezek 22.20			*	
Ezek 23.33	*			
Ezek 23.34	*			
Ezek 25.6				*
Ezek 25.14			*	
Ezek 27.30	*			
Ezek 27.31	*			
Ezek 27.35		*		
Ezek 32.9			*	
Ezek 35.11			*	
Ezek 37.11	*			
Ezek 38.18			*	
Ezek 38.19			*	
Ezek 43.8			*	
Hos 7.6			*	
Hos 7.14	*			
Hos 8.5			*	
Hos 11.8	*			
Hos 11.9			*	
Hos 13.11			*	
Hos 14.5			*	
Joel 2.6		*		
Joel 2.12	*			
Joel 2.13	*		*	
Amos 1.11			*	
Amos 8.10	*			
Amos 9.4			*	
Jon 3.9			*	
Jon 4.2			*	
Mic 2.7			*	
Mic 5.14			*	



Mic 7.16	*			
Mic 7.18			*	
Nah 1.3			*	
Nah 1.6			*	
Nah 2.8	*			
Nah 2.11		*		
Nah 3.19	*			
Hab 3.8			*	
Hab 3.12			*	
Hab 3.16		*		
Zeph 2.2			*	
Zeph 2.3			*	
Zeph 3.8			*	
Zeph 3.14				*
Zeph 3.16		*		
Zech 8.13		*		
Zech 10.3			*	
Zech 10.7				*
Zech 11.8			*	
Zech 11.17	*			
Zech 14.12	*			
Ps 2.5			*	
Ps 2.12			*	
Ps 4.7				*
Ps 4.8				*
Ps 6.2			*	
Ps 6.3	*	*		
Ps 6.4		*		
Ps 6.7	*			
Ps 6.8	*		*	
Ps 7.6	*			
Ps 7.7			*	
Ps 9.2				*
Ps 13.3	*			
Ps 13.6				*
Ps 16.9				*
Ps 18.9			*	
Ps 18.16			*	
Ps 19.9				*
Ps 21.10			*	
Ps 22.15	*	*		
Ps 22.16	*			
Ps 25.17	*			
Ps 27.3		*		
Ps 27.9			*	
Ps 28.7				*
Ps 30.6			*	
Ps 30.13				*

Ps 31.10	*			
Ps 31.11	*			
Ps 31.17				*
Ps 32.3	*			
Ps 33.21				*
Ps 34.2				*
Ps 34.3				*
Ps 34.6	*			*
Ps 34.19	*			
Ps 35.9				*
Ps 35.10				*
Ps 37.8			*	
Ps 37.15	*			
Ps 38.3			*	
Ps 38.4	*			
Ps 38.6	*			
Ps 38.7	*			
Ps 38.8	*			
Ps 38.9	*			
Ps 38.10	*			
Ps 38.11	*			
Ps 39.3	*			
Ps 39.4	*		*	
Ps 39.10	*			
Ps 40.4				*
Ps 40.13		*		
Ps 42.4	*			
Ps 42.5	*			
Ps 42.6	*			
Ps 42.7	*			
Ps 42.11	*			
Ps 42.12	*			
Ps 43.5	*			
Ps 44.16	*			
Ps 44.25	*		*	
Ps 44.26	*			
Ps 45.2				*
Ps 51.10				*
Ps 51.16				*
Ps 51.17				*
Ps 51.19	*			
Ps 55.4			*	
Ps 55.5		*		
Ps 55.6		*		
Ps 55.22			*	
Ps 56.5		*		
Ps 56.8			*	
Ps 57.8				*

Ps 57.9				*
Ps 61.3	*			
Ps 63.2				*
Ps 63.4				*
Ps 63.5				*
Ps 63.6				*
Ps 67.2				*
Ps 69.2	*			
Ps 69.4	*			
Ps 69.21	*			
Ps 69.24	*	*		
Ps 69.25			*	
Ps 71.23				*
Ps 71.24				*
Ps 73.21	*			
Ps 74.1			*	
Ps 76.8			*	
Ps 77.3	*			
Ps 77.4	*			
Ps 77.5	*			
Ps 77.7	*			
Ps 77.10			*	
Ps 78.21			*	
Ps 78.31			*	
Ps 78.38			*	
Ps 78.49			*	
Ps 78.50			*	
Ps 80.4				*
Ps 80.8				*
Ps 80.17			*	
Ps 80.20				*
Ps 84.3				*
Ps 85.4			*	
Ps 85.6			*	
Ps 86.4				*
Ps 86.12				*
Ps 86.15			*	
Ps 88.10	*			
Ps 89.16				*
Ps 90.7			*	
Ps 90.9			*	
Ps 90.11			*	
Ps 94.19				*
Ps 95.11			*	
Ps 98.8				*
Ps 102.3	*		*	
Ps 102.4	*			
Ps 102.5	*			

Ps 102.6	*			
Ps 103.1				*
Ps 103.2				*
Ps 103.8			*	
Ps 103.22				*
Ps 104.1				*
Ps 104.15				*
Ps 104.35				*
Ps 105.3				*
Ps 106.33			*	
Ps 106.40			*	
Ps 107.5	*			
Ps 107.12	*			
Ps 107.18	*			
Ps 107.26	*	*		
Ps 107.27	*	*		
Ps 108.2				*
Ps 109.16	*			
Ps 109.22	*			
Ps 109.24	*			
Ps 110.5			*	
Ps 111.1				*
Ps 119.2				*
Ps 119.7				*
Ps 119.20	*			
Ps 119.25	*			
Ps 119.28	*			
Ps 119.58				*
Ps 119.81	*			
Ps 119.82	*			
Ps 119.111				*
Ps 119.120		*		
Ps 119.135				*
Ps 119.136	*			
Ps 119.161		*		
Ps 119.171				*
Ps 119.172				*
Ps 124.3			*	
Ps 126.2				*
Ps 138.1				*
Ps 138.7			*	
Ps 143.4	*			
Ps 143.6	*			
Ps 145.8			*	
Ps 145.21				*
Ps 146.1				*
Ps 147.3	*			
Prov 14.10	*			*

Prov 14.13	*			*
Prov 14.17			*	
Prov 14.29			*	
Prov 15.1			*	
Prov 15.13	*			*
Prov 15.15				*
Prov 15.18			*	
Prov 15.23				*
Prov 15.30				*
Prov 16.15				*
Prov 16.24				*
Prov 17.22	*			*
Prov 19.3			*	
Prov. 19.11			*	
Prov 22.24			*	
Prov 23.15				*
Prov 23.16				*
Prov 23.29	*			
Prov 23.30	*			
Prov 24.17				*
Prov 24.18			*	
Prov 25.15			*	
Prov 25.23			*	
Prov 25.25				*
Prov 27.4			*	
Prov 27.9				*
Prov 27.11				*
Prov 29.8			*	
Prov 29.17				*
Prov 29.22			*	
Prov 30.33			*	
Job 1.20	*			
Job 2.12	*			
Job 3.20	*			
Job 4.3		*		
Job 4.4		*		
Job 4.9			*	
Job 4.14		*		
Job 4.15		*		
Job 7.11	*		*	
Job 7.14		*		
Job 7.15		*		
Job 8.21				*
Job 9.5			*	
Job 9.13			*	
Job 9.27	*			
Job 9.28	*			
Job 10.1	*			

Job 13.21		*		
Job 14.13			*	
Job 14.22	*			
Job 15.12			*	
Job 15.13			*	
Job 15.21		*		
Job 16.9			*	
Job 16.16	*			
Job 16.20	*			
Job 17.7	*		*	
Job 18.4			*	
Job 18.11		*		
Job 19.2	*			
Job 19.11			*	
Job 19.17	*			
Job 19.20	*			
Job 19.27	*			
Job 20.23			*	
Job 20.28			*	
Job 21.4			*	
Job 21.6		*		
Job 21.17			*	
Job 21.25	*			
Job 23.15		*		
Job 23.16		*		
Job 23.17		*		
Job 24.12	*			
Job 27.2	*			
Job 29.13				*
Job 29.24				*
Job 30.16	*			
Job 30.17	*			
Job 30.25	*			
Job 30.27	*			
Job 30.30	*			
Job 32.2			*	
Job 32.3			*	
Job 32.5			*	
Job 32.18	*			
Job 32.19	*			
Job 35.15			*	
Job 36.13			*	
Job 37.1		*		
Job 40.11			*	
Job 42.7			*	
Lam 1.2	*			
Lam 1.12			*	
Lam 1.13	*			

Lam 1.16	*			
Lam 1.17	*			
Lam 1.20	*			
Lam 1.21	*			
Lam 1.22	*			
Lam 2.1			*	
Lam 2.3			*	
Lam 2.6			*	
Lam 2.10	*			
Lam 2.11	*			
Lam 2.12	*			
Lam 2.18	*			
Lam 2.19	*			
Lam 2.21			*	
Lam 2.22			*	
Lam 3.4	*			
Lam 3.13	*			
Lam 3.16	*			
Lam 3.17	*			
Lam 3.29	*			
Lam 3.43			*	
Lam 3.48	*			
Lam 3.49	*			
Lam 3.51	*			
Lam 3.66			*	
Lam 4.11			*	
Lam 4.17	*			
Lam 5.10	*			
Lam 5.15	*			*
Lam 5.17	*			
Eccles 2.10				*
Eccles 2.20	*			
Eccles 2.24				*
Eccles 5.19				*
Eccles 7.3	*		*	*
Eccles 7.4				*
Eccles 7.9			*	
Eccles 8.1				*
Eccles 9.7				*
Eccles 11.9				*
Eccles 11.10			*	
Esther 1.10				*
Esther 5.9				*
Esther 6.12	*			
Song 3.11				*
Ruth 3.7				*
Dan 4.2		*		
Dan 5.6		*		

Dan 5.9		*		
Dan 5.10		*		
Dan 7.15		*		
Dan 7.28		*		
Dan 9.13				*
Dan 9.16			*	
Dan 9.17				*
Dan 10.10		*		
Dan 11.20			*	
Ezra 4.4		*		
Ezra 8.22			*	
Ezra 9.3	*			
Ezra 9.5	*			
Ezra 10.14			*	
Neh 2.2	*			
Neh 2.3	*			
Neh 6.9		*		
Neh 9.17			*	
1 Chr 13.10			*	
1 Chr 16.10				*
2 Chr 7.10				*
2 Chr 12.12			*	
2 Chr 13.7		*		
2 Chr 15.7		*		
2 Chr 25.10			*	
2 Chr 25.15			*	
2 Chr 28.11			*	
2 Chr 28.13			*	
2 Chr 29.10			*	
2 Chr 30.8			*	



## APPENDIX 2: 'MISREADINGS' OF THE TEXT BY THE LXX

	Bible verse	Page no.	MT	LXX
1.	Deut 14.1	71	גִּדְד	בִּרְר
2.	1 Sam 2.1	314	עֲלִץ	אֲמִץ
3.	1 Sam 11.6	239	צִלַּח	צִמַּח
4.	Isa 10.25	245	תִּבְלִיתֶם	תִּחְבְּלוּתֶם
5.	Isa 21.4	162	פִּלְצוֹת	מִצּוֹת
6.	"	162	נִפְשׁ	נִשְׁף
7.	Isa 54.8	248	שִׁטָּף/שִׁצָּף	קִטָּן
8.	Jer 23.9	85, 164	שָׁכֹר	שָׁבוֹר
9.	Jer 32.39	165	אֶחָד	אֶחָר
10.	Ezek 23.34	88	חֲרָשִׁיה	חֲדָשִׁיה
11.	Ezek 27.35	169	רַעַם	דָּמַע
12.	Hos 7.6	260	אִפְהֶם	אִפְרִים
13.	Mic 7.18	263	לָעֵד	לָעֵד
14.	Hab 3.12	264	צַעַד	צַעַר
15.	Ps 7.7	267	עֲבָרָה	עֲבָר
16.	Ps 30.6	268	רָגַע	רָגַז
17.	Ps 34.6	94	בִּיט	חֲבַט / בַּטַּח
18.	Ps 38.8	95	קִלְהָ	קִלְלָה
19.	Ps 55.22	269	פִּיּו	פִּנְיוּ
20.	Ps 69.24	99, 171	הַמַּעַד	הַכֶּרַע
21.	Ps 73.21	99	שָׁנָן	שָׁנָה
22.	Prov 16.15	328	פָּנִי	בָּנִי
23.	Job 4.9	275	נִשְׁמַת	מִשְׁפַּת
24.	Job 16.16	105	פָּנִי	מַעִי
25.	Job 17.7	106	יָצַר	צָרַר
26.	Job 24.12	107	מִתִּים	בִּתִּים
27.	"	107	חֲלָלִים	יִלְדִים
28.	Job 40.11	279	עֲבָרָה	עֲבָד
29.	Eccles 8.1	331	שָׁנָא	שָׁנָא

Some of the above may seem speculative, but it is necessary to imagine these words hand-written without pointing. They are discussed under the translations of the texts – see page numbers.

### APPENDIX 3: DIFFERENT/OMITTED BODY PARTS IN MT AND LXX

	Bible verse	Emotion	MT	LXX
1.	Gen 6.5	Distress	Heart	Verbal substitute
2.	Gen 45.5	Anger	Eyes	–
3.	Gen 45.26	Distress/Fear	Heart	Διάνοια
4.	Exod 4.14	Gladness	Heart	Εαυτοῦ
5.	Num 11.1	Anger	Ears	–
6.	Num 21.4	Anger	<i>Nefes</i>	Verbal equivalent
7.	Josh 5.1	Fear	Heart	Διάνοια
8.	Judg 10.16	Anger	<i>Nefes</i>	Verbal equivalent
9.	Judg 16.16	Anger	<i>Nefes</i>	Verbal equivalent
10.	1 Kgs 21.7 (LXX 20.7)	Gladness	Heart	–
11.	Isa 3.8	Anger	Eyes	–
12.	Isa 7.2	Fear	Heart	Ψυχή
13.	Isa 10.16	Anger	Liver	Glory
14.	Isa 13.7	Fear	Heart	Ψυχή
15.	Isa 15.2	Distress	Beard	Shoulders
16.	Isa 21.4*	Fear	Heart	Ψυχή
17.	Isa 24.7	Gladness	Heart	Ψυχή
18.	Isa 30.27	Anger	Liver	–
19.	"	Anger	Tongue	–
20.	Isa 30.29	Gladness	Heart	–
21.	Isa 33.18	Fear	Heart	Ψυχή
22.	Isa 35.4	Fear	Heart	Διάνοια
23.	Isa 42.25	Anger	Heart	Ψυχή
24.	Isa 55.12	Gladness	Hands	–
25.	Jer 20.9	Distress	Heart	–
26.	Jer 31.19	Distress	Thigh	–
27.	Ezek 7.17	Fear	Knees	Thighs
28.	Ezek 21.12	Fear	Knees	Thighs
29.	"	Fear	–	Flesh
30.	Ezek 21.17	Distress/Fear	Thigh	Hands
31.	Ezek 23.34*	Distress	Breast	–
32.	Ezek 27.35*	Fear	Hair	–
33.	Hos 11.8	Distress	Innards	–
34.	Zech 11.17	Distress	Arm	Shoulder
35.	Ps 7.6	Distress	Liver	Glory
36.	Ps 16(15).9	Gladness	Liver	Tongue
37.	Ps 18.9	Anger	Mouth	Face/presence
38.	Ps 28(27).7	Gladness	Heart	Flesh
39.	Ps 30(29).13	Gladness	Liver	Glory
40.	Ps 38(37).7	Distress	Unkempt	Face
41.	Ps 55(54).22*	Anger	Mouth	–
42.	Ps 57(56).9	Gladness	Liver	Glory

43.	Ps 69(68).21	Distress	Heart	Ψυχή
44.	Ps 69(68).24	Distress/Fear	Loins	Back
45.	Ps 94(93).19	Gladness	Innards	Heart
46.	Ps 108(107).2	Gladness	Liver	Glory
47.	Prov 14.13	Distress/ Gladness	Heart	–
48.	Prov 15.13	Distress/ Gladness	Heart	–
49.	"	Gladness	–	Face
50.	Prov 15.15	Gladness	Heart	Eyes
51.	Prov 15.23	Gladness	Mouth	–
52.	Prov 16.24	Gladness	Bones	–
53.	Prov 23.16	Gladness	Kidneys	Lips
54.	Prov 24.17	Gladness	Heart	–
55.	Job 2.12	Distress	Head	–
56.	Job 9.28	Distress	–	Limbs
57.	Job 16.9	Anger	Eyes	–
58.	Job 16.16*	Distress	Face	Belly
59.	Job 17.7	Distress/ Anger	Limbs	–
60.	Job 18.4	Anger	<i>Nefes</i>	–
61.	Job 19.17	Distress	Belly	–
62.	Job 19.27	Distress	Kidneys	–
63.	Job 29.13	Gladness	Heart	Mouth
64.	Job 30.17	Distress	–	Sinews
65.	Job 30.25	Distress	<i>Nefes</i>	–
66.	Lam 2.11	Distress	Bowels	Heart
67.	"	Distress	Liver	Honour
68.	Esther 1.10	Gladness	Heart	–
69.	Esther 5.9	Gladness	Heart	–

\*These verses also appear in the list of ‘misreadings’.

I have not included in the list above, those examples where I have translated *nefes* as ‘throat’ or ‘neck’ as in all cases נֶפֶשׁ is rendered Ψυχή.

## **APPENDIX 4: SUMMARY OF SIGNIFICANT DIFFERENCES IN MEANING BETWEEN MT AND LXX**

(See notes under translations for further details and paragraph references)

	<b>Bible verse</b>	<b>Emotion</b>	<b>Brief description of difference</b>
1.	Gen 6.5	Distress	Different meaning
2.	Judg 10.16	Anger	Different interpretation of emotion
3.	1 Sam 2.1	Gladness	Misreading of text
4.	1 Kgs 3.26	Distress	Over-literal
5.	1 Kgs 21.7 LXX 20.7	Gladness	Different image – no body part
6.	Isa 3.8	Anger	Different imagery
7.	Isa 7.2	Fear	Different imagery
8.	Isa 7.4	Anger	Translation of place name
9.	Isa 10.16	Anger	Different imagery, no body part
10.	Isa 10.25	Anger	Misreading - different imagery
11.	Isa 10.32	Anger	Translation of place name (not anger)
12.	Isa 15.2	Distress	Different imagery and body part
13.	Isa 16.11	Distress	Translation of place name
14.	Isa 21.4	Fear	Misreading leading to different imagery
15.	Isa 30.27	Anger	Different body part and imagery
16.	Isa 54.6	Distress	LXX replaces positive with negative
17.	Isa 54.8	Anger	Misreading leading to different image
18.	Isa 55.12	Gladness	No hands – trees have branches
20.	Jer 15.16	Gladness	Different imagery
21.	Jer 25.38	Anger	Omission of anger
22.	Jer 32.3 (LXX 39.39)	Fear	Misreading of text
23.	Jer 48.37	Distress	Substitution of different image
24.	Ezek 23.34	Distress	Misreading leading to different image
25.	Hos 7.6	Anger	Misreading of Hebrew as Ephraim
26.	Amos 1.11	Anger	Over literalism
27.	Mic 7.18	Anger	Misreading of text
28.	Ps 2.12	Anger	Different image
29.	Ps 4.7	Gladness	Different image – same body part
30.	Ps 30(29).6	Anger	Misreading of text
31.	Ps 34(33).6	Distress/ Gladness	Different image
32.	Ps 38(37).8	Distress	Misreading of text
33.	Ps 55(54).22	Anger	Misreading of body part and verb root
34.	Ps 69(68).2	Distress	Possible over-literalism
35.	Ps 69(68).24	Distress/Fear	Misreading leading to different image
36.	Ps 73(72).21	Distress	Misreading leading to different image
37.	Ps 77(76).4	Distress	Opposite meaning (+ for –)
38.	Ps106	Anger	Different image

	(105).33		
39.	Ps 109 (108).22	Distress	Different image
40.	Ps 119 (118).120	Fear	Same body part different image
41.	Prov 14.10	Distress	Different <i>Vorlage</i> /free translation?
42.	Prov 15.1	Anger	Extra image
43.	Prov 15.13	Distress	Change of imagery
44.	Prov 15.15	Gladness	Very different
45.	Prov 15.23	Gladness	Different meaning
46.	Prov 16.15	Gladness	Misreading of text
47.	Prov 23.16	Gladness	Different meaning
48.	Job 4.9	Anger	Misreading of text
49.	Job 9.27	Distress	Opposite image (– for +)
50.	Job 9.28	Distress	Different body part changes image
51.	Job 16.16	Distress	Misreading/substitution of diff body part
52.	Job 17.7	Distress/Anger	Misreading of verb root
53.	Job 18.4	Anger	Omission of body part – different image
54.	Job 18.11	Fear	Different image
55.	Job 19.7	Distress	Different interpretation of Hebrew
56.	Job 19.20	Distress	Different image
57.	Job 20.23	Anger	Different image
58.	Job 21.17	Anger	Different image
59.	Job 40.11	Anger	Misreading of text
60.	Eccles 8.1	Gladness	Misreading of text

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